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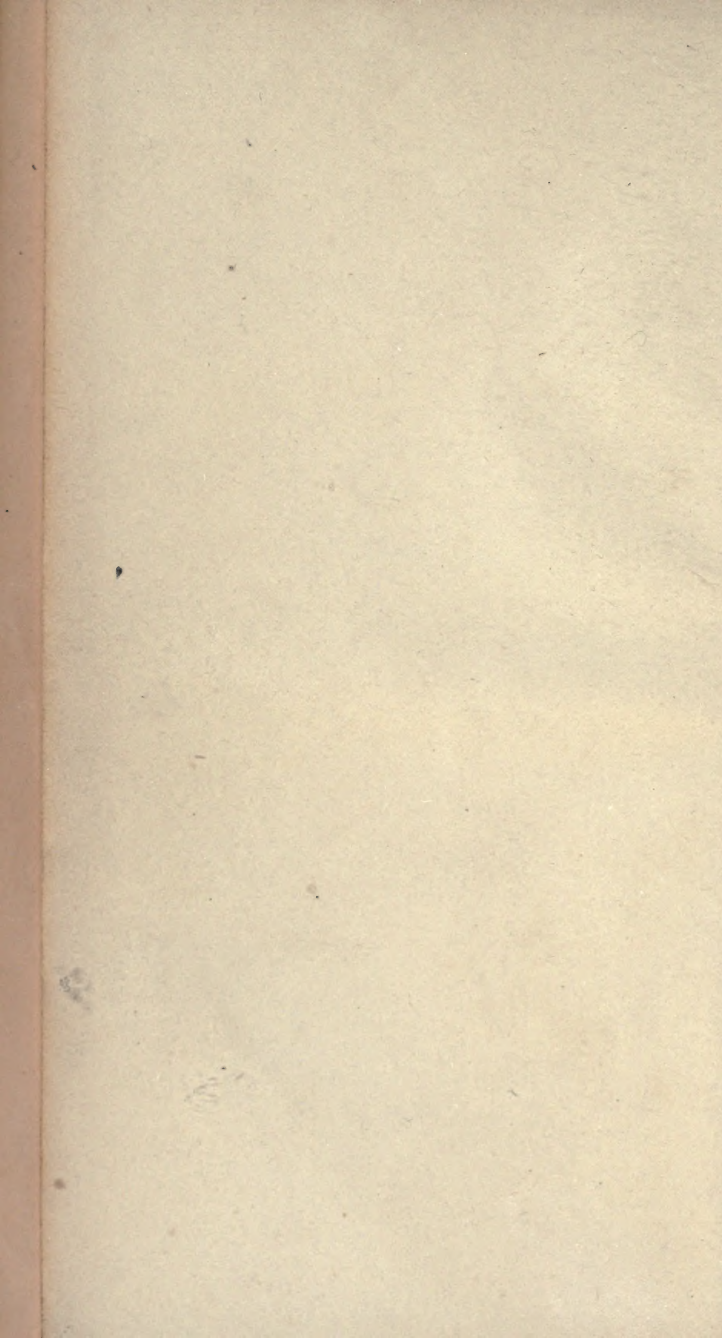
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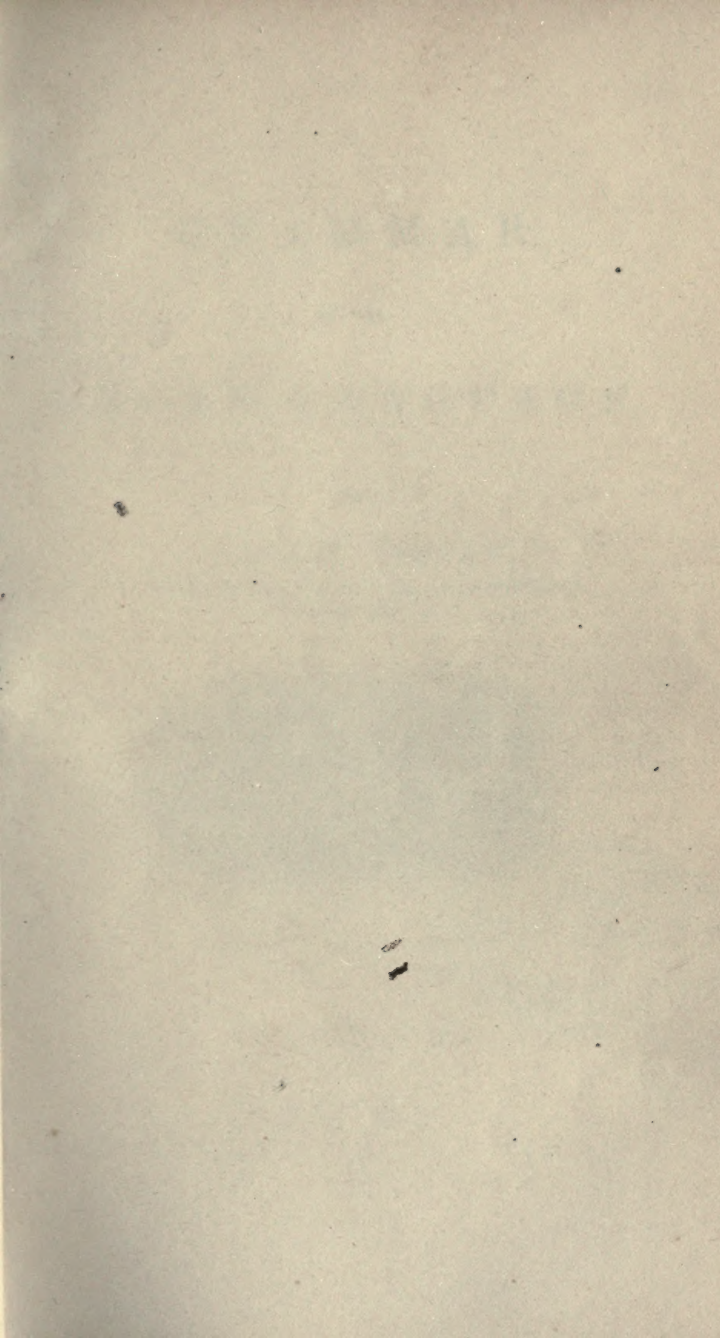
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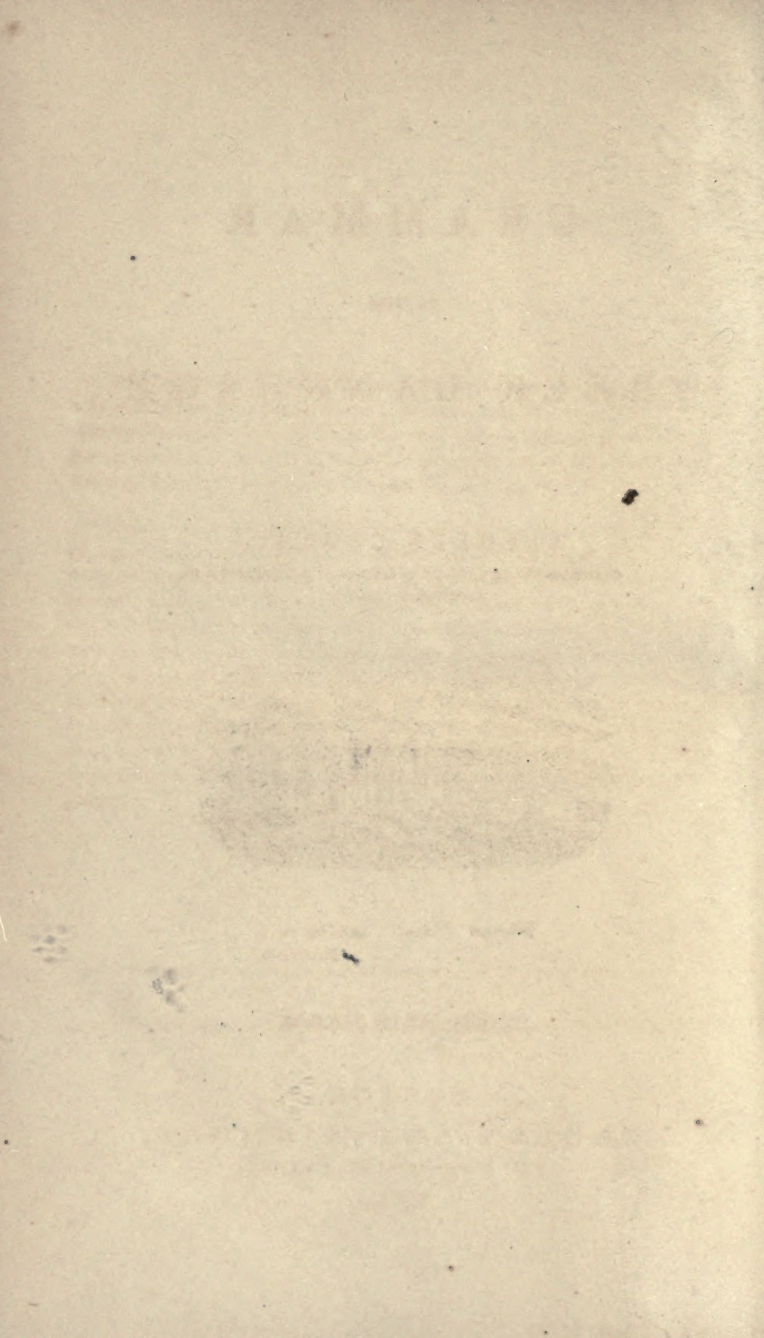




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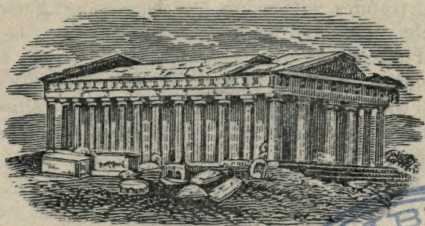






A
GRAMMAR
OF THE
GREEK LANGUAGE

BY
ALPHEUS CROSBY,
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN
DARTMOUTH COLLEGE.



Μέμνησθ' Ἀθηνῶν Ἑλλάδος τι.

ÆSCHYLUS.



THIRTY-SIXTH EDITION.

BOSTON:
CROSBY AND NICHOLS,
117 WASHINGTON STREET.
1864.

"THE LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. * * * * THE GREEK TONGUE, from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing." — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes!" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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PREFACE TO THE SECOND EDITION.

THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, “ It must be remembered that, if the grammar be the first book put into the learner’s hands, it should also be the last to leave them,” though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.

First, to *state* the usage of the language in comprehensive rules and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities, —

“A party-color'd dress
Of patch'd and pye-ball'd languages.”

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the *Etymology*, but chiefly in respect to peculiar and dialectic forms.

The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

" Whose law was heavenly beauty, and whose breath
Enrapturing music."

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants ν and σ , and the vowels α and ϵ (§§ 34, 46. β , 50, 56-58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248. f , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to "The House that Jack built"), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255. β). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the Dialects, the History of Greek Inflection, the Formation of Words, and Versification, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

A. C

HANOVER, Oct. 13, 1846

PREFACE TO THE TABLES.

THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark; nor is it less obvious that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following:—

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of new forms instead of three? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

II. *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root. Hyphens are useful

in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the imaginary *imperative* forms ἴσταθι, τίθει, δίδοθι, δείκνυθι, have been substituted the actual forms ἴστη, τίθει, δίδου, δείκνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλευσαις and βουλεύσειας, ἐβεβουλευέκεισαν and ἐβεβουλευέκεσαν (§ 34); βουλευέσθωσαν and βουλευέσθων, βουλευθείησαν and βουλευθεῖεν (§ 35); ἐτίθην and ἐτίθουν (§ 50); ἦς and ἦσθα, ἔσεται and ἔσται (§ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect, eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle? The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his

catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπιω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἄντ' ἰφιτάτης

Μορφή, σποδόν τι καὶ σκιὰν ἀνοφιλή,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπιω* is not *τύψω*, but *τυπιτήσω*, the perfect passive is both *τέτυμμαι* and *τετύπημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere invention of the Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀνομακτοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, oc-

turring, one in Homer (Il. *ψ*. 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of *τύπτω*, as I learned it in my boyhood, this “needless *Alexandrine*,”

“Which, like a wounded snake, drags its slow length along,”

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, “the words,” in the expressive language of Milton, “like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.”

In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.

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GREEK TABLES.

I. ORTHOGRAPHY AND ORTHOËPY.

1. A. THE ALPHABET.

[§§ 10 - 12, 17 - 22.]

Order	Forms. Large. Small.		Roman Letters.	Name.		Numeral Power.
I.	A	α	a	Ἀλφα	Alpha	1
II.	B	β, β	b	Βῆτα	Beta	2
III.	Γ	γ, γ	g, n	Γάμμα	Gamma	3
IV.	Δ	δ	d	Δέλτα	Delta	4
V.	E	ε	ē	Ἐ ψιλόν	Epsilon	5
VI.	Z	ζ, ζ	z	Ζῆτα	Zeta	7
VII.	H	η	ē	Ἡτα	Eta	8
VIII.	Θ	θ, θ	th	Θῆτα	Theta	9
IX.	I	ι	i	Ἰώτα	Iota	10
X.	K	κ	c	Κάππα	Kappa	20
XI.	Λ	λ	l	Λάμβδα	Lambda	30
XII.	M	μ	m	Μῦ	Mu	40
XIII.	N	ν	n	Νῦ	Nu	50
XIV.	Ξ	ξ, ξ	x	Ξῖ	Xi	60
XV.	O	ο	ō	Ὀ μῖκρόν	Omicron	70
XVI.	Π	π, π	p	Πῖ	Pi	80
XVII.	P	ρ, ρ	r	Ῥῶ	Rho	100
XVIII.	Σ	σ, σ	s	Σίγμα	Sigma	200
XIX.	T	τ, τ	t	Ταῦ	Tau	300
XX.	Υ	υ	y	Υ ψιλόν	Upsilon	400
XXI.	Φ	φ	ph	Φῖ	Phi	500
XXII.	X	χ	ch	Χῖ	Chi	600
XXIII.	Ψ	ψ	ps	Ψῖ	Psi	700
XXIV.	Ω	ω	ō	Ὠ μέγα	Omega	800
EPI- SEMA.	{ F, F, f, f		f	Βαῦ	Vau	6
	{ Ϝ, ϝ		q	Κόππα	Koppa	90
	{ Ϟ		sh	Σαμπ	Sampi	900

12. B. LIGATURES.

[§ 10. 2.]

αι	αι	μῆρ	μεν
ἀπο	ἀπο	ῶ	ος
αυ	αυ	ς	ου
ῶ	γὰρ	ᾠ	περι
ῥ	γγ	ρα	ρα
ῥυ	γεν	ει	ρι
ῥ	γρ	ορ	ρο
ῖ	δὲ	δι	σθ
δι	δι	ᾤ	σθαί
διῶ	δια	ω	σσ
ει }	ει	ς	στ
ει }		χ	σχ
ἐκ	ἐκ	ῖ	ται
ἐν	ἐν	ῖω	ταυ
ἐπι	ἐπι	ῖ	τήν
ἐξ	ἐξ	ῖ	τής
ευ	ευ	ῖ	το
ην	ην	ῖ	τοῦ
καί }	καί	ῖ	τῶν
καί }		ω	υν
λλ	λλ	ῖω	ὑπο

¶ 3. C. VOCAL ELEMENTS.

I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24 - 26.]

		Class	I.	II.	III.	IV.	V.
			<i>A</i>	<i>O</i>	<i>E</i>	<i>U</i>	<i>I</i>
		Orders.	Sounds. Sounds. Sounds. Sounds. Sounds.				
Simple Vowels.	{ Short,	1.	<i>ă</i>	<i>o</i>	<i>ε</i>	<i>ŭ</i>	<i>ĩ</i>
	{ Long,	2.	<i>ā</i>	<i>ω</i>	<i>η</i>	<i>ū</i>	<i>ī</i>
Diphthongs in <i>ι</i> .	{ Proper,	3.	<i>ăι</i>	<i>οι</i>	<i>ει</i>	<i>ŭι</i>	
	{ Improper,	4.	<i>ā</i>	<i>φ</i>	<i>η</i>	<i>ūι</i>	
Diphthongs in <i>υ</i> .	{ Proper,	5.	<i>ăυ</i>	<i>ου</i>	<i>ευ</i>		
	{ Improper,	6.	<i>āυ</i>	<i>ωυ</i>	<i>ηυ</i>		

II. CONSONANTS.

[§§ 49 - 51.]

A. Consonants associated in Classes and Orders.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	π	κ	τ
2. Middle Mutes,	β	γ	δ
3. Rough Mutes,	φ	χ	θ
4. Nasals,	μ	γ	ν
5. Double Consonants,	ψ	ξ	ζ

B. Additional Semivowels.

λ ρ σ

CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Mutes,	{	Smooth, π, κ, τ.
				Middle, β, γ, δ.
				Rough, φ, χ, θ.
		Semivowels,	{	Liquids, λ, μ, ν, ρ, γ nasal
				Sibilant, σ.
Double Consonants, ψ, ξ, ζ.				

III. BREATHINGS.

[§ 13.]

Rough Breathing, or Aspirate (').

Smooth or Soft Breathing (').

II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of **DECLENSION**, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80);

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dnt. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of **ADJECTIVES**, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the *Masculine* (§ 130. ε).

3. In the paradigms of **CONJUGATION**, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the *Indicative*, and in the *Subjunctive* (§ 212. 2). For the form in *-μεθον*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the **PERFECT PASSIVE SUBJUNCTIVE** and **OPTATIVE** are omitted, as belonging rather to *Syntax* than to *inflection* (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 28), which may be thus read; "The ——— tense is formed from the root by affixing —," or, "by prefixing — and affixing — (or, in the nude form, —)." In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb *must*, of course, be adapted to the number and person of the pronoun; thus, *I am planning, thou art planning, he is planning, &c.* For the **MIDDLE VOICE**, change the forms of "*plan*" into the corresponding forms of "*deliberate*"; and, for the **PASSIVE VOICE**, into the corresponding forms of "*be planned*."

IV. The **Dialectic Forms**, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol.* and *Æ.* denote *Æolic*; *Alex.*, *Alexandrine*; *Att.*, *Attic*; *Bæot.* and *B.*, *Bæotic*; *Comm.* and *D.*, *Doric*; *Ep.* and *E.*, *Epic*; *Hel.*, *Hellenistic*; *Ion.* and *I.*, *Ionic*; *Iter.* and *It.*, *iterative*; *O.*, *Old*; *Poet.* and *P.*, *Poetic*.

V. A star (*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or supplementary forms. In ¶¶ 29, 30, the *α* and *β* of the tense-signs, as dropped in the *second tenses* (§ 139. II), are separated by a hyphen from the rest of the affix.

A. TABLES OF DECLENSION.

¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing. Nom.	ᾱς, ης	α, η	ος	ον	ς	*
Gen.	ου	ᾱς, ης	ου		ος	
Dat.	α, η		ω		ι	
Acc.	αν, ην		ον		ν, ᾱ	*
Voc.	α, η		ε	ον	*	*
Plur. Nom.	αι		οι	ᾱ	ες	ᾱ
Gen.	ων		ων		ων	
Dat.	αις		οις		οι(·)	
Acc.	ᾱς		ονς	ᾱ	ᾱς	ᾱ
Voc.	αι		οι	ᾱ	ες	ᾱ
Dual Nom.	ᾱ		ω		ε	
Gen.	αιν		οιν		οιν	
Dat.	αιν		οιν		οιν	
Acc.	ᾱ		ω		ε	
Voc.	ᾱ		ω		ε	

¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Line
	Dec. I.	Dec. II.	Dec. III.	
Sing. Nom.	α (η)	ο	*	ς. Fem. 1, *. Neut. 2, ., ., *
Gen.	α (η)	ο	*	(οθ) ος. 2 and Masc. 1, ο.
Dat.	α (η)	ο	*	ι.
Acc.	α (η)	ο	*	ν, ᾱ. Neut. 3, *.
Voc.	α (η)	ο (ε)	*	*
Plur. Nom.	α	ο	*	ες. 1 and 2, ε Neut. ᾱ.
Gen.	α	ο	*	ων.
Dat.	α	ο	*	(εσι). 3, οι. 1 and 2, ις.
Acc.	α	ο	*	(νς) ᾱς. Neut. ᾱ.
Dual Nom.	α	ο	*	ε.
Gen.	α	ο	*	ιν. 3, οιν.

¶ 7. III. NOUNS OF THE FIRST DECLENSION.

A. MASCULINE.

	ἰ, steward.	ὁ, sailor.	ἰ, son of Atreus.	ἰ, Mercury.	ἰ, north wind.
S. N.	ταμῖᾱς	ναύτης	Ἀτρεΐδης	Ἑρμῆᾱς, Ἑρμῆς	βορρῆᾱς
G.	ταμῖου	ναύτου	Ἀτρεΐδου	Ἑρμέου, Ἑρμοῦ	βορρῆᾱ
D.	ταμῖα	ναύτη	Ἀτρεΐδῃ	Ἑρμέᾳ, Ἑρμῇ	βορρῆᾱ
A.	ταμῖᾱν	ναύτην	Ἀτρεΐδην	Ἑρμέᾱν, Ἑρμῆν	βορρῆᾱν
V.	ταμῖᾱ	ναῦτιᾱ	Ἀτρεΐδῃ	Ἑρμέᾱ, Ἑρμῇ	βορρῆᾱ
P. N.	ταμῖαι	ναῦται	Ἀτρεΐδαι	Ἑρμέαι, Ἑρμαῖ	ὁ, Gobryas.
G.	ταμῖῶν	ναυτῶν	Ἀτρειδῶν	Ἑρμεῶν, Ἑρμῶν	N. Γωβρυᾱς
D.	ταμῖαις	ναύταις	Ἀτρεΐδαις	Ἑρμέαις, Ἑρμαῖς	G. Γωβρυῶν
A.	ταμῖᾱς	ναύτας	Ἀτρεΐδᾱς	Ἑρμέᾱς, Ἑρμας	Γωβρυᾱ
D. N.	ταμῖᾱ	ναύτιᾱ	Ἀτρεΐδᾱ	Ἑρμέᾱ, Ἑρμαῖ	D. Γωβρυᾱ
G.	ταμῖαιν	ναῦταιν	Ἀτρεΐδαιν	Ἑρμέαιν, Ἑρμαῖν	A. Γωβρυᾱν
					V. Γωβρυᾱ

B. FEMININE.

	ῆ, shadow.	ῆ, door.	ῆ, tongue.	ῆ, honor.	ῆ, mina.
S. N.	σκιᾱ	θύρᾱ	γλῶσσᾱ	τιμή	μνάᾱ, μνᾱ
G.	σκιᾱς	θύρᾱς	γλώσσης	τιμῆς	μνάᾱς, μνᾱς
D.	σκιᾱ	θύρᾱ	γλώσση	τιμῇ	μνάᾱ, μνῇ
A.	σκιᾱν	θύρᾱν	γλῶσσαν	τιμην	μνάᾱν, μνᾱν
P. N.	σκιᾱί	θύραι	γλῶσσαι	τιμαί	μνάαι, μναῖ
G.	σκιῶν	θυρῶν	γλωσσῶν	τιμῶν	μναῶν, μνῶν
D.	σκιᾱῖς	θύραις	γλώσσαις	τιμαῖς	μνάαις, μναῖς
A.	σκιᾱς	θύρας	γλώσσας	τιμάς	μνάας, μνας
D. N.	σκιᾱ	θύρᾱ	γλώσσᾱ	τιμά	μνάᾱ, μνᾱ
G.	σκιᾱν	θύραιν	γλώσσαιν	τιμαῖν	μνάαιν, μναῖν

¶ 8. DIALECTIC FORMS.

S. N.	ᾱς, Ion. ης · ταμῖης, βορῆς. ης, Dor. ᾱς · ναῦτᾱς, Ἀτρεΐδᾱς. Old, ᾱ · ἰσπότᾱ, μητίετᾱ. ᾱ, Ion. η · σκική, θύρη. ᾱ, Ion. η · Ep. ἀληθείη, κρίσις. η, Dor. ᾱ · τιμᾱ, ψυχᾱ, γᾱ.	A.	αν { Ion. ην, ἰᾱ (masc.) ; τα- [μῖην, Ἀρισταγόρεην, -ἰᾱ. η { Dor. ᾱν · ναῦτᾱν, τιμᾱν.
G.	ου, Old, ᾱο · Ἀτρεΐδᾱο, Βορέᾱο. Ion. ἰω, ω · Ἀτρεΐδῖω, Βορέῖω. Dor. ᾱ · Ἀτρεΐδᾱ, Ἑρμᾱ.	V.	ᾱ, Ion. η · ταμῖη. ᾱ, Poet. η · Αἰήτη Ap. Rh. η, Dor. ᾱ · Ἀτρεΐδᾱ, Μινᾱλκᾱ. Old, ᾱ · νόμᾱ, Δίκᾱ.
ᾱς { Ion. ης · σκίης, θύρης. η { Dor. ᾱς · τιμᾱς, γλώσσᾱς. Ep. ησι(ν) · Αἰσύμηθιν.	P. G.	ᾱν, Old, ᾱων · Ἀτρεΐδᾱων. Ion. ἰων · Ἀτρεΐδῖων, θυρῖων. Dor. ᾱν · Ἀτρεΐδᾱν, θυρᾱν.	
D. α { Ion. η · ταμῖη, θύρη. η { Dor. α · ναῦτα, τιμᾱ. Ep. ηφι(ν) · θύρηφι(ν).	D.	αις, Old, αἰσι · ναῦταισι, θύραισι Ion. ησι, ης · θύρησι, πίτερησι	
	A.	ᾱς, Ion. ἰᾱς (masc.) ; δισπότᾱς Dor. ᾱς · Μοῖρᾱς, νόμφας. Æol. αἰς · ταῖς τιμαῖς.	

¶ 9. IV. NOUNS OF THE SECOND DECLENSION

A. MASCULINE AND FEMININE.

	ὁ, word.	ὁ, people.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός	νόος, νοῦς	ναός, νεώς
G.	λόγου	δήμου	ὁδοῦ	νόου, νοῦ	ναοῦ, νεώ
D.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νοῖ	ναῷ, νεῷ
A.	λόγον	δήμον	ὁδόν	νόον, νοῦν	ναόν, νεών, νεω
V.	λόγε	δήμε	ὁδέ	νόε, νοῦ	
P. N.	λόγοι	δῆμοι	ὁδοί	νόοι, νοῖ	ναοί, νεώ
G.	λόγων	δήμων	ὁδῶν	νόων, νοῶν	ναῶν, νεῶν
D.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νεῷς
A.	λόγους	δήμους	ὁδούς	νόους, νοῦς	ναούς, νεώς
D. N.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νοῖ	ναῷ, νεώ
G.	λόγοιν	δήμοιν	ὁδοῖν	νόοιν, νοῖν	ναοῖν, νεῶν

B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῦκον	πτέρον	μόριον	ὀστέον, ὀστοῦν	ἀνώγειον
G.	σύκου	πτερού	μορίου	ὀστέου, ὀστοῦ	ἀνώγειω
D.	σύκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῇ	ἀνώγειῳ
P. N.	σῦκᾱ	πτέρᾱ	μόριᾱ	ὀστέᾱ, ὀστᾱ	ἀνώγειω
G.	σύκων	πτερώων	μορίων	ὀστέων, ὀστίων	ἀνώγειων
D.	σύκοις	πτεροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνώγειως
D. N.	σύκῳ	πτερώ	μορίῳ	ὀστέῳ, ὀστώ	ἀνώγειω
G.	σύκοιν	πτεροῖν	μορίοιν	ὀστέοιν, ὀστοῖν	ἀνώγειων

¶ 10. DIALECTIC FORMS.

S. N.	ος, Laconic, ορ · παλιός, § 70.4.	S. D	φ, Bæot. υ · αὐτῷ, τῷ δάμῳ.
G.	ου, Ep. οιο · τοῖο λόγοιο.	P. N.	οι, Bæot. υ · καλῷ, Ὁμηρῷ.
	Dor. ω · τῷ λόγω.		(G. ων, Ion. ἰων · πεσσίων, πυρίων.)
	(Ion. εω · βάττω, Κροίστω.)	D.	οις, Old, οισι · τοῖσι λόγοισι.
	Ep. οθι(ν) · οὐράνοθιν.		Bæot. υς · τῷς ἄλλυς προξένυς
	ω (contracted from αου), Ep. ωο ·	A.	ους, Dor. ως, ος · τῷς λόγως, τῷς
	Πιστω.		λύκος, παρεθίνος.
D.	φ, Old, οι · Ἰσθμοῖ, τοῖ δάμοι.		Æol. οἰς · ἀνδρείοις πέπλοισι,
	Ep. οφι(ν) · αὐτόφιν, ζυγόφιν.		τοῖς νόμοις.
	Ep. οθι · οὐρανόθι Ἰλιόθι.	D. G.	οιν, Ep. οῖν · ἵπποιν, ἄμοιιν.

¶ 11. V. NOUNS OF THE THIRD DECLENSION.

A. MUTE.

1. LABIAL.

2. PALATAL.

ὄ, *vulture*. ἦ, *vein*. ὄ, *raven*. ὄ, ἦ, *goat*. ἦ, *phalanx*. ἦ, *hair*

S. N.	γύψ	φλέψ	κόραξ	αἶψ	φάλαγξ	θρίξ
G.	γυπός	φλεβός	κόρακος	αἰγός	φάλαγγος	τριχός
D.	γυπί	φλεβί	κόρακι	αἰγί	φάλαγγι	τριχί
A.	γυπα	φλέβα	κόρακα	αἶγα	φάλαγγα	τριχα
P. N.	γυπες	φλέβες	κόρακες	αἶγες	φάλαγγες	τριχες
G.	γυπῶν	φλεβῶν	κοράκων	αἰγῶν	φαλάγγων	τριχῶν
D.	γυπί	φλεβί	κόραξι	αἰξι	φάλαγξι	θριξι
A.	γυπας	φλέβας	κόρακας	αἶγας	φάλαγγας	τριχας
D. N.	γυπε	φλέβε	κόρακε	αἶγς	φάλαγγε	τριχε
G.	γυποῖν	φλεβοῖν	κοράκοιν	αἰγοῖν	φαλάγγοιν	τριχοῖν

3. LINGUAL.

α. Masculine and Feminine.

ὄ, ἦ, *child*. ὄ, *foot*. ὄ, *sovereign*. ἦ, *grace*. ἦ, *key*.

S. N.	παῖς	πούς	ἄναξ	χάρις	κλεῖς
G.	παιδός	ποδός	ἄνακτος	χάριτος	κλειδός
D.	παιδί	ποδί	ἄνακτι	χάριτι	κλειδί
A.	παῖδα	πόδα	ἄνακτα	χάριτα, χάριν	κλειδα, κλεῖν
V.	παῖ		ἄνα		
P. N.	παῖδες	πόδες	ἄνακτες	χάριτες	κλειῖδες, κλεῖς
G.	παιδῶν	ποδῶν	ἀνάκτων	χαρίτων	κλειδῶν
D.	παισί	ποσί	ἄναξι	χάρισι	κλεισί
A.	παῖδας	πόδας	ἄνακτας	χάριτας	κλειδας, κλεῖς
D. N.	παῖδε	πόδε	ἄνακτε	χάριτε	κλειδε
G.	παιδοῖν	ποδοῖν	ἀνάκτοιν	χαρίτοιν	κλειδοῖν

β. Neuter.

τὸ, *body*. τὸ, *light*. τὸ, *liver*. τὸ, *horn*. τὸ, *ear*

S. N.	σῶμα	φῶς	ἥπαρ	κέρας	οἶς
G.	σώματος	φωτός	ἥπατος	κεράτος, κέραος, κέρως	ωτός
D.	σώματι	φωτί	ἥπατι	κεράτι, κέραϊ, κερῆ	ωτί
P. N.	σώματα	φῶτα	ἥπατα	κεράτα, κέραα, κέρα	ὠτα
G.	σωμάτων	φώτων	ἥπάτων	κεράτων, κέραων, κερῶν	ὠτων
D.	σώμασι	φωσί	ἥपाσι	κεράσι	ὠσί
D. N.	σώματε	φῶτε	ἥπατε	κεράτε, κέραε, κέρα	ὠτε
G.	σωμάτοιιν	φώτοιιν	ἥπάτοιιν	κεράτοιιν, κερῆτοιιν, κερῶν	ὠτοιιν

¶ 12. B. LIQUID.

ὁ, harbour. ὁ, deity. ἡ, nose. ὁ, beast. ὁ, orator. ἡ, hana

S. N.	λῆμῃν	δαίμων	ῥίς	θήρ	ῥήτωρ	χείρ
G.	λιμένως	δαίμονος	ῥιός	θηρός	ῥήτορος	χειρός
D.	λιμένι	δαίμονι	ῥινί	θηρί	ῥήτορι	χειρί
A.	λιμένα	δαίμονα	ῥίνα	θήρα	ῥήτορα	χείρα
V.		δαῖμον	ῥίη		ῥήτορ	
P. N.	λιμένες	δαίμονες	ῥίνες	θηρες	ῥήτορες	χείρες
G.	λιμένων	δαιμόνων	ῥινῶν	θηρῶν	ῥητόρων	χειρῶν
D.	λιμέσι	δαίμοσι	ῥίσι	θηροῖ	ῥήτορσι	χειροῖ
A.	λιμένας	δαίμονας	ῥίνας	θηρας	ῥήτορας	χείρας
D. N.	λιμένε	δαίμονε	ῥίνε	θηρε	ῥήτορε	χείρε
G.	λιμένοιν	δαιμόνοι	ῥινοῖν	θηροῖν	ῥητόροι	χειροῖν

Syncopated.

ὁ, father.

ὁ, man.

ἡ, mother.

ὁ, ἡ, dog.

ὁ, ἡ, lamb.

S. N.	πατήρ	ἄνθρωπος	μήτηρ	κύων (ἄνθρωπος)
G.	πατέρος, πατρός	ἀνθρώπος, ἀνδρός	μητρος	κυνός, ἀρνός
D.	πατέρι, πατρί	ἀνέρι, ἀνδρὶ	μητρὶ	κυρὶ, ἀρνί
A.	πατέρα	ἄνθρωπα, ἄνδρα	μητέρα	κύνα, ἄρνα
V.	πάτερ	ἄνθρωπος	μήτερ	κύων
P. N.	πατέρες	ἄνθρωποι, ἄνδρες	μητέρες	κύνες, ἄρνες
G.	πατέρων	ἀνθρώπων, ἀνδρῶν	μητέρων	κυνῶν, ἀρνῶν
D.	πατράσι	ἀνθρώποις	μητρᾷσι	κυσὶ, ἀρνᾷσι
A.	πατέρας	ἀνθρώπους, ἀνδρας	μητέρας	κύνας, ἄρνας
D. N.	πατέρε	ἄνθρωπε, ἄνδρε	μητέρε	κύνε, ἄρνε
G.	πατέροιν	ἀνθρώποι, ἀνδροῖν	μητέροιν	κυνοῖν, ἀρνοῖν

¶ 13. C. LIQUID-MUTE.

ὁ, lion.

ὁ, tooth.

ὁ, giant.

ἡ, wife.

ὁ, Xenophon.

S. N.	λέων	ὀδούς	γίγας	δάμαρ	Ξενοφῶν
G.	λέοντος	ὀδόντος	γίγαντος	δάμαρτος	Ξενοφώντος
D.	λέοντι	ὀδόντι	γίγαντι	δάμαρτι	Ξενοφῶντι
A.	λέοντα	ὀδόντα	γίγαντα	δάμαρτα	Ξενοφῶντα
V.	λέον		γίγαν		
P. N.	λέοντες	ὀδόντες	γίγαντες	δάμαρτες	ἡ, Opus.
G.	λεόντων	ὀδόντων	γιγάντων	δαμάρτων	S. N. Ὀπούς
D.	λέουσι	ὀδοῦσι	γίγασι	δάμαρσι	G. Ὀπούντος
A.	λέοντας	ὀδόντας	γίγαντας	δάμαρτας	D. Ὀπούντι
D. N.	λέοντε	ὀδόντε	γίγαντε	δάμαρτε	A. Ὀπούντια
G.	λέοντοιν	ὀδοῖτοιν	γιγάντοιν	δαμάρτοιν	

¶ 14. D. PURE.

α. Masculine and Feminine.

ο, jackal. ό, hero. ό, weevil. ό, ή, sheep. ό, fish.

S. N.	θώς	ἥρως	κίς	οῖς	ἰχθύς
G.	θωός	ἥρωος	κῖός	οῖός	ἰχθύος
D.	θωῖ	ἥρωι (ἥρω)	κῖι	οῖι	ἰχθύι
A.	θῶα	ἥρωα, ἥρω	κῖν	οῖν	ἰχθύν
V.					ἰχθύ
P. N.	θῶες	ἥρωες	κῖες	οῖες, οῖς	ἰχθύες, ἰχθύς
G.	θῶων	ἥρώων	κῖῶν	οῖῶν	ἰχθύων
D.	θωσί	ἥρωσι	κῖσι	οῖσι	ἰχθύσι
A.	θῶας	ἥρωας, ἥρως	κῖας	οῖας, οῖς	ἰχθύας, ἰχθύς
D. N.	θῶε	ἥρωε	κῖε	οῖε	ἰχθύε, ἰχθύ
G.	θῶοιν	ἥρώοιν	κῖοῖν	οῖοῖν	ἰχθύοιν

ό, knight.

ό, ή, ox.

ή, old woman.

ή, ship.

S. N.	ἱππεύς	βοῦς	γραιῦς	ναῦς
G.	ἱππέως	βοός	γραιός	νεώς
D.	ἱππεῖ, ἱππεῖ	βοῖ	γραιῖ	νηῖ
A.	ἱππέα	βοῦν	γραιῦν	ναῦν
V.	ἱππεῦ	βοῦ	γραιῦ	
P. N.	ἱππέες, ἱππεῖς	βόες	γραιές	νηές
G.	ἱππέων	βοῶν	γραιῶν	νεῶν
D.	ἱππεῦσι	βουσί	γραιαί	ναυσί
A.	ἱππέας, ἱππεῖς	βόας, βοῦς	γραιας, γραιῦς	ναῦς
D. N.	ἱππέε	βόε	γραιε	νηε
G.	ἱππέοιν	βοοῖν	γραιοῖν	νεοῖν

ό, cubit.

ή, city.

ή, trireme.

S. N.	πῆχῦς	πόλις	τριήρης
G.	πήχεως	πόλεως	τριήρεος, τριήρους
D.	πήχεϊ, πήχει	πόλεϊ, πόλει	τριήρεϊ, τριήρει
A.	πήχυν	πόλιν	τριήρεα, τριήρη
V.	πήχυν	πόλι	τριήρες
P. N.	πήχες, πήχεις	πόλεις, πόλεις	τριήρες, τριήρεις
G.	πήχεων (πήχων)	πόλεων	τριήρέων, τριήρων
D.	πήχεσι	πόλεσι	τριήρεσι
A.	πήχας, πήχεις	πόλεας, πόλεις	τριήρεας, τριήρεις
D. N.	πήχεε	πόλεε, πόλη	τριήρεε, τριήρη
G.	πήχεοιν	πολέοιν	τριήρέοιν, τριήροῖν

ἦ, *echo.*ἦ, *shame.*ὁ, *Socrates.*

S. N.	ἡχώ	αἰδώς	Σωκράτης
G.	ἡχόος, ἡχοῦς	αἰδόος, αἰδοῦς	Σωκράτεος, Σωκράτους
D.	ἡχοῦι, ἡχοῖ	αἰδοῦι, αἰδοῖ	Σωκράτει, Σωκράτει
A.	ἡχόα, ἡχώ	αἰδόα, αἰδῶ	Σωκράτεια, Σωκράτη, Σωκράτη
V.	ἡχοῖ	αἰδοῖ	Σώκρατες

ὁ, *Piræus.*ὁ, *Hercules.*

S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιέως, Πειραιῶς	Ἡρακλέος, Ἡρακλέους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλεῖ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Πειραιεῖα, Πειραιῖα	Ἡρακλέα, Ἡρακλεῖα, Ἡρακλεῖ
V.	Πειραιεῦ	Ἡράκλεες, Ἡράκλεις (Ἡρακλες)

β. Neuter.

τὸ, *wall*τὸ, *town.*τὸ, *honor.*

S. N.	τεῖχος	ἄστυ	γέρας
G.	τείχεος, τείχους	ἄστεος, ἄστεως	γέραος, γέρως
D.	τείχεϊ, τείχει	ἄστεϊ, ἄστει	γέραϊ, γέρα
P. N.	τείχεα, τείχη	ἄστεα, ἄστη	γέραα, γέρα
G.	τειχέων, τευχῶν	ἄστέων	γεράων, γερῶν
D.	τείχεσι	ἄστεσι	γέρασι
D. N.	τείχεε, τείχη	ἄστεε	γέραε, γέρα
G.	τειχέοιν, τευχοῖν	ἄστέοιν	γεράοιν, γερῶν

¶ 15. DIALECTIC FORMS.

S. G.	ατος, Ion. εος · κίρεος, τίρεος. εος, Ion. ευς · θίρεος, θάμβευς. έως, Ep. ηος · βασιλήος. Ion. and Dor. έος · βασιλέος. εως, Ion. and Dor. εος · πόλιος. δος, Ion. and Dor. εος · Κύπριος. Dor. ιτος · Θέμιτος. οῦς, Dor. and Æol. ὠς, εῖς · ἄχῶς, D. ιῖ, Ep. ηῖ · βασιληῖ. [ἄοῖς. Ion. εῖ · βασιλεῖ. ιι, Ion. ἱ · πόλι, δυνάμει. ιδι, Ion. ἱ · Θέμι, ἀπόλι. A. υ, Poet. α · εὔρεα, ἰχθύα. έα, Ion. οῦν · Ἰοῦν, Λητοῦν. Dor. ων · Ἡρων, Λατῶν. έα, Ep. ῥα · βασιληῖα. Ion. έα · βασιλεῖα. Dor. η · βασιληῖ. V. ις, Æol. ι · Σάκρατι.	P. N. εῖς, Old Att. ης · βασιληῖς. Ep. ης · βασιληῖς. Ion. ές · βασιλέες. ις, Ion. and Dor. ις · πόλις. αα, Poet. ἄ · γέρα, κρέα. Ion. εα · γέρα, τίρεα. G. ων, Ion. έων · χηνέων, ἀνδρέων. έων, Ep. ήων · βασιληών. ιων, Ion. and Dor. έων · πολίων. D. σι(ν), Old, σι(ν) · χεῖρεσι. Poet. σσι(ν) · ἴπισσι. εσσι(ν) · πόδεςσιν. σι(ν), Ep. σφι(ν) · ὄχισφιν. Ion. σι(ν) · πόλις. A. ές, Ep. ης · βασιληῖς. Ion. ές · βασιλεῖς. Comm. εῖς · βασιλεῖς. ις, Ion. and Dor. ιας · πόλις. D. G. οιν, Ep. οῖν · ποδοῖν, Σιερόν ιν.
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¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION.

	ἰ, <i>Jupiter.</i>	ἰ, <i>Œdipus.</i>	ἰ, <i>Glau.</i>		
S. N.	Ζεύς,	Ζᾶν (Dor.)	Οἰδίπους	Γλαῦς	
G.	Διός, Ζηνός,	Ζᾶνός	*Οἰδίποδος, Οἰδίπου	Οἰδιπόδαο, -ᾶ, -εω,	Γλαῦ
D.	Διί, Ζηνί,	Ζᾶνί	Οἰδίποδι, [(poet.),	[D. -η, -α, A. -ην,	Γλαῦ
A.	Δία, Ζῆνα,	Ζᾶνα	Οἰδίποδα, Οἰδίσουν	[-ᾶν, V. -η, -ᾶ	Γλαῦν
V.	Ζεῦ	Οἰδίσου	[(Ep. and Lyr.)		Γλαῦ

	Attic. ἰ, <i>son</i>	Homeric.	Doric. ἰ, <i>ship.</i>	Ionic.
S. N.	υἱός	υἱός	ναῦς (νᾶς)	νηῦς (νῆϋς)
G.	υἱού, υἱός	υἱού, υἱός	νᾶός	νηός, νιός
D.	υἱῷ, υἱί	υἱί, υἱί, υἱί	νᾶί	νηί
A.	υἱόν	υἱόν, υἱᾶ, υἱέα	ναῦν (νᾶν)	νηα, νέα, νηῦν
V.	υἱί			
P. N.	υἱοί, υἱίς	υἱς, υἱίς, υἱίς	νᾶις	νηίς, νιίς
G.	υἱῶν, υἱέων	υἱῶν, υἱέων	νᾶῶν	νηῶν, νειῶν
D.	υἱοῖς, υἱέσι	υἱοῖσι, υἱάσι	ναυσί, νᾶεσσι	νηῖσι, νήεσσι, νείεσσι
A.	υἱούς, υἱεῖς	υἱούς, υἱας, υἱέας	νᾶας	νηας, νέας [ναῦφι

	Attic. τὸ, <i>spear.</i>	Homeric.	Homeric. τὰ, <i>save.</i>
S. N.	δῆρυ	δῆρυ	σπίς, σπιίς
G.	δώρατος, δωρός (poet.)	δούρατος, δουρός	σπίους
D.	δώρατι, δωρί, δῶρει (poet.)	δούρατι, δουρί	σπήι
P. N.	δώρατα,	δούρατα, δῶρα	
G.	δωράτων	δούρων	σπίων
D.	δώρασι	δούρασι, δούρεσσι	στίσι, στήσσ

HOMERIC PARADIGMS.

	ἰ, <i>knight.</i>	ἰ, <i>city.</i>
S. N.	ἱππιεύς	πόλις
G.	ἱππῆος	πόλιος, πτόλιος, πόλιος (πόλιος Theog.), πόλῃος
D.	ἱππῆϊ	(πόλι Hdt.), πτόλιϊ, πόλιι, πόλῃι
A.	ἱππῆα	πόλιν, πτόλιν (πόληα Hes.
V.	ἱππιῦ	
P. N.	ἱππῆες, ἱππιῖς	πόλιες (πόλις Hdt.), πόλῃες
G.	ἱππῆων	πολίων
D.	ἱππιῦσι	πολίεσσι (πολίσι Pind., πόλισι Hdt.)
A.	ἱππῆας	πόλιας (πόλις Hdt.), πόλις, πόληας

	ἰ, <i>Ulysses.</i>		ἰ, <i>Patroclus.</i>	
S. N.	Ὀδυσσεύς,	Ὀδυσσεύς	Πάτροκλος	
G.	Ὀδυσσῆος,	Ὀδυσσῆος, Ὀδυσεῦς	Πατρόκλου, -οιο,	Πατροκλήος
D.		Ὀδυσηῖ, Ὀδυσιῖ	Πατρόκλη	
A.	Ὀδυσσῆα,	Ὀδυσῆα, Ὀδυῆ	Πατροκλον,	Πατροκλήα
V.	Ὀδυσειῦ,	Ὀδυσιῦ	Πάτροκλη,	Πατρέκλη

¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἀγήραος, ἀγήρωος ἀγήραον, ἀγήρω	
G.	ἀδίκου	ἀγηράου, ἀγήρω	
D.	ἀδίκῳ	ἀγηρώϊ, ἀγήρῳ	
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρῳ	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρω ἀγήραα, ἀγήρω	
G.	ἀδίκων	ἀγηράων, ἀγήρων	
D.	ἀδίκοις	ἀγηράοις, ἀγήρωις	
A.	ἄδικους	ἀγηράους, ἀγήρωις	
D. N.	ἄδικω	ἀγηράῳ, ἀγήρῳ	
G.	ἄδικοιν	ἀγηράοιν, ἀγήρων	

B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρσεν ἄρσεν	εὐχάρις εὐχαρι	δίπους δίπουν
G.	ἄρσενος	εὐχάρϊτος	δίποδος
D.	ἄρσενι	εὐχάρϊτι	δίποδι
A.	ἄρσενα	εὐχάρϊτα, εὐχαριν	δίποδα, δίπουν
V.	ἄρσεν	εὐχαρι	δίπου
P. N.	ἄρσενες ἄρσενα	εὐχάρϊτες εὐχάρϊτα	δίποδες δίποδα
G.	ἄρσένων	εὐχαρίτων	δίπόδων
D.	ἄρσενσι	εὐχάρϊσι	δίποσι
A.	ἄρσενας	εὐχάρϊτας	δίποδας
D. N.	ἄρσενε	εὐχάρϊτε	δίποδε
G.	ἄρσένοιν	εὐχαρίτοιν	δίπόδοιν

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφοῦς	μεῖζοτος
D.	σαφεῖ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφῇ	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφέες, σαφεῖς σαφέα, σαφῇ	μεῖζονες, μεῖζους μεῖζονα, μεῖζω
G.	σαφέων, σαφῶν	μεῖζόνων
D.	σαφεσι	μεῖζοσι
A.	σαφέας, σαφεῖς	μεῖζονας, μεῖζους
D. N.	σαφέε, σαφῇ	μεῖζονε
G.	σαφέοιν, σαφῶν	μεῖζόνοιν

¶ 18. VII. ADJECTIVES OF THREE TERMINATIONS.

A. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ (friendly) ἡ	τὸ	ὁ (wise) ἡ	τὸ
S. N.	φίλιος	φιλίᾱ	σοφός	σοφή
G.	φιλίου	φιλίᾱς	σοφοῦ	σοφῆς
D.	φιλίῳ	φιλίᾳ	σοφῷ	σοφῇ
A.	φίλιον	φιλίᾱν	σοφόν	σοφήν
V.	φίλιε		σοφέ	
P. N.	φίλιοι	φίλιαι	σοφοί	σοφαί
G.	φιλίων	φιλίων	σοφῶν	σοφῶν
D.	φίλοις	φιλίαις	σοφοῖς	σοφαῖς
A.	φίλους	φιλίᾱς	σοφούς	σοφάς
D. N.	φιλίῳ	φιλίᾱ	σοφῷ	σοφῇ
G.	φιλίοις	φιλίαις	σοφοῖς	σοφαῖς

Contracted.

	ὁ (golden) ἡ	τὸ
S. N.	χρῦσεος, χρῦσοῦς	χρῦσεᾱ, χρῦσῇ
G.	χρῦσεόν, χρῦσοῦ	χρῦσεᾱς, χρῦσῆς
D.	χρῦσέῳ, χρῦσῷ	χρῦσεᾱ, χρῦσῇ
A.	χρῦσεον, χρῦσοῦν	χρῦσεᾱν, χρῦσῆν
P. N.	χρῦσέοι, χρῦσοῖ	χρῦσεαι, χρῦσαῖ
G.	χρῦσέων, χρῦσῶν	χρῦσεῶν, χρῦσῶν
D.	χρῦσείοις, χρῦσοῖς	χρῦσεῖς, χρῦσαῖς
A.	χρῦσέους, χρῦσοῦς	χρῦσεᾱς, χρῦσαῖς
D. N.	χρῦσέῳ, χρῦσῷ	χρῦσεᾱ, χρῦσαῖ
G.	χρῦσέοις, χρῦσοῖς	χρῦσεῖς, χρῦσαῖς
S. N.	διπλόος, διπλοῦς	διπλόῃ, διπλῇ
G.	διπλόου, διπλοῦ	διπλόῃς, διπλῆς
D.	διπλόῳ, διπλῷ	διπλόῃ, διπλῇ
A.	διπλόον, διπλοῦν	διπλόῃν, διπλῆν
P. N.	διπλόοι, διπλοῖ	διπλόαι, διπλαῖ
G.	διπλόων, διπλῶν	διπλόων, διπλῶν
D.	διπλόοις, διπλοῖς	διπλόαις, διπλαῖς
A.	διπλόους, διπλοῦς	διπλόῃς, διπλαῖς
D. N.	διπλόῳ, διπλῷ	διπλόῃ, διπλῇ
G.	διπλόοις, διπλοῖς	διπλόῃς, διπλαῖς

¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (black)	ἡ	τὸ	ὁ (all)	ἡ	τὸ
S. N.	μέλας	μελαινᾶ	μέλαν	πᾶς	πᾶσα	πάν
G.	μελάνος	μελαίνης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλανα	μελαινᾶν		πάντα	πᾶσάν	
P. N.	μελανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πασῶν	
D.	μέλασι	μελαίναις		πᾶσι	πάσαις	
A.	μέλανας	μελαίνᾱς		πάντας	πᾶσᾱς	
D. N.	μέλανε	μελαίνᾱ		πάντε	πᾶσᾱ	
G.	μελάνοιν	μελαίναιν		πάντοιν	πᾶσαιν	

	ὁ (agreeable)	ἡ	τὸ	ὁ (sweet)	ἡ	τὸ
S. N.	χαρίεις	χαρίεσσα	χαρίεν	ἡδύς	ἡδεῖα	ἡδύ
G.	χαρίεντος	χαρίεσσης		ἡδέος	ἡδεῖας	
D.	χαρίεντι	χαρίεσση		ἡδεῖ, ἡδεῖ	ἡδεῖα	
A.	χαρίεντα	χαρίεσσάν		ἡδύν	ἡδεῖάν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	ἡδέες, ἡδεῖς	ἡδεῖαι	ἡδέο
G.	χαρίέντων	χαρίεσσῶν		ἡδέων	ἡδεῖῶν	
D.	χαρίεσι	χαρίεσσαις		ἡδέσι	ἡδεῖαις	
A.	χαρίεντας	χαρίεσσᾱς		ἡδέας, ἡδεῖς	ἡδεῖας	
D. N.	χαρίεντε	χαρίεσσᾱ		ἡδέε	ἡδεῖα	
G.	χαρίέντοιν	χαρίεσσαιν		ἡδέοιν	ἡδεῖαιν	

¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (great)	ἡ	τὸ	ὁ (much)	ἡ	τὸ
S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγάλῃ		πολλῷ	πολλῇ	
A.	μέγαν	μεγάλην		πολύν	πολλήν	
V.	μεγάλε			(many)		
F. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαι	πολλά
G.	μεγάλων	μεγάλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγάλαις		πολλοῖς	πολλαῖς	
A.	μεγάλους	μεγάλᾱς		πολλούς	πολλάς	
D. N.	μεγάλῳ	μεγάλᾱ				
G.	μεγάλοιν	μεγάλαιν				

Homeric Forms of πολύς.

	ῖ		ῆ		τὸ
S. N.	πολύς, πολὺς	πολλός	πολλή		πολύ, πολὺ, πολλός
G.	πολῖος		πολλῆς		
D. (πολεῖ Æsch.)		πολλῶ	πολλῇ		
A.	πολύν, πολύν	πολλόν	πολλήν, πολύν		
P. N.	πολῖες, πολῖς	πολλοί	πολλαί		(πολία Æsch.) πολλὰ
G.	πολίων	πολλῶν	πολλῶν, πολλῶν		
D.	πολῖσι, -ίσσι, -ίσσι	πολλοῖσι, -οῖς	πολλῇσι		
A.	πολίας, πολῖς	πολλούς	πολλάς		
S. ὁ (mild) ῆ		τὸ	P. οἱ	αἱ	τὰ
N.	πρῶος, πραιῖα	πρῶον	πρῶοι, πραιῖς	πραιῖαι	πραιῖα
G.	πράου, πραιῖας		πραιῶν	πραιῶν	
D.	πράω, πραιῖα		πράοις, πραιῖσι	πραιῖαις	πραιῖσι
A.	πρῶον, πραιῖαν		πράους, πραιῖς	πραιῖας	

¶ 21. IX. NUMERALS.

	M. (one)	F.	N.	M. (no one)	F.	N.	M., none.
S. N.	εἷς	μῦν	ἓν	οὐδεῖς	οὐδεμία	οὐδέν	P. οὐδένες
G.	ἐνός	μυῖς		οὐδενός	οὐδεμυῖς		οὐδένων
D.	ἐνί	μυῖ		οὐδενί	οὐδεμυῖ		οὐδέσι
A.	ένα	μυῖαν		οὐδένα	οὐδεμυῖαν		οὐδένας
	Ep. Dor.	Ion.	Ep.	Late.	Ion.	Late.	Ion.
N.	ἕως, ῆς	μῖν, ἱᾶ		οὐδεῖς	οὐδεμῖν	οὐθίν	οὐδαμοί, N. -ά
G.		μυῖς, ἱῆς		οὐθενός	οὐδεμυῖς		οὐδαμῶν
D.	ἱῶ	μυῖ, ἱῆ		οὐθινί	οὐδεμυῖ		οὐδαμοῖς
A.		μῖν, ἱᾶν		οὐθίνα	οὐδεμυῖν		οὐδαμούς, F. -ίας

M. F. N., two.

D. N. A.	δύο, δύω
G. D.	δυοῖν, δυεῖν (Att.)

M. F. N., both.

ἄμφω
ἄμφοιν

Ep.

N.	δισώ
G.	
D.	
A.	

Ep.

δοισί, -αί, -ά
δυῶν
δοισῖς, -οῖσι, δυοῖσι
δοισύς, -ές

Ion.

M. F. (three) N.	
P. N.	τριῖς τρία
G.	τριῶν
D.	τριῖσι
A.	τριῖς

M. F. (four)

τέσσαρες, τέτταρες
τεσσαράων, τετταράων
τέσσαρσι, τέτταρσι
τέσσαρας, τέτταρας

N.

τέσσαρα, τέτταρα

Poet.
D. τρισίσι

Ion. τίσσερις, Dor. τίττερις and τίττορες, Æol. and Ep. τίσσερις, &c.; Dat., Ep. and in late prose, τίττεσι.

¶ 22. X. PARTICIPLES.

1. Present Active.

	ὁ (<i>advising</i>)	ἡ	τὸ
S. N.	βουλευῶν	βουλευούσα	βουλευῶν
G.	βουλευόντος	βουλευούσης	
D.	βουλευόντι	βουλευούσῃ	
A.	βουλευόντα	βουλευούσῃ	
P. N.	βουλευόντες	βουλευούσαι	βουλευόντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλευούσι	βουλευούσαις	
A.	βουλευόντας	βουλευούσας	
D. N.	βουλευόντε	βουλευούσῃ	
G.	βουλευόντων	βουλευούσαις	

2. Present Active Contracted.

	ὁ (<i>honoring</i>)	ἡ	τὸ
S. N.	τιμῶν, τιμῶν	τιμάουσα, τιμῶσα	τιμάον, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαούσης, τιμῶσης	
D.	τιμάοντι, τιμῶντι	τιμαούσῃ, τιμῶσῃ	
A.	τιμάοντα, τιμῶντα	τιμάουσῃ, τιμῶσῃ	
P. N.	τιμῶντες, τιμῶντες	τιμάουσαι, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμαόντων, τιμῶντων	τιμαουσῶν, τιμῶσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμῶσαις	
A.	τιμάοντας, τιμῶντας	τιμαούσας, τιμῶσας	
D. N.	τιμάοντε, τιμῶντε	τιμαούσῃ, τιμῶσῃ	
G.	τιμαόντων, τιμῶντων	τιμαούσαις, τιμῶσαις	

3. Liquid Future Active.

4. Aorist II. Active

	ὁ (<i>about to show</i>)	ἡ	τὸ	ὁ (<i>having left</i>)	ἡ	τὸ
S. N.	φανῶν	φανούσα	φανοῦν	λιπῶν	λιπούσα	λιπόν
G.	φανούντος	φανούσης		λιπόντος	λιπούσης	
D.	φανοῦντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανοῦντα	φανούσῃ		λιπόντα	λιπούσῃ	
P. N.	φανοῦντες	φανούσαι	φανοῦντα	λιπόντες	λιπούσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	
D.	φανοῦσι	φανούσαις		λιποῦσι	λιπούσαις	
A.	φανοῦντας	φανούσας		λιπόντας	λιπούσας	
D. N.	φανοῦντε	φανούσῃ		λιπόντε	λιπούσῃ	
G.	φανούντων	φανούσαις		λιπόντων	λιπούσαις	

5. Aorist I. Active.

6. Aorist Passive.

ὁ (having raised) ἡ	τὸ	ὁ (having appeared) ἡ	τὸ
S. N. ἄρᾱς ἄρᾱσᾱ ἄρᾱν	φανείς φανείσᾱ φανέν		
G. ἄραντος ἀράσης	φανέντος φανείσης		
D. ἄραντι ἀράσῃ	φανέντι φανείσῃ		
A. ἄραντα ἄρᾱσᾶν	φανέντα φανείσᾶν		
P. N. ἄραντες ἄρᾱσαι ἄραντα	φανέντες φανείσαι φανέντα		
G. ἀράντων ἀρᾱσῶν	φανέντων φανεισῶν		
D. ἄρᾱσι ἀράσαις	φανέισι φανείσαις		
A. ἄραντας ἀράσᾱς	φανέντας φανεισᾱς		
D. N. ἄραντε ἀράσᾱ	φανέντε φανεισᾱ		
G. ἀράντοιν ἀράσαιν	φανέντοιν φανείσαιν		

7. Perfect Active.

8. Perfect Active Contracted.

ὁ (knowing) ἡ	τὸ	ὁ (standing) ἡ	τὸ
S. N. εἰδώς εἰδῶιᾱ εἰδός	ἑστώς ἑστῶιᾱ ἑστός	ἑστώς, ἑστός	
G. εἰδότος εἰδῶιᾱς	ἑστῶτος ἑσιώσης		
D. εἰδότι εἰδῶιᾳ	ἑστῶτι ἑσιώσῃ		
A. εἰδότα εἰδῶιᾶν	ἑστῶτα ἑσιῶσᾶν		
P. N. εἰδότες εἰδῶιαι εἰδότα	ἑστῶτες ἑσιῶσαι ἑστῶτα		
G. εἰδόντων εἰδῶιν	ἑσιῶτων ἑσιῶσῶν		
D. εἰδόσι εἰδῶιαις	ἑσιῶσι ἑσιῶσαις		
A. εἰδότας εἰδῶιᾱς	ἑσιῶτας ἑσιῶσᾱς		
D. N. εἰδότε εἰδῶιᾱ	ἑσιῶτε ἑσιῶσᾱ		
G. εἰδόντοιν εἰδῶιαιν	ἑσιῶτοιν ἑσιῶσαιν		

9. From Verbs in -μι.

ὁ (having given) ἡ	τὸ	ὁ (having entered) ἡ	τὸ
S. N. δοῦς δοῦσᾱ δόν	δύς δῦσᾱ δύν		
G. δόντος δούσης	δύντος δύσης		
D. δόντι δούσῃ	δύντι δύσῃ		
A. δόντα δοῦσᾶν	δύντα δῦσᾶν		
P. N. δόντες δοῦσαι δόντα	δύντες δῦσαι δύντα		
G. δόντων δουσῶν	δύντων δυσῶν		
D. δοῦσι δούσαις	δῦσι δύσαις		
A. δόντας δούσᾱς	δύντας δύσᾱς		
D. N. δόντε δούσᾱ	δύντε δύσᾱ		
G. δόντοιν δούσαιν	δύντοιν δύσαιν		

¶ 23. XI. SUBSTANTIVE PRONOUNS.

[To those forms which are used as enclitic, the sign † is affixed. The initials affixed to dialectic forms denote, Æ. Æolic, B. Bæotic, D. Doric, E. Epic, I. Ionic, O. Old, P. Poetic.]

A. PERSONAL.

1st P. I.	2d P. thou.	3d P. his, her.
S. N. ἐγώ	σύ	■
G. ἐμοῦ, μοῦ†	σοῦ†	οὔ†
D. ἐμοί, μοί†	σοί†	οἱ†
A. ἐμέ, με†	σε†	εἶ†
P. N. ἡμεῖς	ὑμεῖς	σφεῖς
G. ἡμῶν	ὑμῶν	σφῶν
D. ἡμῖν	ὑμῖν	σφιούι(ν)†
A. ἡμᾶς	ὑμᾶς	σφαῖς
D. N. νῶ	σφῶ	
G. νῶν	σφῶν	σφωῖν†

Homeric Forms.

S. N. ἰγών, ἰγῶ	σύ, τῦν	
G. ἰμίο, ἰμίο, ἰμῖν, μῖν†, ἰμίδιν	σίο†, σίο, σιῦ†, σίδιν, τιοῖο	ῖο†, ῖο, ῖν†, ῖδιν†
D. ἰμοί, μοί†	σoί, τοί†, τειν	ῖοι, οἱ†
A. ἰμέ, με†	σε†	ῖ†, ῖῖ, μῖν†
P. N. ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες	
G. ἡμείων, ἡμείων	ὑμείων, ὕμείων	σφείων†, σφείων, σφῶν
D. ἡμῖν, ἡμῖν, ἡμῖν, ἄμμῖ(ν)	ὑμῖν, ὕμμῖ(ν), ὕμμη	σφῖσι(ν)†, σφῖ(ν)†, σφῖ
A. ἡμῖας, -ῖας, ἡμᾶς, ἄμμες	ὑμῖας, -ῖας, ὕμμη	σφῖας†, -ῖας†, σφῖας, σφᾶς†, σφῖ†
D. N. νῶι (νῶιν ?)	σφῶι (σφῶιν ?), σφῶ	
G. νῶιν	σφῶιν	
D. νῶιν	σφῶιν, σφῶν	σφωῖν†
A. νῶι, νῶ	σφῶι, σφῶ	σφωῖ†, σφῶ† or σφῶ

Additional Forms.

S. N. ἰών, ἰώ B.	τῦ D., τοῦ B.	
G. ἰμείος, ἰμείος, ἰμείος D.	τῖν†, τῖος, τῖος, τῖος, τῖος D.	Fῖδιν Æ., ἰοῖς D., ἰῖο E.
D. ἰμῖν D.	τῖν D.	Fῖν† Æ., ῖν or ῖν D.
A. ἰμέ D.	τέ, τῦ† D.	Fῖ† Æ., ῖν† D. P.
P. N. ἡμεῖς I., ἄμεις D.	ὑμεῖς I., ὕμεις D.	Neut. σφῖα† I.
G. ἄμῶν D., ἄμμῶν Æ.	ὑμῶν Æ.	
D. ἄμῖν D., ἄμμῖσι(ν) Æ.		φῖν†, ψῖν† D., ἄσφῖ Æ.
A. ἄμεις D.	ὕμεις, ὕμμη D.	ψῖ† D., ἄσφῖ Æ.
D. N. νῶ B.		

B. REFLEXIVE.

1st P. M. (<i>of myself</i>)	F.	2d P. M. (<i>of thyself</i>)	F.
S. G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ, σαυτοῦ	σεαυτῆς, σαυτῆς
D. ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ, σαυτῷ	σεαυτῇ, σαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν, σαυτόν	σεαυτήν, σαυτήν
P. G. ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
D. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

3d P. M., <i>of himself</i> .	F., <i>of herself</i> .	N., <i>of itself</i>
S. G. ἐαυτοῦ, αὐτοῦ	ἐαυτῆς, αὐτῆς	
D. ἐαυτῷ, αὐτῷ	ἐαυτῇ, αὐτῇ	
A. ἐαυτόν, αὐτόν	ἐαυτήν, αὐτήν	ἐαυτό. αὐτό
P. G. ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν	
D. ἐαυτοῖς, αὐτοῖς	ἐαυταῖς, αὐταῖς	
A. ἐαυτούς, αὐτούς	ἐαυτάς, αὐτάς	ἐαυτᾶ, αὐτᾶ

New Ionic.

S. G. ἱμιαυτοῦ	ἱμιαυτῆς	σιωυτοῦ	σιωυτῆς
D. ἱμιαυτῷ	ἱμιαυτῇ	σιωυτῷ	σιωυτῇ
A. ἱμιαυτόν	ἱμιαυτήν	σιωυτόν	σιωυτήν
S. G. ἰωυτοῦ	ἰωυτῆς	P. ἰωυτῶν	ἰωυτῶν
D. ἰωυτῷ	ἰωυτῇ	ἰωυτοῖσι	ἰωυταῖσι
A. ἰωυτόν	ἰωυτήν	ἰωυτούς	ἰωυτάς ἰωυτᾶ

3d P. S. G. αὐταύτω, -ας, D. -ω, -φ, A. -ον, -αν, -ο.

P. G. αὐταύτων, D. -οις, -αις, A. -ως, -ας, -ᾶ, Dor.

C. RECIPROCAL.

M. (<i>of one another</i>)	F.	N.	M. N.	F.
P. G. ἀλλήλων	ἀλλήλων		D. A. ἀλλήλω	ἀλλήλᾳ
D. ἀλλήλοις	ἀλλήλαις		G. ἀλλήλοιν	ἀλλήλαιν
A. ἀλλήλους	ἀλλήλας	ἄλληλᾱ		
P. G. ἀλλᾶλλον Dor.	ἀλλᾶλων Dor.		D. G. ἀλλήλοιν Ep.	
D. ἀλλᾶλοισι, -οις	ἀλλᾶλαιοι, -αις			
A. ἀλλᾶλους	ἀλλᾶλάς	ἄλλᾶλᾶ Dor.		

D. INDEFINITE.

M. F. N., <i>such a one</i> .	M.
S. N. ὁ, ἡ, τὸ δεῖνα	P. οἱ δεῖνες
G. τοῦ, τῆς δεῖνος	τῶν δεῖνων
D. τῷ, τῇ δεῖνι	*
A. τόν, τήν, τὸ δεῖνα	τούς δεῖνας

¶ 24. XII. ADJECTIVE PRONOUNS.

A. DEFINITE.

Article.			Iterative.		
M. (<i>the</i>)	F.	N.	M. (<i>very, same, self</i>)	F.	N.
S. N. ὁ	ἡ	τό	αὐτός	αὐτή	αὐτό
G. τοῦ	τῆς		αὐτοῦ	αὐτῆς	
D. τοῖ	τῇ		αὐτῷ	αὐτῇ	
A. τόν	τήν		αὐτόν	αὐτήν	
P. N. οἱ	αἱ	ταῖ	αὐτοί	αὐταί	αὐτά
G. τῶν	τῶν		αὐτῶν	αὐτῶν	
D. τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
A. τούς	τάς		αὐτούς	αὐτάς	
D. N. τώ	τά		αὐτώ	αὐτά	
G. τοῖν	ταῖν		αὐτοῖν	αὐταῖν	
S. N.	ᾧ D.			αὐτᾷ D., -ῇ I.	
G. τοῖο E., τῷ D.	ταῖο D.		αὐτοῖο E., -ῖο I.	αὐταῖο D., -ῇ I.	
D.	τῷ D.		αὐτίῳ I.	αὐτῷ D., -ῇ I.	
A.	τᾷ D.			αὐτᾷ D., -ῇ I.	
P. N. τοί E. D.	ταί E. D.				
G.	ταῶν O., τᾶν D.	αὐτίων I.		αὐτᾶν O., -ᾶν D., -ῶν I.	
D. τοῖσι O.	ταῖσι O., τῇσι,	αὐτοῖσι O., -ῖοι I.		αὐτῇσι, -ῇς, -ῇσι I.	
A. τῷς, τῆς D.		[τῇς I. αὐτίους I.		αὐτίαις I.	

Relative.			Demonstrative.		Possessive.
M. (<i>who</i>)	F.	N.	M. (<i>this</i>)	F.	N.
S. N. ὃς	ἥ	ὃ	ὃς	ἥ	τόδε 1 P. S. ἐμός
G. οὗ	ῆς		τοῦδε	τῇσδε	P. ἡμέτερος
D. ᾧ	ῇ		τῷδε	τῇδε	D. νοῦτερος Ep.
A. ὃν	ῇν		τόνδε	τήνδε	
P. N. οἱ	αἱ	ᾧ	οἷδε	αἷδε	ταῖδε 2 P. S. σός
G. ὧν	ῶν		τῶνδε	τῶνδε	P. ὑμέτερος
D. οἷς	αἷς		τοῖσδε	ταῖσδε	D. σφωύτερος Ep.
A. οὓς	ᾧς		τούσδε	τάσδε	
D. N. ᾧ	ᾧ		τῷδε	τάδε	3 P. S. ὁ Poet.
G. οῖν	αῖν		τοῖνδε	ταῖνδε	P. σφέτερος

Dialectic and Paragoric Forms.

S. N. ὃ O.	ᾧ D.	ὀδί	ἡδί	τοδί	1 P. P. ᾧμός, ᾧμός O., ᾧμέτερος D., ᾧμμος, ᾧμμίτιρος Æ.
G. οῖο, οῖου E.	ῆς E., ᾧς D.	τουδί	τησδί		
D.	ᾧ D.		&c.		
A.	ᾧν D.				2 P. S. τῖός D. E.
P. D.	ῇσι, ῆς E.	τοισίδι O., τοῖσδισι, τοῖσδισσι E.			P. ὕμός O., ὕμμος Æ
					3 P. S. ἰός E. D.
					P. σφός O.

Demonstrative.

	M. (<i>this</i>)	F.	N.	M. (<i>so much</i>)	F.	N.
S. N.	οὗτος	αὕτη	τοῦτο	τοσοῦτος	τοσαύτη	τοσοῦτο, τοσοῦτος
G.	τούτου	ταύτης		τοσοῦτου	τοσαύτης	
D.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	
A.	τούτον	ταύτην		τοσοῦτον	τοσαύτην	
P. N.	οὗτοι	αὗται	ταῦτα	τοσοῦτοι	τοσαῦται	τοσαῦτα
G.	τούτων	τούτων		τοσοῦτων	τοσοῦτων	
D.	τούτοις	ταύταις		τοσοῦτοις	τοσαύταις	
A.	τούτους	ταύτας		τοσοῦτους	τοσαύτας	
I. N.	τούτω	ταύτῃ		τοσοῦτω	τοσαύτῃ	
G.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	

Paragogic Declension.

Mixed Paragogic Forms.

S. N.	οὗτος	αὕτη	τούτῳ	τοσοῦτος, ἰκινός, ἰδέδι, τουτογί, τουτεδί.
G.	τουτοῦ	ταυτησί		τυννουτοῦ, κινού, τηλικαυτησί.
D.	τουτῷ	ταυτῇ		τυννουτῷ. Adv. οὕτως, ἰνθαδί, νυνί, διυρί.
A.	τουτόν	ταυτηνί		τοσοῦτονί, τοσονδί, τοιουτοή, ἰκινονί, τηνιδί.
P. N.	οὗτοί	αὗται	ταυτί	τοιουτοί, τοιαυταί, ταιαυτί, ταυταγί.
G.	τουτωνί, &c.			τοσοῦτωνί, ἰκινωνί, &c.

B. INDEFINITE.

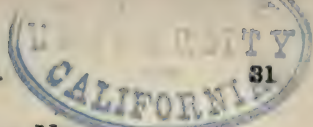
Simple Indefinite. Interrogative.

Relative Indefinite.

M. F. (<i>any, some</i>)	N.	M. F. (<i>who?</i>)	N.	M. (<i>whoever</i>)	F.	N.
S. N.	τις	τί	τίς	τί	ὅστις	ἥτις ὅ τι
G.	τινός, τοῦ	τινός, τοῦ		οὗτινος, οἷου	ἥστινος	
D.	τινί, τῷ	τινί, τῷ		ὅτῳ, οἷῳ	ἥτῳ	
A.	τινά	τίνα		ὅτινα	ἥτινα	
P. N.	τινές	τινά, τίνες	τίνα	οἵτινες	αἵτινες ἅτινα, ἅτια	
G.	τινῶν [ἅτια τίνων]			ὧντινων, οἷων	ὧντινων	
D.	τισί	τίσι		οἷσιν, οἷοις	αἷσιν	
A.	τινάς	τίνας		οὗστινας	ἄστινας	
D. N.	τινέ	τίνε		ὧτινε	ἄτινε	
G.	τινοῖν	τίνοι		οἷντινοι	αἷντινοι	

Homeric Declension of τις, τίς, and ὅτις = ὅστις.

S. N.	τις	τί	τίς	τί	ὅτις	ὅ τι, ὅ ττι
G.	τίος, τιῷ		τίος, τιῷ		ὅτιν, ὅττιο, ὅττιο	
D.	τίῳ, τῷ				ὅτῳ, ὅτῳ	
A.	τινά		τίνα		ὅτινα	
P. N.	τινίς	ἄσσα	τίνας			ἅτινα
G.			τίων		ὅτιων	
D.					ὅτῳσι	
A.	τινάς				ὅτινας	ἄσσα
D. N.	τινί					



¶ 25. B. TABLE OF NUMERALS.

I. ADJECTIVES.

1. Cardinal.

2. Ordinal.

Interrog.	πόσοι ; <i>how many ?</i>	πόστος ; <i>which in order ?</i> οί,
Indef.	ποσεί, <i>a certain number.</i>	<i>one of how many ?</i>
Rel. Ind.	ἐπόσει, <i>how many soever.</i>	ἐπόστος, <i>whichever in order.</i>
Dimin.	ὀλίγοι, <i>few.</i>	ὀλιγοστές, <i>one of few.</i>
Augment.	πολλοί, <i>many.</i>	πολλοστές, <i>one of many, or,</i>
Demonst.	τόσοι, <i>so many.</i>	<i>one following many.</i>
Relat.	ὅσοι, <i>as many.</i>	

1 α'	εἷς, μία, ἓν, <i>one.</i>
2 β'	δύο, δύο, <i>two.</i>
3 γ'	τρεις, τρία, <i>three.</i>
4 δ'	τέσσαρες, τέσσαρα, <i>four.</i>
5 ε'	πέντε, <i>five.</i>
6 ς'	ἕξ, <i>six.</i>
7 ζ'	ἑπτά, <i>seven.</i>
8 η'	ὀκτώ, <i>eight.</i>
9 θ'	ἐννέα, <i>nine.</i>
10 ι'	δέκα, <i>ten.</i>
11 ια'	ἑνδεκα, <i>eleven.</i>
12 ιβ'	δώδεκα, <i>twelve.</i>
13 ιγ'	τρισκαίδεκα, δεκατρεῖς
14 ιδ'	τεσσαρεσκαίδεκα
15 ιε'	πεντεκαίδεκα
16 ις'	ἑκκαίδεκα
17 ιζ'	ἑπτακαίδεκα
18 ιη'	οκτωκαίδεκα
19 ιθ'	ἐννεακαίδεκα
20 κ'	εἴκοσι(ν)
21 κα'	εἴκοσιν εἷς, εἷς καὶ εἴκοσι
30 λ'	τριακοντα
40 μ'	τεσσαράκοντα
50 ν'	πεντήκοντα
60 ξ'	ἑξήκοντα
70 ο'	ἑβδομήκοντα
80 π'	ὀγδοήκοντα
90 ρ'	ἐνενήκοντα
100 ρ'	ἑκατόν
200 σ'	διᾱκόσιοι,-αι,-α
300 τ'	τριακόσιοι

πρῶτος,-η,-ον, <i>first.</i>
δεύτερος,-ᾱ,-ον, <i>second.</i>
τρίτος,-η,-ον, <i>third.</i>
τέταρτος, <i>fourth.</i>
πέμπτος, <i>fifth.</i>
ἕκτος, <i>sixth.</i>
ἑβδομος, <i>seventh.</i>
ὀγδοος, <i>eighth.</i>
ἐνατος, ἑννατος, <i>ninth.</i>
δέκατος, <i>tenth.</i>
ἐνδέκατος, <i>eleventh.</i>
δωδέκατος, <i>twelfth.</i>
τρισκαίδεκατος
τεσσαρακαίδεκατος
πεντεκαίδεκατος
ἑκκαίδεκατος
ἑπτακαίδεκατος
οκτωκαίδεκατος
ἐννεακαίδεκατος
εἴκοστός
εἴκοστός πρῶτος
τριακοστός
τεσσαρακοστός
πεντηκοστός
ἑξηκοστός
ἑβδομηκοστός
ὀγδοηκοστός
ἐνενηκοστός
ἑκατοστός
διᾱκοσιοστός
τριακοσιοστός

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννακόσιοι	ἐννακοσιουστός
1,000	,α	χίλιοι,-αι,-α	χιλιοστός
2,000	,β	δισχίλιοι	δισχιλιοστός
10,000	,ι	μύριοι,-αι,-α	μυριοστός
20,000	,κ	δισμύριοι	δισμυριοστός
100,000	,ρ	δεκακισμύριοι	δεκακισμυριοστός

3. Temporal.

4. Multiple.

Inter. *πῶς ταῖς* ; on what day ?

- | | |
|-----------------------------------|--------------------------------|
| 1. (αὐθήμερος, on the same day.) | ἁπλός, ἁπλοῦς, simple, single. |
| 2. δευτεραῖος, on the second day. | διπλοῦς, double. |
| 3. τριταῖος, on the third day. | τριπλοῦς, triple. |
| 4. τεταρταῖος, on the fourth day. | τετραπλοῦς, quadruple. |
| 5. πεμπταῖος, on the fifth day. | πενταπλοῦς, quintuple. |
| 6. ἑκταῖος, on the sixth day. | ἑξαπλοῦς, sextuple. |
| 7. ἑβδομαῖος, on the seventh day. | ἑπταπλοῦς, septuple. |
| 8. ὀγδοαῖος, on the eighth day. | ὀκταπλοῦς, octuple. |

5. Proportional.

II. ADVERBS.

III. SUBSTANTIVES.

Inter. *πόσα πλάσιος* ; how many fold ?*ποσάκις* ; how many times ?*ποσότης*, quantity, number.

Dim.

ὀλιγάκις, few times.*ὀλιγότης*, fewness.Augm. *πολλαπλάσιος*, many fold.*πολλάκις*, many times.

- | | | |
|---------------------------|-----------------------|------------------|
| 1. (ἴσος, equal.) | ἅπαξ, once. | μονάς, monad. |
| 2. διπλάσιος, twofold. | δὶς, twice. | δυάς, duad. |
| 3. τριπλάσιος, threefold. | τρίς, thrice. | τριάς, triad. |
| 4. τετραπλάσιος | τετράκις, four times. | τετράς, τετρακίς |
| 5. πενταπλάσιος | πεντάκις | πεντάς |
| 6. ἑξαπλάσιος | ἑξάκις | ἑξάς |
| 7. ἑπταπλάσιος | ἑπτάκις | ἑβδομάς |
| 8. ὀκταπλάσιος | ὀκτάκις | ὀγδοάς |
| 9. ἐννεαπλάσιος | ἐννέακις, ἐννάκις | ἐννεάς |
| 10. δεκαπλάσιος | δεκάκις | δεκάς |
| 20. εἰκοσπλάσιος | εἰκοσάκις | εἰκάς |
| 100. ἑκατονταπλάσιος | ἑκατοντάκις | ἑκατοντάς |
| 1,000. χιλιοπλάσιος | χιλιάκις | χιλιάς |
| 10,000. μυριοπλάσιος | μυριάκις | μυριάς |

C. TABLES OF CONJUGATION

¶ 26. I. THE TENSES CLASSIFIED.

Relations.	I. PRIMARY.		II. SECONDARY.
	Time. 1. Present.	2. Future.	3. Past.
1 Definite.	PRESENT. <i>γράφω,</i> <i>I am writing.</i>	<i>*</i> <i>I shall be writing.</i>	IMPERFECT. <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.	<i>*</i> <i>I write.</i>	FUTURE. <i>γράψω,</i> <i>I shall write.</i>	AORIST. <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.	PERFECT. <i>γέγραφα,</i> <i>I have written.</i>	<i>*</i> <i>I shall have written.</i>	PLUPERFECT. <i>ἔγεγράφημ,</i> <i>I had written.</i>

¶ 27. II. THE MODES CLASSIFIED.

1. Actual.	I. DISTINCT.	
	A. INTELLECTIVE.	2. Contingent.
INDICATIVE. <i>γράφω,</i> <i>I am writing.</i>	<i>α.</i> Present. SUBJUNCTIVE. <i>γράφω,</i> <i>I may write.</i>	<i>β.</i> Past OPTATIVE. <i>γράφοιμι,</i> <i>I might write</i>
	B. VOLITIVE. IMPERATIVE. <i>γράφε,</i> <i>Write.</i>	
	II. INCORPORATED.	
A. Substantive. INFINITIVE. <i>γράφειν,</i> <i>To write.</i>	B. Adjective. PARTICIPLE. <i>γράφων,</i> <i>Writing.</i>	

¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	PRESENT,	<i>ω, μω</i>		<i>ομαι, μαι</i>	
Augm.	IMPERFECT,	<i>ον, υ</i>		<i>ομην, μην</i>	
	FUTURE,	<i>σω</i>	<i>σομαι</i>		<i>θήσομαι</i>
	FUT. II.,				<i>ήσομαι</i>
Augm.	AORIST,	<i>σα</i>	<i>σάμην</i>		<i>θήν</i>
Augm.	AOR. II.,	<i>ον, υ</i>	<i>όμην, μην</i>		<i>ήν</i>
Redpl.	PERFECT,	<i>κα</i>		<i>μαι</i>	
Redpl.	PERF. II.,	<i>α</i>			
Augm.	Redpl. PLUPERFECT,	<i>κειν</i>		<i>μην</i>	
Augm.	Redpl. PLUPERF. II.,	<i>ειν</i>			
Redpl.	FUT. PERF.			<i>σομαι</i>	

¶ 29. IV. AFFIXES OF THE

		Present.		Imperfect.	
		Nude.	Euphonic.	Nude.	Euphonic
Ind.	S.	1	μι	ω	ν
		2	ς	εις	ς
		3	σι(ν)	ει	* ε(ν)
	P.	1	μεν	ομεν	μεν
		2	τε	ετε	τε
		3	νσι(ν), ᾱσι(ν)	ουσι(ν)	σαν
	D.	1	μεν	ομεν	μεν
		2	τον	ετον	τον
		3	τον	ετον	την
Subj.	S.	1		ω	
		2		ης	
		3		η	
	P.	1		ωμεν	
		2		ητε	
		3		ωσι(ν)	
	D.	1		ωμεν	
		2		ητον	
		3		ητον	
Opt.	S.	1	ιην	οιμι	
		2	ιης	οις	
		3	ιη	οι	
	P.	1	ιημεν, ἱμεν	οιμεν	
		2	ιητε, ἴτε	οιτε	
		3	ιησαν, ἱεν	οιεν	
	D.	1	ιημεν, ἱμεν	οιμεν	
		2	ιητον, ἱτον	οιτον	
		3	ιήτην, ἱτην	οιτην	
Imp.	S.	2	θι, ς, ε	ε	
		3	τω	έτω	
	P.	2	τε	ετε	
		3	τωσαν, ντων	έτωσαν, όντων	
	D.	2	τον	ετον	
		3	των	έτων	
Inf.			ναι	ειν	
Part.	N.	νις, ντισᾶ, ν	ων, ουσαᾶ, ον		
	G.	ντος, ντισης	οντος, ούσης		

ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Fluperfect.
Ind.	S.	1 σω	σᾶ	κ-ᾶ	κ-ειν, κ-η
		2 σεῖς	σᾶς	κ-ᾶς	κ-εῖς
		3 σεῖ	σε(ν)	κ-ε(ν)	κ-εῖ
	P.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετε	σᾶτε	κ-ᾶτε	κ-ειτε
		3 σουσι(ν)	σᾶν	κ-ᾶσι(ν)	κ-εισαν, κ-εσαν
	D.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετον	σᾶτον	κ-ᾶτον	κ-ειτον
		3 σετον	σᾶτην	κ-ᾶτον	κ-εῖτην
Subj.	S.	1	σω	(κ-ω)	
		2	σης	(κ-ης)	
		3	ση	(κ-η)	
	P.	1	σωμεν	(κ-ωμεν)	
		2	σητε	(κ-ητε)	
		3	σωσι(ν)	(κ-ωσι-ν)	
	D.	1	σωμεν	(κ-ωμεν)	
		2	σητον	(κ-ητον)	
		3	σητον	(κ-ητον)	
Opt.	S.	1 σοιμι	σαιμι	(κ-οιμι)	
		2 σοις	σαις, σεῖς	(κ-οις)	
		3 σοι	σαι, σεῖ(ν)	(κ-οι)	
	P.	1 σοιμεν	σᾶιμεν	(κ-οιμεν)	
		2 σοιτε	σαιτε	(κ-οιτε)	
		3 σοιεν	σαιεν, σεῖν	(κ-οιεν)	
	D.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτον	σαιτον	(κ-οιτον)	
		3 σοιτην	σαιτην	(κ-οιτην)	
Imp.	S.	2	σον	(κ-ε)	
		3	σᾶτω	(κ-έτω)	
	P.	2	σᾶτε [των	(κ-ετε)	
		3	σᾶτωσαν, σάν-	(κ-έτωσαν, κ-όντων)	
	D.	2	σᾶτον	(κ-ετον)	
		3	σᾶτων	(κ-έτων)	
Inf.		σειν	σαι	κ-έναι	
Part.	N.	σων, &c.	σᾶς, σᾶσᾶ, σᾶν	κ-ώς, κ-υῖᾶ, κ-ός	
	G.	σοντος	σαντος, σᾶσης	κ-ότος, κ-υῖᾶς	

¶ 30. v. AFFIXES OF THE

		Pres.		Imperf.		Perf.	Plup.
		Nude.	Euph.	Nude.	Euph.		
Ind.	S. 1	μαι	ομαι	μην	όμεν	μαι	μην
	2	σαι, αι	37.4 η, ει	σο, ο	ου	σαι	σο
	3	ται	εται	το	ετο	ται	το
	P. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα
	2	σθε	εσθε	σθε	εσθε	σθε	σθε
	3	νται	ονται	ντο	οντο	νται	ντο
	D. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα
	2	σθον	εσθον	σθον	εσθον	σθον	σθον
	3	σθον	εσθον	σθην	εσθην	σθον	σθην
	Subj. S. 1		ωμαι			(μένος ὦ)	
	2		η			(μένος ἦς)	
	3		ηται			(μένος ἦ)	
	P. 1		όμεθα			(μένοι ὦμεν)	
	2		ησθε			(μένοι ἦτε)	
	3		ωνται			(μένοι ὦσι-ν)	
	D. 1		όμεθα			(μένω ὦμεν)	
	2		ησθον			(μένω ἦτον)	
	3		ησθον			(μένω ἦτον)	
Opt.	S. 1	ιμην	οιμην			(μένος εἶην)	
	2	ιο	οιο			(μένος εἶης)	
	3	ιτο	οιτο			(μένος εἶη)	
	P. 1	ιμεθα	οιμεθα			(μένοι εἶημεν)	
	2	ισθε	οισθε			(μένοι εἶητε)	
	3	ιντο	οιντο			(μένοι εἶησαν)	
	D. 1	ιμεθα	οιμεθα			(μένω εἶημεν)	
	2	ισθον	οισθον			(μένω εἶητον)	
	3	ισθην	οισθην			(μένω εἶήτην)	
	Imp. S. 2	σο, ο	ου			σο	
	3	σθω	έσθω			σθω	
	P. 2	σθε	εσθε			σθε	
	3	σθωσαν, σθων	έσθωσαν, έσθων			σθωσαν, σθων	
	D. 2	σθον	εσθον			σθον	
	3	σθων	έσθων			σθων	
Inf.		σθαι	εσθαι			σθαι	
Part.	N.	μένος, -η, -ον	όμενος, -η, -ον			μένος, -η, -ον	
	G.	μένου -ης	ομένου, -ης			μένου, -ης	

MIDDLE AND PASSIVE VOICES.

		Fut. Mid	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S. 1	σομαι	σάμην	θ-ην	θ-ήσομαι
	2	ση, σε	σω	θ-ης	θ-ήσῃ, θ-ήσεαι
	3	σεται	σατο	θ-η	θ-ήσεται
	P. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθε	σασθε	θ-ητε	θ-ήσεσθε
	3	σονται	σαντο	θ-ησαν	θ-ήσονται
	D. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθον	σασθον	θ-ητον	θ-ήσεσθον
	3	σεσθον	σάσθην	θ-ήτην	θ-ήσεσθον
Subj.	S. 1		σωμαι	θ-ῶ	
	2		ση	θ-ῆς	
	3		σηται	θ-ῇ	
	P. 1		σώμεθα	θ-ῶμεν	
	2		σησθε	θ-ῆτε	
	3		σωνται	θ-ῶσι(ν)	
	D. 1		σώμεθα	θ-ῶμεν	
	2		σησθον	θ-ῆτον	
	3		σησθον	θ-ῆτον	
Opt.	S. 1	σολμην	σαίμην	θ-ελην	θ-ησολμην
	2	σοιο	σαιο	θ-ελης	θ-ήσοιο
	3	σοιτο	σαιτο	θ-ελη	θ-ήσοιτο
	P. 1	σολμεθα	σαίμεθα	θ-έλημεν, θ-εῖμεν	θ-ησολμεθα
	2	σοισθε	σαισθε	θ-έλητε, θ-εῖτε	θ-ήσοισθε
	3	σοιντο	σαιντο	θ-έλησαν, θ-εῖεν	θ-ήσοιντο
	D. 1	σολμεθα	σαίμεθα	θ-έλημεν, θ-εῖμεν	θ-ησολμεθα
	2	σοισθον	σαισθον	θ-έλητον	θ-ήσοισθον
	3	σολσθην	σαίσθην	θ-ειήτην	θ-ησολσθην
Imp.	S. 2		σαι	θ-ητι	
	3		σάσθω	θ-ήτω	
	P. 2		σασθε	θ-ητε	
	3		σάσθωσαν, σάσθων	θ-ήτωσαν, θ-έντων	
	D. 2		σασθον	θ-ητον	
	3		σάσθων	θ-ήτων	
	Inf.	σεσθαι	σασθαι	θ-ῆναι	θ-ήσεσθαι
Part.	N.	σόμενος	σάμενος	θ-εῖς, θ-εῖσᾶ, θ-έν	θ-ησόμενος
	G.	σομένου	σαμένου	θ-έντος, θ-εῖσης	θ-ησομένου

[illegible]

SUBJECTIVE.

*Singular.*1 *Ind. Pr. α, Old μ.* ὅρημι, κάλαμη.

ἀώ, ὦ, Ion. ἰώ. ὀρίω, φοιτίω.

Ep. ἰώ, ὦω. ὀζός, μυνειώω.

ἰώ, ὦ, Ep. ἰώ. νικισίω, πυνίω.

Fut. ω, Dor. ὦ. ἄσῳ, πεμφῶ.

σῶ, Dor. ζῶ. δικαζῶ, κοριζῶ.

ᾠ, Ion. ἰώ. ἀργυρέλιω, φανίσω.

Impf. ι, Iter. σκεν. ἔχκεσκον, φέρισκεν.

Ion. α. ἐσίθια, ἦα, ἦα.

αον, ᾠ, Ion. ιον, Ion. and Dor. ιον. ἠγάπτουν.

Aor. σα, Dor. ζα. ἐκόμιζα, ἔθραζα.

Iter. σασκον. στέφασκον, ᾤσασκον.

Plup. ιν, Ion. ια. ἦδια, ἐτίθιπα.

Old Att. η. ἦδη, ἐτεσσόδη.

Subj. ω, Ep. ωμι. ἴδωμαι, ἴκωμαι.

ᾠ, Ep. ἰώ, ὦω, &c.; δαμείω, θείω, γνέω.

2 ε, Old σα. ἐππῆσθα, βάλαισθα.

ις, Dor. ις. ἀμάλγας, σολισίδας.

ἀμς, ᾤς, Dor. ἦς. ἐρής, σολμᾶς, λῆς.

Ep. ἀγς. ῥεάας, ἰεάας.

3 σι, Dor. τι. τίθησι, Φασί.

Subj. η, Ep. ησι. ῥήγησι, θίγησι.

Plural.

1 μιν, Dor. μς. εὔρομαι, διδοίκαμσε.

Subj. ωμιν, Ep. ομιν. ἀργίκομαι, ἴμμε.

2 Subj. ησι, Ep. ισι. ιδισι.

3 νσι, Dor. νσι. φαντί, ἔχοντι.

ουσι, Aol. οισι. κρύπτοισιν, σπάξουσιν.

ἀουσι, ᾠσι, Ep. ὄουσι, ὠουσι. βούουσιν, δρώουσι.

Dor. ᾠντι. πινῶντι.

ἰουσι, οὔσι, Ion. εὔσι. πεινῶσι.

Dor. ἰντι. φιλεῦντι, μενεῦντι.

ᾱσι, Ion. ἰᾱσι. ἰστίᾱσι, ἰστίᾱσι.

ᾱσι, Aol. αισι. φασί.

ᾱσι, ον, Alex. αν, σσαν. ἔρρηκαν, ἠλθοσαν.

σαν, Old ν. ἔσταν, ἠγέμεθα.

Inf. ναι, Aol. ν. μεθύσθην, ἀντλῶν.

Dor. and Ep. μιν. κρεῖνην, φέμεν.

Ep. and Aol. μιναι. μιχθήμεναι, θέμεν.

ιν, Dor. εν. συρίδην, βόσκην. [ναι.]

Dor. and Aol. ην. εὔρη, ῥήρη.

Poet. ἰμεν, ἰμιναι. ἀξέμεν, ἀξέμεναι.

ἰν, Ion. ἰν. ἰδῖν, παθέμεν.

ἀν, ᾤν, Ep. ἀγν. ὀράν, ἰλάαν.

Dor. ᾤν. ὀρήν, ῥήν.

όιν, Dor. ὦν. ὕπνῳ, ἰργῶν. [κην.]

ἰοσι, Dor. and Aol. ιιν, ην. διδύκεν, στήνᾱ.

Ep. ἰμεν. πινληγῆμεν.

Pt. ᾠν, Ion. ἰν. ἀργυρέλιων, ἰζέων.

ᾱων, ᾠν, Ep. ὠν, ὠων. ῥέων.

ᾱς, ᾱσα, Aol. αἰς, αἰσα. ῥίψαι, -αἰσα.

ουσα, Aol. οἰσα. ἔχουσα, φέρουσα.

ἀουσα, ᾱσα, Ep. ὠσα, ὠσα, ᾱσα. ὀρώσα.

G. ὄουσι, Ep. ὠσι. βεβῶσσι, κικμηῶσσι.

OBJECTIVE.

Singular.

1 ἰομαι, ὤμαι, Ion. and Dor. ὤμαι. φέσσωμαι.

σομαι, Dor. σοῖμαι, σιῖμαι. ἔξωμαι, ἄσσωμαι.

σῶμαι, Ion. ἰομαι. φανίσομαι, ὀλίσομαι.

μην, Dor. μέν. δυνάμην, ἰκόμεν.

Iter. σκόμεν. πειλασόμεν, μνησασόμεν.

2 η, Ion. ιαι, Subj. ηαι. ἔσται, πύθται.

Hel. ιται. πύσται, κενυζᾶται.

ου, Ion. ιο. ἔπλεα, φράζω.

Ion. and Dor. ιν. ἔπλεω, φράζιν.

Ep. ιιο. ἔρειο, σπῖο.

ω, Ion. αο. ἰδιζα, ἰπύστω.

Dor. αἰ. ἰπᾶζα, ἠρᾶ.

σαι, σο, Ep. αι, ο. βίβληται, ἔσσω.

ἰσαι, ἰσο, Ion. ἰαι, ἰο. φοβῆται, φοβίω.

Plural.

1 μῖθα, Poet. μισθα. ἀγομισθα, ἰσόμεθα.

3 νται, ντα, Ion. αται, ατο. κιάται, ἔατο.

ανται, αντα, Ion. ἰαται, ἰατο. δυνέσται.

οντα, Ion. ἰατο. ἰβουλίατο, ἰκίατο.

ἀόνται, ᾠνται, Ep. ὠνται, ὠνται. αἰτίωνται.

ἀόντα, ᾠντα, Ep. ὠντα, ὠντα. ἰμῶντα.

Du. 3 σθη, Dor. σθῶν. κτησάσθῶν, ἰκίσθῶν.

Inf. ἀίσθαι, ᾠσθαι, Ion. ἰσθαι. χέισθαι.

Ep. ἀασθαι. ὀρᾶσθαι.

Dor. ἦσθαι. πεινῆσθαι.

ἰσθαι, Ion. ἰσθαι. φανίσθαι, ἰλίσθαι.

¶ 33. VIII. THE ACTIVE VOICE OF THE

		Present.	Imperfect.
Ind. S.	1 <i>I</i>	<i>am planning,</i> or <i>plan.</i>	<i>was planning</i> or <i>planned.</i>
	2 <i>Thou, You</i>		
	3 <i>He, She, It</i>		
P.	1 <i>We</i>		
	2 <i>Ye, You</i>		
	3 <i>They</i>		
D.	1 <i>We two</i>		
	2 <i>You two</i>		
	3 <i>They two</i>		
Subj. S.	1 <i>I</i>	<i>may plan,</i> <i>can plan,</i> or <i>plan.</i>	
	2 <i>Thou, You</i>		
	3 <i>He, She, It</i>		
P.	1 <i>We</i>		
	2 <i>Ye, You</i>		
	3 <i>They</i>		
D.	1 <i>We two</i>		
	2 <i>You two</i>		
	3 <i>They two</i>		
Opt. S.	1 <i>I</i>	<i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>	
	2 <i>Thou, You</i>		
	3 <i>He, She, It</i>		
P.	1 <i>We</i>		
	2 <i>Ye, You</i>		
	3 <i>They</i>		
D.	1 <i>We two</i>		
	2 <i>You two</i>		
	3 <i>They two</i>		
Imp. S.	2 <i>Do thou</i>	<i>be planning,</i> or <i>plan.</i>	
	3 <i>Let him</i>		
	P. 2 <i>Do you</i>		
	3 <i>Let them</i>		
	D. 2 <i>Do you two</i>		
	3 <i>Let them two</i>		
Infinitive,		<i>To be planning,</i> or <i>To plan.</i>	
Participle,		<i>Planning.</i>	

VERB βουλευώ (¶ 34) TRANSLATED.

Future.

Aorist.

Perfect.

Pluperfect.

<i>shall plan,</i> or <i>will plan.</i>	<i>planned,</i> <i>have planned,</i> <i>had planned,</i> or <i>plan.</i>	<i>have planned. had planned</i>
---	--	----------------------------------

may plan,
may have planned,
can plan,
can have planned,
plan, or have planned.

<i>should plan,</i> or <i>would plan.</i>	<i>might plan,</i> <i>might have planned,</i> <i>should plan,</i> <i>should have planned,</i> <i>would plan,</i> <i>would have planned,</i> <i>could plan,</i> <i>could have planned,</i> <i>plan, or have planned,</i>
---	---

plan, or have planned.

*To be about
to plan.*

*To plan, or
To have planned.*

To have planned.

About to plan. { *Having planned,*
or *Planning.*

Having planned.

¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω 2 βουλεύεις 3 βουλεύει	ἐβούλευον ἐβούλευες ἐβούλευε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλεύομεν 2 βουλεύετε 3 βουλεύουσι	ἐβουλεύομεν ἐβουλεύετε ἐβούλευον	βουλεύσομεν βουλεύσετε βουλεύσουσι
D.	2 βουλεύετον 3	ἐβουλεύετον ἐβουλευέτην	βουλεύσετον
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλεύωμεν 2 βουλεύῃτε 3 βουλεύωσι		
D.	2 βουλεύῃτον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύσοις βουλεύσοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύσοιτε βουλεύσοιεν
D.	2 βουλεύοιτον 3 βουλευοίτην		βουλεύσοιτον βουλευσοίτην
Imp. S.	2 βούλευε 3 βουλεύετω		
P.	2 βουλεύετε 3 βουλενέτωσαν βουλευνόντων		
D.	2 βουλεύετον 3 βουλενέτων		
Infinit.	βουλεύειν		βουλεύσειν
Part.	βουλεύων		βουλεύων

REGULAR VERB *βουλεύω, to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἐβεβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἐβεβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἐβεβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἐβεβουλεύκειμεν
ἐβουλεύσατε	βεβουλεύκατε	ἐβεβουλεύκειτε
ἐβούλευσαν	βεβουλεύκασι	ἐβεβουλεύκεισαν, ἐβεβουλεύκεσαν
ἐβουλεύσατον	βεβουλεύκατον	ἐβεβουλεύκειτον
ἐβουλευσάτην		ἐβεβουλευκεῖτην
βουλεύσω		
βουλεύσης		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσητε		
βουλεύσωσι		
βουλεύσῃτον		
βουλεύσαιμι		
βουλεύσαις, βουλεύσειας		
βουλεύσαι, βουλεύσειε		
βουλεύσαιμεν		
βουλεύσαιτε		
βουλεύσαιεν, βουλεύσειαν		
βουλεύσαιτον		
βουλευσάιτην		
βούλευσον		
βουλευσάτω		
βουλεύσατε		
βουλευσάτωσαν, βουλευσάντων		
βουλεύσατον		
βουλευσάτων		
βουλεύσαι	βεβουλευκέναι	
βουλεύσῃς	βεβουλευκούς	

¶ 35. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice)

	Present.	Imperfect.	Future Mid.
Ind S.	1 βουλεύομαι	ἐβουλευόμην	βουλεύσομαι
	2 βουλεύῃ, βουλεύει	ἐβουλεύου	βουλεύσῃ, βουλεύσει
	3 βουλεύεται	ἐβουλεύετο	βουλεύσεται
P.	1 βουλευόμεθα	ἐβουλευόμεθα	βουλευσόμεθα
	2 βουλεύεσθε	ἐβουλεύεσθε	βουλεύσεσθε
	3 βουλεύονται	ἐβουλεύοντο	βουλεύσονται
D.	2 βουλεύεσθον	ἐβουλεύεσθον	βουλεύσεσθον
	3	ἐβουλεύεσθην	
Subj. S.	1 βουλεύωμαι		
	2 βουλεύῃ		
	3 βουλεύηται		
P.	1 βουλευώμεθα		
	2 βουλεύησθε		
	3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην		βουλευσοίμην
	2 βουλεύοιο		βουλεύσοιο
	3 βουλεύοιτο		βουλεύσοιτο
P.	1 βουλευοίμεθα		βουλευσοίμεθα
	2 βουλεύοισθε		βουλεύσοισθε
	3 βουλεύοιντο		βουλεύσοιντο
D.	2 βουλεύοισθον		βουλεύσοισθον
	3 βουλευοίσθην		βουλευσοίσθην
Imp. S.	2 βουλεύου		
	3 βουλεύεσθω		
P.	2 βουλεύεσθε		
	3 βουλεύεσθωσαν, βουλεύεσθων		
D.	2 βουλεύεσθον		
	3 βουλεύεσθων		
Infin.	βουλεύεσθαι		βουλεύσεσθαι
Part.	βουλευόμενος		βουλευσόμενος

THE REGULAR VERB *βουλεύω*, *to plan, to counsel.*

to deliberate, to resolve.)

Aorist Mid.	Perfect.	Pluperfect.
ἐβουλευσάμην	βεβούλευμαι	ἐβεβούλευμην
ἐβουλεύσω	βεβούλευσαι	ἐβεβούλευσο
ἐβουλεύσατο	βεβούλευται	ἐβεβούλευτο
ἐβουλευσάμεθα	βεβουλεύμεθα	ἐβεβουλεύμεθα
ἐβουλεύσασθε	βεβούλευσθε	ἐβεβούλευσθε
ἐβουλεύσαντο	βεβούλευνται	ἐβεβούλευντο
ἐβουλεύσασθον	βεβούλευσθον	ἐβεβούλευσθον
ἐβουλευσάσθην		ἐβεβουλεύσθην
βουλεύσωμαι		
βουλεύσῃ		
βουλεύσῃται		
βουλευσώμεθα		
βουλεύσῃσθε		
βουλεύσωνται		
βουλεύσῃσθον		
βουλευσαίμην		
βουλεύσαιο		
βουλεύσαιτο		
βουλευσαίμεθα		
βουλεύσαισθε		
βουλεύσαιντο		
βουλεύσαισθον		
βουλευσαίσθην		
βούλευσαι	βεβούλευσο	
βουλευσάσθω	βεβουλεύσθω	
βουλεύσασθε	βεβούλευσθε	
βουλευσάσθωσαν,	βεβουλεύσθωσαν,	
βουλευσάσθων	βεβουλεύσθων	
βουλεύσασθον	βεβούλευσθον	
βουλευσάσθων	βεβουλεύσθων	
βουλεύσασθαι	βεβουλεῖσθαι	
βουλευσάμενος	βεβουλεμένος	

TABLE X. COMPLETED.

	Aorist Pass.			Future Pass.	
Ind. S.	1	ἐβουλεύθην		βουλευθήσομαι	
	2	ἐβουλεύθης		βουλευθήσῃ,	
				βουλευθήσει	
	3	ἐβουλεύθη		βουλευθήσεται	
	P. 1	ἐβουλεύθημεν		βουλευθήσόμεθα	
	2	ἐβουλεύθητε		βουλευθήσεσθε	
	3	ἐβουλεύθησαν		βουλευθήσονται	
	D. 2	ἐβουλεύθητον		βουλευθήσεσθον	
	3	ἐβουλευθήτην			
Subj. S.	1	βουλευθῶ			
	2	βουλευθῇς			
	3	βουλευθῇ			
	P. 1	βουλευθῶμεν			
	2	βουλευθῆτε			
	3	βουλευθῶσι			
	D. 2	βουλευθῆτον			
Opt. S.	1	βουλευθείην		βουλευθήσοίμην	
	2	βουλευθείης		βουλευθήσοιο	
	3	βουλευθείη		βουλευθήσοιτο	
	P. 1	βουλευθείημεν,	βουλευθεῖμεν	βουλευθήσοίμεθα	
	2	βουλευθείητε,	βουλευθεῖτε	βουλευθήσοισθε	
	3	βουλευθείησαν,	βουλευθεῖεν	βουλευθήσοιντο	
	D. 2	βουλευθείητον		βουλευθήσοισθον	
	3	βουλευθείητην		βουλευθήσοισθην	
Imp. S.	2	βουλεύθητι			
	3	βουλευθήτω			
	P. 2	βουλεύθητε			
	3	βουλευθήτωσαν,	βουλευθέντων		
	D. 2	βουλεύθητον			
	3	βουλευθήτων			
Infin.		βουλευθῆναι		βουλευθήσεσθαι	
Part.		βουλευθείς		βουλευθήσόμενος	

¶ 36. XI. (A.) MUTE VERBS. i. LABIAL.

1. Γράφω, to write.

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	ἔγραφα	γέγραφα
Subj.	γράφω		γράφω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράφον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράφων	γράψας	γεγραψώς
	Imperfect.			Pluperfect.
Ind.	ἔγραφον			ἔγεγράφειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράψομαι	ἔγραψάμην	γεγράφομαι
Subj.	γράφωμαι		γράφωμαι	
Opt.	γραφοίμην	γραψοίμην	γραψαίμην	γεγραψοίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραφόμενος	γραψάμενος	γεγραφόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	ἐγραφόμην	ἐγράφην		γραφήσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφησοίμην
Imp.		γράφηθι		
Inf.		γραφῆναι		γραφήσεσθαι
Part.		γραφείς		γραφησόμενος

PERFECT, Ind.

Imp.

Inf.

PLUPERFECT.

S. 1	γέγραμμαι		γεγράφθαι	ἔγεγράμην
2	γέγραπαι	γέγραψο		ἔγέγραψο
3	γέγραπται	γεγράφθω	Part.	ἔγέγραπτο
P. 1	γεγράμμεθα		γεγραμμένος	ἔγεγράμμεθα
2	γέγραφθε	γέγραφθε		ἔγέγραφθε
3	γεγραμμένοι	γεγράφθωσαν,		γεγραμμένοι
	[εἰσὶ	γεγράφθων		[ῆσαν
D. 2	γέγραφθον	γέγραφθον		ἔγέγραφθον
3		γεγράφθων		ἔγεγράφθη

¶ 37. LABIAL. 2. Δείπω, to leave.

ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	λέλοιπα	ἔλελοιπειν
Subj.	λείπω				
Opt.	λείποιμι		λείψοιμι		
Imp.	λείπε				
Inf.	λείπειν		λείψειν	λέλοιπέναι	
Part.	λείπων		λείψων	λέλοιπώς	

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλιπον	λίπω	λίποιμι		λιπεῖν
2	ἔλιπες	λίπῃς	λίποις	λίπε	
3	ἔλιπε	λίπῃ	λίποι	λιπέτω	Part.
P. 1	ἐλίπομεν	λίπομεν	λίποιμεν		λιπών
2	ἐλίπετε	λίπητε	λίποιτε	λίπετε	λιπούσα
3	ἔλιπον	λίπωσι	λίποιεν	λιπέτωσαν, λιπόντων	λιπόν
D. 2	ἐλίπετον	λίπητον	λίποιτον	λίπειον	λιπόντος
3	ἐλιπέτην		λιποίτην	λιπέτων	λιπούσης

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείψομαι	λέλειμμαι	ἐλείφθην
Subj.	λείπομαι			λειφθῶ
Opt.	λειποίμην	λειψοίμην		λειφθείην
Imp.	λείπου		λέλειψο	λείφθητι
Inf.	λείπεσθαι	λείψεσθαι	λελείφθαι	λειφθῆναι
Part.	λειπόμενος	λειψόμενος	λελειμμένος	λειφθεὶς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλειπόμην	λελείψομαι	ἐλελείμην	λειφθήσομαι

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλιπόμην	λίπομαι	λιποίμην		λιπέσθαι
2	ἐλίπον	λίπῃ	λίποις	λιποῦ	
3	ἐλίπετο	λίπῃται	λίποιτο	λιπέσθω	Part.
P. 1	ἐλιπόμεθα	λιπόμεθα	λιποίμεθα		λιπόμενος
2	ἐλίπεσθε	λίψησθε	λιποισθε	λίπεσθε	
3	ἐλίποντο	λίπωνται	λοιπνιο	λιπέσθωσαν, λιπέσθων	
D. 2	ἐλίπεσθον	λίψησθον	λοιπισθον	λίπεσθον	
3	ἐλιπέσθην		λοιπίσθην	λιπέσθων	

¶ 38. ii. PALATAL. *Πράσσω* or *πράττω*, *to do*.

ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	πράσσω, πράττω	πράξω	ἔπραξα	πέπραχα	πέπραγα
Subj.	πράσσω, πράττω		πράξω		
Opt.	πράσσοιμι, πράττοιμι	πράξοιμι	πράξαιμι		
Imp.	πρᾶσσε, πρᾶττε	πράξον	[ναί	[ναί	
Inf.	πράσσειν, πράττειν	πράξειν	πρᾶξαι	πεπραχέ-	πεπραγέ-
Part.	πράσσων, πράττων	πράξων	πράξας	πεπραχούς	πεπραγούς
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	ἔπρασσον, ἔπραττον			ἔπεπραχεν	ἔπεπραγεν

MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.
Ind.	πράσσομαι, πράττομαι	ἐπρασσόμην, ἐπραττόμην	πράξομαι
Subj.	πράσσωμαι, πράττωμαι		
Opt.	πρασσοίμην, πραττοίμην		πραξοίμην
Imp.	πράσσον, πράττον		
Inf.	πράσσεσθαι, πράττεσθαι		πρᾶξεσθαι
Part.	πρασσόμενος, πραττόμενος		πραξόμενος
	Aorist Mid.	Aorist Pass.	Future Pass.
Ind.	ἐπραξάμην	ἐπράχθην	πραχθήσομαι
Subj.	πράξωμαι	πραχθῶ	
Opt.	πραξοίμην	πραχθείην	πραχθήσοιμην
Imp.	πρᾶξαι	πράχθητι	
Inf.	πράξασθαι	πραχθῆναι	πραχθήσεσθαι
Part.	πραξάμενος	πραχθείς	πραχθησόμενος
	PERFECT.	PLUPERFECT.	
	Ind.	Imp.	Inf.
S. 1	πέπραγμα		πεπράχθαι
2	πέπραξαι	πέπραξο	
3	πέπρακται	πεπράχθω	
P. 1	πεπράγμεθα		Part. πεπραγμένος
2	πέπραχθε	πέπραχθε	
3	πεπραγμένοι	πεπράχθωσαν,	
	[εἰσὶ	πεπράχθων	
D 2	πέπραχθον	πέπραχθον	
3		πεπράχθων	
			ἦσαν

¶ 39. iii. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἔπιθον	πέπεικα	πέποιθα
Subj.	πείθω		πείσω	πίθω		πεποιθῶ
Opt.	πείθοιμι	πείσοιμι	πείσαιμι	πίθοιμι		πεποιθοίην
Imp.	πείθε		πείσον	πίθε		πέπεισθι
Inf.	πείθειν	πείσειν	πείσαι	πιθεῖν	πεπεικέναι	πεποιθέναι
Part.	πείθων	πείσων	πείσους	πιθών	πεπεικώς	πεποιθώς

Imperfect.

ἔπειθον

1 Pluperfect. 2 Pluperfect

ἐπεπείκειν ἐπεποιθείην

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείθομαι	πείσομαι	ἐπιθόμην	ἐπείσθην	πεισθήσομαι
Subj.	ῥείθωμαι		πίθωμαι	πεισθῶ	
Opt.	πειθοίμην	πεισοίμην	πιθοίμην	πεισθείην	πεισθησοίμην
Imp.	πείθου		πιθοῦ	πείσθητι	
Inf.	πείθεσθαι	πεισεσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πεισθείς	πεισθησόμενος

Imperfect.

ἐπειθόμην

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	
S. 1	πέπεισμαι		πεπέισθαι	ἐπεπείσμην
2	πέπεισαι	πέπεισο		ἐπέπεισο
3	πέπεισται	πεπείσθω		ἐπέπειστο
P. 1	πεπείσμεθα		πεπεισμένοι	ἐπεπείσμεθα
2	πέπεισθε	πέπεισθε		ἐπέπεισθε
3	πεπεισμένοι	πεπείσθωσαν,		πεπεισμένοι
	[εἰσὶ	πεπείσθων		[ῆσαν
D. 2	πέπεισθον	πέπεισθον		ἐπέπεισθον
3		πεπείσθων		ἐπεπείσθην

¶ 40. 2. Κομίζω, to bring.

(Middle, to receive.)

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	κεκόμικα
Subj.	κομίζω		κομίω	
Opt.	κομίζοιμι	κομίσοιμι	κομίσαιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικέν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	ἐκομισάμην	ἐκομισθήν
Subj.	κομίζωμαι		κομίσωμαι	κομισθῶ
Opt.	κομίζοίμην	κομίσοίμην	κομισαίμην	κομισθελήν
Imp.	κομίζου		κόμισαι	κομισθήτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κομισθῆναι
Part.	κομίζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind.	ἐκομίζομην	κεκόμισμαι	ἐκεκομίσμην	κομισθήσομαι
Opt.				κομισθήσοίμην
Imp.		κεκόμισο		
Inf.		κεκομίσθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθησόμενος

ATTIC FUTURE.

	ACTIVE.		MIDDLE.	
	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιεῖν	κομιόμηναι	κομιεῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιεῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομιεῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιεῖτον	κομιούντος	κομιεῖσθον	

¶ 41. XII. (B.) LIQUID VERBS.

1. Ἀγγέλλω, to announce.

ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγελλω	ἤγγελλον	ἤγγελον	ἤγγελκα	ἤγγελκειν
Subj.	ἄγγελλω		ἄγγελω		
Opt.	ἄγγελλοιμι		ἄγγέλοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγελλειν		ἄγγελεῖν	ἤγγελκεναι	
Part.	ἄγγελλων		ἄγγελῶν	ἤγγελκώς	

FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοῖην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοῖη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοῖημεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖητε		ἄγγελοῦσης
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖητον		
3		ἄγγελοῖην, ἄγγελοῖήτην		

AORIST I.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἤγγειλα	ἄγγειλω	ἄγγεῖλαιμι	
2	ἤγγειλας	ἄγγειλῃς	ἄγγεῖλαις, ἄγγεῖλαις	ἄγγειλον
3	ἤγγειλε	ἄγγειλῃ	ἄγγεῖλαι, ἄγγεῖλεις	ἄγγεῖλάτω
P. 1	ἤγγειλαμεν	ἄγγεῖλωμεν	ἄγγεῖλαιμεν	
2	ἤγγειλατε	ἄγγεῖλῃτε	ἄγγεῖλαιτε	ἄγγεῖλατε
3	ἤγγειλαν	ἄγγεῖλωσι	ἄγγεῖλαιεν, ἄγγεῖλαιαν	ἄγγεῖλάτωσαν, ἄγγεῖλάντων
D. 2	ἤγγειλατον	ἄγγεῖλῃτον	ἄγγεῖλαιτον	ἄγγεῖλατον
3	ἤγγειλάτην		ἄγγεῖλαίτην	ἄγγεῖλάτων
Inf.	ἄγγεῖλαι.	Part.	ἄγγεῖλας, -ᾶσα, -αν · G. -αντος, -άσης.	

MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγελλομαι	ἤγγελόμην	ἤγγελθην	ἤγγέλην
Subj.	ἄγγελλωμαι	ἄγγελώμην	ἄγγελθῶ	ἄγγελῶ
Opt.	ἄγγελλοίμην	ἄγγελοίμην	ἄγγελθείην	ἄγγελεῖην
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγελθητι	ἄγγελθητι
Inf.	ἄγγελλεσθαι	ἄγγελεῖσθαι	ἄγγελθῆναι	ἄγγελῆναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθείς	ἄγγελεῖς

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμην	ἡγγελεύσομαι	ἡγγελεύσομαι
Opt.		ἡγγελεύσοίμην	ἡγγελεύσοίμην
Inf.		ἡγγελεύσεσθαι	ἡγγελεύσεσθαι
Part.		ἡγγελεύσόμενος	ἡγγελεύσόμενος

FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἡγγελοῦμαι	ἡγγελοίμην	ἡγγελεῖσθαι	ἡγγελούμενος
2	ἡγγελη, ἡγγελεῖ	ἡγγελοῖο		ἡγγελουμένη
3	ἡγγελεῖται	ἡγγελοῖτο		ἡγγελούμενον
P. 1	ἡγγελούμεθα	ἡγγελοίμεθα		ἡγγελουμένου
2	ἡγγελεῖσθε	ἡγγελοῖσθε		ἡγγελουμένης
3	ἡγγελοῦνται	ἡγγελοῖντο		
D. 2	ἡγγελεῖσθον	ἡγγελοῖσθον		
3		ἡγγελοῖσθην		

AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγελάμην	ἡγγελώμαι	ἡγγελαίμην	
2	ἡγγελεῖ	ἡγγελη	ἡγγελαίω	ὀγγεilai
3	ἡγγελαίτο	ἡγγεληται	ἡγγελαίτο	ἡγγελασθῶ
P. 1	ἡγγελάμεθα	ἡγγελώμεθα	ἡγγελαίμεθα	
2	ἡγγελασθε	ἡγγελησθε	ἡγγελαίσθε	ἡγγελασθε
3	ἡγγελάντο	ἡγγελώνται	ἡγγελαίντο	ἡγγελασθώσαν, ἡγγελασθῶσαν
D. 2	ἡγγελασθον	ἡγγελησθον	ἡγγελαίσθον	ἡγγελασθον
3	ἡγγελασθην		ἡγγελαίσθην	ἡγγελασθων
	Inf. ἡγγελασθαι.		Part. ἡγγελαίμενος.	

PERFECT.

PLUSPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	ἡγγελαίμαι		ἡγγελαίμαι	ἡγγελέμην
2	ἡγγελαίω	ἡγγελεῖ		ἡγγελεῖ
3	ἡγγελαίται	ἡγγελεῖται		ἡγγελεῖται
P. 1	ἡγγελέμεθα		ἡγγελεμένους	ἡγγελέμεθα
2	ἡγγελεῖ	ἡγγελεῖ		ἡγγελεῖ
3	ἡγγελεμένοι εἰσὶ	ἡγγελεῖσαν, ἡγγελεῖσαν		ἡγγελεμένοι ἦσαν
D. 2	ἡγγελεῖσθον	ἡγγελεῖσθον		ἡγγελεῖσθον
3		ἡγγελεῖσθην		ἡγγελεῖσθην

¶ 42. LIQUID. 2. *Φαίνω, to show.*

(2 Perf. and Middle, to appear.)

ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίνω	φανῶ	ἔφηναι	πέφαγκα	πέφηναι
Subj.	φαίλω		φήνω		
Opt.	φαίνοιμι	φανοῖμι, φανοίην	φήναιμι		
Imp.	φαῖνε		φήνον		
Inf.	φαίρειν	φανεῖν	φήναι		πεφηνέναι
Part.	φαίνων	φανῶν	φήνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἔφαινον				ἐπεφήνειν

MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίνομαι	ἐφαινόμην	φανοῦμαι	ἐφηνάμην
Subj.	φαίνωμαι			φήνωμαι
Opt.	φαίνοίμην		φανοίμην	φήναιμην
Imp.	φαίνου			φήναι
Inf.	φαίνεσθαι		φανεῖσθαι	φήνασθαι
Part.	φαινόμενος		φανούμενος	φηνάμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθην	ἐφάρην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθείην	φανείην	φανθησοίμην	φανησοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθῆναι	φανῆναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανείς	φανθησόμενος	φανησόμενος

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S. 1	πέφασμαι		πεφάνθαι	ἐπεφάσμην
2	πέφανσαι	πέφανσο		ἐπέφανσο
3	πέφανται	πεφάνθω	Part.	ἐπέφαντο
P. 1	πεφάσμεθα		πεφασμένοι	ἐπεφάσμεθα
2	πέφανθε	πέφανθε		ἐπέφανθε
3	πεφασμένοι εἰσὶ	πεφάνθωσαν, πεφάνθων		πεφασμένοι ἦσαν
D. 2	πέφανθον	πέφανθον		ἐπέφανθον
3		πεφάνθων		ἐπεφάνθην

¶ 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. *Αὐξω* or *αὐξάνω*, *to increase*.

ACTIVE VOICE.

	Present.		Future.	Aorist.	Perfect.
Ind.	αὐξω,	αὐξάνω	αὐξήσω	ηὔξησα	ηὔξηκα
Subj.	αὐξω,	αὐξάνω		αὐξήσω	
Opt.	αὐξοιμι,	αὐξάνοιμι	αὐξήσοιμι	αὐξήσαιμι	
Imp.	αὐξε,	αὐξανε		αὐξησον	
Inf.	αὐξειν,	αὐξάνειν	αὐξήσειν	αὐξῆσαι	ηὔξηκέναι
Part.	αὐξων,	αὐξάνων	αὐξήσων	αὐξήσας	ηὔξηκώς
	Imperfect.				Pluperfect
	ἡὔξον,	ἡὔξανον			ἡὔξηκεν

MIDDLE AND PASSIVE VOICES.

	Present.		Future Mid.	Aorist Mid.
Ind.	αὐξομαι,	αὐξάνομαι	αὐξήσομαι	ἡὔξησάμην
Subj.	αὐξομαι,	αὐξάνωμαι		αὐξήσωμαι
Opt.	αὐξοίμην,	αὐξανοίμην	αὐξησοίμην	αὐξησούμην
Imp.	αὐξον,	αὐξάνου		αὐξησαι
Inf.	αὐξέσθαι,	αὐξάνεσθαι	αὐξήσεσθαι	αὐξήσασθαι
Part.	αὐξόμενος,	αὐξανόμενος	αὐξησόμενος	αὐξησάμενος
	Imperfect.			
	ἡὔξομην,	ἡὔξανόμην		
	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind.	ἡὔξημαι	ἡὔξημην	ἡὔξηθην	αὐξηθήσομαι
Subj.			αὐξηθῶ	
Opt.			αὐξηθείην	αὐξηθησοίμην
Imp.	ἡὔξησο		αὐξήθητι	
Inf.	ἡὔξησθαι		αὐξηθῆναι	αὐξηθήσεσθαι
Part.	ἡὔξημένος		αὐξηθείς	αὐξηθησόμενος

¶ 44. 2. Perfect Passive of *κάμπτω*, *to bend*,
and *ἐλέγχω*, *to convict*.

	Indicative.		Imperative.	
S. 1	κέκαμμαι	ἐλήλεγμαι		
2	κέκαμψαι	ἐλήλεγξαι	κέκαμψο	ἐλήλεγξο
3	κέκαμπται	ἐλήλεγχται	κεκάμφθω, &c.	ἐληλέγχθω, &c.
P. 1	κεκάμμεθα	ἐληλέγμεθα		
2	κέκαμφθε	ἐληλέγχθε	Infinitive.	
3	κεκαμμένοι	ἐληλεγμένοι	κεκάμφθαι	ἐληλέγχθαι
	[εἰσὶ	[εἰσὶ	Participle.	
D. 2	κέκαμφθον	ἐληλέγχθον	κεκαμμένος	ἐληλεγμένος

¶ 45. XIV. (D.) PURE VERBS. i. CONTRACT

1. Τιμάω, to honor.

ACTIVE VOICE.

PRESENT IND.			PRESENT SUBJ.		
S.	1	τιμάω, τιμῶ	τιμάω, τιμῶ		
	2	τιμάεις, τιμάῃς	τιμάῃς, τιμάῃς		
	3	τιμάει, τιμάῃ	τιμάῃ, τιμάῃ		
P.	1	τιμάομεν, τιμῶμεν	τιμάομεν, τιμῶμεν		
	2	τιμάετε, τιμάτε	τιμάητε, τιμάτε		
	3	τιμάουσι, τιμῶσι	τιμάωσι, τιμῶσι		
D.	2	τιμάετον, τιμάτον	τιμάητον, τιμάτον		
IMPERFECT.			PRESENT OPT.		
S.	1	ἐτίμαον, ἐτίμων	τιμάοιμι, τιμῶμι, τιμῶην		
	2	ἐτίμαες, ἐτίμας	τιμάοις, τιμῶς, τιμῶης		
	3	ἐτίμαε, ἐτίμα	τιμάοι, τιμῶ, τιμῶῃ		
P.	1	ἐτιμάομεν, ἐτιμῶμεν	τιμάοιμεν, τιμῶμεν, τιμῶμεν		
	2	ἐτιμάετε, ἐτιμάτε	τιμάοιτε, τιμῶτε, τιμῶητε		
	3	ἐτίμαον, ἐτίμων	τιμάοιεν, τιμῶεν		
D.	2	ἐτιμάετον, ἐτιμάτον	τιμάοιτον, τιμῶτον, τιμῶητον		
	3	ἐτιμαέτην, ἐτιμάτην	τιμαοίτην, τιμῶτην, τιμῶήτην		
PRESENT IMP.			PRESENT INF.		
S.	2	τίμαε, τίμα	τιμάειν, τιμᾶν		
	3	τιμαέτω, τιμάτω			
			PRESENT PART.		
P.	2	τιμάετε, τιμάτε	τιμάων, τιμῶν		
	3	τιμαέτωσαν, τιμάτωσαν, τιμώντων	τιμάονσα, τιμῶσα		
			τιμάον, τιμῶν		
D.	2	τιμάετον, τιμάτον	G. τιμάοντος, τιμῶντος		
	3	τιμαέτων, τιμάτων	τιμαούσης, τιμῶσης		
		Future.	Aorist.	Perfect.	Pluperfect.
Ind.		τιμήσω	ἐτίμησα	τετίμηκα	ἐτετίμηκειν
Subj.			τιμήσω		
Opt.		τιμήσοιμι	τιμήσαιμι		
Imp.			τίμησον		
Inf.		τιμήσειν	τιμήσαι	τετιμηκέναι	
Part		τιμήσων	τιμήουσ	τετιμηκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT IND.

S. 1	τιμάομαι,	τιμῶμαι
2	τιμάη,	τιμᾷ
3	τιμάεται,	τιμάται
P. 1	τιμάομεθα,	τιμώμεθα
2	τιμάεσθε,	τιμᾶσθε
3	τιμάονται,	τιμῶνται
D. 2	τιμάεσθον,	τιμᾶσθον

PRESENT SUBJ.

τιμάομαι,	τιμῶμαι
τιμάη,	τιμᾷ
τιμάηται,	τιμάται
τιμαώμεθα,	τιμώμεθα
τιμάησθε,	τιμᾶσθε
τιμάωνται,	τιμῶνται
τιμάησθον,	τιμᾶσθον

IMPERFECT.

S. 1	ἐτιμάομην,	ἐτιμώμην
2	ἐτιμάου,	ἐτιμῶ
3	ἐτιμάετο,	ἐτιμάτο
P. 1	ἐτιμαόμεθα,	ἐτιμώμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε
3	ἐτιμάοντο,	ἐτιμῶντο
D. 2	ἐτιμάεσθον,	ἐτιμᾶσθον
3	ἐτιμαεσθην,	ἐτιμᾶσθην

PRESENT OPT.

τιμαοίμην,	τιμώμην
τιμάοιο,	τιμῶο
τιμάοιτο,	τιμῶτο
τιμαοίμεθα,	τιμώμεθα
τιμάοισθε,	τιμῶσθε
τιμάοιντο,	τιμῶντο
τιμάοισθον,	τιμῶσθον
τιμαοίσθην,	τιμῶσθην

PRESENT IMP.

S. 2	τιμάου,	τιμῶ
3	τιμαίσθω,	τιμάσθω
P. 2	τιμάεσθε,	τιμᾶσθε
3	τιμαεσθωσαν,	τιμάσθωσαν,
	τιμαίσθων,	τιμάσθων
D. 2	τιμάεσθον,	τιμᾶσθον
3	τιμαεσθων,	τιμάσθων

PRESENT INF.

τιμάεσθαι,	τιμᾶσθαι
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PRESENT PART.

τιμαόμενος,	τιμώμενος
τιμαομένη,	τιμῶμένη
τιμαόμενον,	τιμῶμενον

Future Mid.

Aorist Mid.

Perfect.

Aorist Pass.

Ind.	τιμήσομαι	ἐτιμησάμην	τετίμημαι	ἐτιμήθην
Subj.		τιμήσωμαι		τιμηθῶ
Opt.	τιμησοίμην	τιμησοίμην		τιμηθείην
Imp.		τίμησαι	τετίμησο	τιμήθῃτι
Inf.	τιμήσεσθαι	τιμήσασθαι	τετιμησθαι	τιμηθῆναι
Part.	τιμησόμενος	τιμησάμενος	τετιμημένος	τιμηθείς

3 Future.

Pluperfect.

Future Pass

Ind.	τετιμήσομαι	ἐτετιμήμην	τιμηθήσομαι
Opt.	τετιμησοίμην		τιμηθήσοίμην
Inf.	τετιμήσεσθαι		τιμηθήσεσθαι
Part.	τετιμησόμενος		τιμηθήσόμενος

¶ 46. CONTRACT. 2. Φιλέω, to love.

ACTIVE VOICE.

PRESENT IND.				PRESENT SUBJ.			
S	1	φιλέω,	φιλοῶ	φιλέω,	φιλοῶ		
	2	φιλέεις,	φιλεῖς	φιλέης,	φιλήῃς		
	3	φιλέει,	φιλεῖ	φιλέῃ,	φιλήῃ		
P.	1	φιλέομεν,	φιλοῦμεν	φιλέωμεν,	φιλοῶμεν		
	2	φιλέετε,	φιλεῖτε	φιλέητε,	φιλήῃτε		
	3	φιλέουσι,	φιλοῦσι	φιλέωσι,	φιλοῶσι		
D.	2	φιλέετον,	φιλεῖτον	φιλέητον,	φιλήῃτον		
IMPERFECT.				PRESENT OPT.			
S.	1	ἐφίλειον,	ἐφίλουν	φιλέοιμι,	φιλοῖμι,	φιλοίην	
	2	ἐφίλεες,	ἐφίλεις	φιλέοις,	φιλοῖς,	φιλοίης	
	3	ἐφίλεις,	ἐφίλει	φιλέοι,	φιλοῖ,	φιλοίῃ	
P.	1	ἐφιλέομεν,	ἐφιλοῦμεν	φιλέοιμεν,	φιλοῖμεν,	φιλοίημεν	
	2	ἐφιλέετε,	ἐφιλεῖτε	φιλέοιτε,	φιλοῖτε,	φιλοίητε	
	3	ἐφίλεον,	ἐφίλουν	φιλέοιεν,	φιλοῖεν		
D.	2	ἐφιλέετον,	ἐφιλεῖτον	φιλέοιτον,	φιλοῖτον,	φιλοίητον	
	3	ἐφιλεῖτην,	ἐφιλεῖτην	φιλεοίτην,	φιλοίτην,	φιλοίήτην	
PRESENT IMP.				PRESENT INF.			
S.	2	φίλει,	φίλει	φιλέειν,	φιλεῖν		
	3	φιλεῖτω,	φιλεῖται				
				PRESENT PART.			
P.	2	φιλέετε,	φιλεῖτε	φιλέων,	φιλῶν		
	3	φιλεῖτωσαν,	φιλεῖτωσαν,	φιλέουσα,	φιλοῦσα		
		φιλεόντων,	φιλούντων	φιλέον,	φιλοῦν		
D.	2	φιλέετον,	φιλεῖτον	G.	φιλέοντος,	φιλοῦντος	
	3	φιλεῖτων,	φιλεῖτων		φιλεούσης,	φιλούσης	

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφίληκειν
Subj.		φιλήσω		
Opt.	φιλήσοιμι	φιλήσαιμι		
Imp.		φίλησον		
Inf.	φιλήσειν	φιλήσαι	πεφίληκέναι	
Part.	φιλήσων	φιλήσας	πεφίληκώς	

MIDDLE AND PASSIVE VOICES

PRESENT IND.

S. 1	φιλέομαι,	φιλοῦμαι
2	φιλέῃ, φιλέει,	φιλῇ, φιλεῖ
3	φιλέεται,	φιλεῖται
P. 1	φιλέομεθα,	φιλούμεθα
2	φιλέεσθε,	φιλεῖσθε
3	φιλέονται,	φιλοῦνται
D. 2	φιλέεσθον,	φιλεῖσθον

PRESENT SUBJ.

φιλέωμαι,	φιλοῶμαι
φιλέῃ,	φιλῇ
φιλέηται,	φιληται
φιλεώμεθα,	φιλώμεθα
φιλήσθε,	φιλήσθε
φιλέωνται,	φιλῶνται
φιλήσθον,	φιλήσθον

IMPERFECT.

S. 1	ἐφιλέομην,	ἐφιλούμην
2	ἐφιλέον,	ἐφιλοῦ
3	ἐφιλέετο,	ἐφιλεῖτο
P. 1	ἐφιλέομεθα,	ἐφιλούμεθα
2	ἐφιλέεσθε,	ἐφιλεῖσθε
3	ἐφιλέοντο,	ἐφιλοῦντο
D. 2	ἐφιλέεσθον,	ἐφιλεῖσθον
3	ἐφιλέεσθην,	ἐφιλεῖσθην

PRESENT OPT.

φιλεοίμην,	φιλοίμην
φιλέοιο,	φιλοῖο
φιλέοιτο,	φιλοῖτο
φιλεοίμεθα,	φιλοίμεθα
φιλέοισθε,	φιλοῖσθε
φιλέοντο,	φιλοῖντο
φιλέοισθον,	φιλοῖσθον
φιλεοίσθην,	φιλοίσθην

PRESENT IMP.

S. 2	φιλέον,	φιλοῦ
3	φιλέεσθω,	φιλείσθω
P. 2	φιλέεσθε,	φιλεῖσθε
3	φιλέεσθωσαν,	φιλείσθωσαν,
	φιλέεσθων,	φιλείσθων
D. 2	φιλέεσθον,	φιλεῖσθον
3	φιλέεσθων,	φιλείσθων

PRESENT INF.

φιλέεσθαι,	φιλεῖσθαι
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PRESENT PART.

φιλέόμενος,	φιλούμενος
φιλομένη,	φιλουμένη
φιλέόμενον,	φιλούμενον

Future Mid.

Aorist Mid.

Perfect.

Aorist Pass.

Ind.	φιλήσομαι	ἐφιλησάμην	πεφίλημαι	ἐφιλήθην
Subj.		φιλήσωμαι		φιληθῶ
Opt.	φιλησοίμην	φιλησαίμην		φιληθείην
Imp.		φίλησαι	πεφίλησο	φιλήθητι
Inf.	φιλήσεσθαι	φιλήσασθαι	πεφιλησθαι	φιληθήναι
Part.	φιλησόμενος	φιλησάμενος	πεφιλημένος	φιληθείς

3 Future.

Pluperfect.

Future Pass.

Ind.	πεφιλήσομαι	ἐπεφιλήμην	φιληθήσομαι
Opt.	πεφιλησοίμην		φιληθήσοίμην
Inf.	πεφιλήσεσθαι		φιληθήσεσθαι
Part.	πεφιλησόμενος		φιληθήσόμενος

1 47. CONTRACT. 3. Δηλόω, to manifest.

ACTIVE VOICE.

PRESENT IND.

S. 1	δηλόω,	δηλῶ
2	δηλόεις,	δηλοῖς
3	δηλόει,	δηλοῖ

P. 1	δηλόομεν,	δηλοῦμεν
2	δηλόετε,	δηλοῦτε
3	δηλόουσι,	δηλοῦσι

D. 2	δηλόετον,	δηλοῦτον
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PRESENT SUBJ.

δηλόω,	δηλῶ
δηλόης,	δηλοῖς
δηλόη,	δηλοῖ

δηλόωμεν,	δηλωῖμεν
δηλόητε,	δηλωῖτε
δηλόουσι,	δηλωῖσι

δηλόητον,	δηλωῖτον
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IMPERFECT.

S. 1	ἐδήλοον,	ἐδήλουν
2	ἐδήλοες,	ἐδήλους
3	ἐδήλοε,	ἐδήλου

P. 1	ἐδηλόομεν,	ἐδηλοῦμεν
2	ἐδηλόετε,	ἐδηλοῦτε
3	ἐδήλοον,	ἐδήλουν

D. 2	ἐδηλόετον,	ἐδηλοῦτον
3	ἐδηλοέτην,	ἐδηλούτην

PRESENT OPT.

δηλόοιμι,	δηλοῖμι,	δηλοῖην
δηλόοις,	δηλοῖς,	δηλοῖης
δηλόοι,	δηλοῖ,	δηλοῖη

δηλόοιμεν,	δηλοῖμεν,	δηλοῖμεν
δηλόοιτε,	δηλοῖτε,	δηλοῖητε
δηλόοιεν,	δηλοῖεν	

δηλόοιτον,	δηλοῖτον,	δηλοῖητον
δηλοοίτην,	δηλοῖτην,	δηλοῖητην

PRESENT IMP.

S. 2	δήλοε,	δήλου
3	δηλοέτιω,	δηλούτιω

P. 2	δηλόετε,	δηλοῦτε
3	δηλοέτιωσαν,	δηλούτιωσαν,
	δηλοόντων,	δηλούντων

D. 2	δηλόετον,	δηλοῦτον
3	δηλοέτιων,	δηλούτιων

PRESENT INF.

δηλόειν,	δηλοῦν
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PRESENT PART.

δηλόων,	δηλῶν
δηλόουσα,	δηλοῦσα
δηλόον,	δηλοῦν

G. δηλόοντος,	δηλοῦντος
δηλοούσης,	δηλούσης

Future.

Aorist.

Perfect.

Pluperfect.

Ind.	δηλώσω	ἐδήλωσα	δεδήλωκα	ἐδεδήλωκειν
Subj.		δηλώσω		
Opt.	δηλώσοιμι	δηλώσαιμι		
Imp.		δήλωσον		
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι	
Part.	δηλώσων	δηλώσας	δεδηλωκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT IND.

PRESENT SUBJ.

S. 1	δηλόομαι,	δηλούμαι	δηλώωμαι,	δηλώωμαι
2	δηλόη,	δηλοῖ	δηλόη,	δηλοῖ
3	δηλόεται,	δηλοῦται	δηλόηται,	δηλώται
P. 1	δηλοόμεθα,	δηλούμεθα	δηλωόμεθα,	δηλώμεθα
2	δηλόεσθε,	δηλοῦσθε	δηλόησθε,	δηλώσθε
3	δηλόονται,	δηλοῦνται	δηλώονται,	δηλώνται
D. 2	δηλόεσθον,	δηλοῦσθον	δηλόησθον,	δηλώσθον

IMPERFECT.

PRESENT OPT.

S. 1	ἐδηλοόμην,	ἐδηλούμην	δηλοοίμην,	δηλοίμην
2	ἐδηλόου,	ἐδηλοῦ	δηλόοιο,	δηλοῖο
3	ἐδηλόετο,	ἐδηλοῦτο	δηλόοιτο,	δηλοῖτο
P. 1	ἐδηλοόμεθα,	ἐδηλούμεθα	δηλοοίμεθα,	δηλοίμεθα
2	ἐδηλόεσθε,	ἐδηλοῦσθε	δηλόοισθε,	δηλοῖσθε
3	ἐδηλόοντο,	ἐδηλοῦντο	δηλόοιντο,	δηλοῖντο
D. 2	ἐδηλόεσθον,	ἐδηλοῦσθον	δηλόοισθον,	δηλοῖσθον
3	ἐδηλοέσθην,	ἐδηλούσθην	δηλοοίσθην,	δηλοίσθην

PRESENT IMP.

PRESENT INF.

S. 2	δηλόου,	δηλοῦ	δηλόεσθαι,	δηλοῦσθαι
3	δηλόεσθω,	δηλούσθω		

P. 2	δηλόεσθε,	δηλοῦσθε		
3	δηλοέσθωσαν,	δηλούσθωσαν,		
	δηλόεσθων,	δηλούσθων		

PRESENT PART.

D. 2	δηλόεσθον,	δηλοῦσθον	δηλοόμενῃ,	δηλουμένη
3	δηλόεσθων,	δηλούσθων	δηλοόμενον,	δηλούμενον

Future Mid.

Aorist Mid.

Perfect.

Aorist Pass.

Ind.	δηλώσομαι	ἐδηλωσάμην	δεδήλωμαι	ἐδηλώθην
Subj.		δηλώσωμαι		δηλωθῶ
Opt.	δηλωσοίμην	δηλωσαίμην		δηλωθείην
Imp.		δήλωσαι	δεδήλωσο	δηλώθῃτι
Inf.	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι	δηλωθῆναι
Part.	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος	δηλωθείς

3 Future.

Pluperfect.

Future Pass.

Ind.	δεδηλώσομαι	ἐδεδήλωμην	δηλωθήσομαι
Opt.	δεδηλωσοίμην		δηλωθήσοιμην
Inf.	δεδηλώσεσθαι		δηλωθήσεσθαι
Part.	δεδηλωσόμενος		δηλωθήσόμενος

¶ 48. PURE VERBS. ii. VERBS IN -μι.

1. "ἵστημι, to place, to station.

(2 Aor., Perf., Plup., and 3 Fut., to stand.)

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S.	1 ἵστημι	ἵστω	ἵσταιην	
	2 ἵστης	ἵσῆς	ἵσταιῆς	ἵστη
	3 ἵσῃσι	ἵσῃ	ἵσταιῇ	ἵσταίτω
P.	1 ἵσταμεν	ἵσῶμεν	ἵσταίμεν, ἵσταῖμεν	
	2 ἵστατε	ἵσῆτε	ἵσταίητε, ἵσταῖτε	ἵστατε
	3 ἵστασθ.	ἵσῶσι	ἵσταίησαν, ἵσταῖεν	ἵσταίωσαν, ἵσάντων
D.	2 ἵστατον	ἵσῆτον	ἵσταίητον, ἵσταῖτον	ἵστατον
	3		ἵσταίητην, ἵσταῖτην	ἵσάτων
	Inf. ἵσάναι	Part. ἱστάς, -ᾶσα, -άν	G. -άντος, -άσης.	

IMPERFECT.

S.	1 ἵστην	P. ἵσταμεν	D.
	2 ἵστης	ἵστατε	ἵστατον
	3 ἵσῃ	ἵστασαν	ἵσάτην

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔστην	στώ	σταίην		στήναι
	2 ἔστης	σῆς	σταίῆς	στήθι (σῖ)	
	3 ἔσῃ	σῇ	σταίῃ	στήτω	Part.
P.	1 ἔστημεν	σῶμεν	σταίμεν, σταῖμεν		στάς
	2 ἔστητε	σῆτε	σταίητε, σταῖτε	στήτε	
	3 ἔστησαν	σῶσι	σταίησαν, σταῖεν	στήωσαν, σάντων	
D.	2 ἔσθητον	σῆτον	σταίητον, σταῖτον	στήτον	
	3 ἔστήτην		σταίήτην, σταῖτην	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἔστησα	ἔστηκα	ἐστήκειν, εἰστήκειν	ἐστήξω
Subj.		στήσω	ἐστήξω		
Opt.	στήσοιμι	στήσαιμι			ἐστήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		ἐστήξειν
Part.	στήσων	στήσας	ἐστηκώς		ἐστήξων

PERFECT II.

PLUPERF. II.

	Ind.	Subj.	Opt.	Imp.	Inf.	
S. 1	*	ἔστω	ἔσταιην		ἔσταναι	*
2	*	*	ἔσταιης	ἔσταθι		*
3	*	*	ἔσταιη	ἔστάτω	Part.	*
P. 1	ἔσταμεν	ἔστώμεν	&c.		ἔστοίς	ἔσταμεν
2	ἔστατε	*		ἔστατε	ἔστώσα	ἔστατε
3	ἔσταν	ἔστων		&c.	ἔστώς, ἐστός	ἔστασαν
D. 2	ἔστατον	*			ἔστώτος	ἔστατον
3					ἔστώσης	ἔστάτην

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵσταμαι	ἱστώμαι	ἱσταίμην		ἱστασθαι
2	ἵστασαι	ἱστή	ἱσταιο	ἵστασο, ἵστω	
3	ἵσταται	ἱσθῆται	ἱσταιτο	ἱστάσθω	Part.
P. 1	ἱστάμεθα	ἱστώμεθα	ἱσταίμεθα		ἱστάμενος
2	ἵστασθε	ἱστήσθε	ἱσταίσθε	ἵστασθε	
3	ἵστανται	ἱσθῶνται	ἱσταιντο	ἱστάσθωσαν, ἱστάσθων	
D. 2	ἵστασθον	ἱστήσθον	ἱσταίσθον	ἵστασθον	
3			ἱσταίσθην	ἱστάσθων	

IMPERFECT

S.	1	ἱσάμην	P.	ἱστάμεθα	D.	
	2	ἵτασο, ἵστω		ἱστασθε		ἵστασθον
	3	ἵστατο		ἵσταντο		ἱστάσθην

Fut. Mid. στήσομαι. Aor. Mid. ἐστήσάμην. Perf. ἵσταμαι.
 Pluperf. ἐστάμην. 3 Fut. Mid. ἐστήξομαι. Aor. Pass. ἐστάθην.
 Fut. Pass. σταθήσομαι.

¶ 49. 2. THE SECOND AORIST πρίασθαι, to buy.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπριάμην	πρίωμαι	πριαίμην		πρίασθαι
2	ἐπρίω	πρή	πριαιο	πρίασο, πρίω	
3	ἐπρίατο	πρήται	πριαιτο	πριάσθω	Part.
P. 1	ἐπριάμεθα	πρίώμεθα	πριαίμεθα		πριάμενος
2	ἐπρίασθε	πρήσθε	πριαίσθε	πρίασθε	
3	ἐπρίαντο	πρίωνται	πρίαιντο	πριάσθωσαν, πριάσθων	
D. 2	ἐπρίασθον	πρήσθον	πριαίσθον	πρίασθον	
3	ἐπριάσθην		πριαίσθην	πριάσθων	

¶ 50. VERBS IN -μι. 3. Τίθηναι, to put.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τίθηναι	τιθῶ	τιθείην	
2	τίθης	τιθῇς	τιθείης	τίθει
3	τίθησι	τιθῇ	τιθείη	τιθέτω
P. 1	τίθεμεν	τιθῶμεν	τιδείημεν, τιθεῖμεν	
2	τίθετε	τιθεῖτε	τιδείητε, τιθεῖτε	τίθετε
3	τιθέουσιν, τιθεῖσι	τιθῶσι	τιδείησαν, τιθεῖν	τιθέτωσαν, τιθέντων
D. 2	τίθειτον	τιθεῖτον	τιδείητον, τιθεῖτον	τίθειτον
3			τιδείητην, τιθεῖτην	τιθέτων
Inf. τιθέναι. Part. τιθείς, -έισα, -έν· G. -έντος, -είσης.				

IMPERFECT.

S. 1	ἐτίθην, ἐτίθουν	P. ἐτίθεμεν	D.
2	ἐτίθης, ἐτίθεις	ἐτίθετε	ἐτίθειτον
3	ἐτίθη, ἐτίθει	ἐτίθεσαν	ἐτιθέτην

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔθηναι	*	θῶ	θείην	
2	ἔθηςας	*	θῇς	θείης	θές
3	ἔθηκε	*	θῇ	θείη	θέτω
P. 1	ἐθήκαμεν	ἔθεμεν	θῶμεν	θείημεν, θεῖμεν	
2	ἐθήκατε	ἔθετε	θῆτε	δείητε, θεῖτε	θέτε
3	ἔθηκαν	ἔθεσαν	θῶσι	δείησαν, θεῖεν	θέτωσαν, θέντων
D. 2		ἔθειτον	θῆτον	δείητον, θεῖτον	θέτον
3		ἔθέτην		δείητην, θεῖτην	θέτων
AOR. II. Inf. θεῖναι. Part. θείς, θεῖσα, θέν· G. θέντος, θεῖσης					

	Future.	Perfect.	Pluperfect.
Ind.	θήσω	τέθεικα	ἐτέθεικα
Opt.	θήσοιμι		
Inf.	θήσειν	τεθεικέναι	
Part.	θήσων	τεθεικώς	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.
S	1 τιθῆμαι	τιθῶμαι	τιθείμην, τιθοίμην
	2 τιθῆσαι, τιθῆ	τιθῇ	τιθείο, τιθοιο
	3 τιθεται	τιθήται	τιθείτο, τιθοιτο
P	1 τιθέμεθα	τιθώμεθα	τιθέμεθα, τιθόμεθα
	2 τιθεσθε	τιθήσθε	τιθείσθε, τιθοισθε
	3 τιθενται	τιθῶνται	τιθύντο, τιθύντο
D.	2 τιθεσθον	τιθήσθον	τιθείσθον, τιθοισθον
	3		τιθέσθην, τιθίσθην

	Imp.	Inf.	IMPERFECT.
S.	1	τιθεσθαι	ἐτιθέμην
	2 τιθεσο, τιθου		ἐτιθείσο, ἐτιθου
	3 τιθέσθω	Part.	ἐτιθείτο
P.	1	τιθέμενος	ἐτιθέμεθα
	2 τιθεσθε		ἐτίθεσθε
	3 τιθέσθωσαν, τιθέσθων		ἐτίθεντο
D.	2 τιθεσθον		ἐτιθεσθον
	3 τιθέσθων		ἐτιθέσθην

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔθιμην	θῶμαι	θείμην (θοίμην)		θέσθαι
	2 ἔθου	θῇ	θείο	θού	
	3 ἔθειτο	θήται	εἶτο	θέσθω	Part.
P.	1 ἔθέμεθα	θώμεθα	θέμεθα		θέμενος
	2 ἔθεσθε	θήσθε	εἰσθε	θέσθε	
	3 ἔθεντο	θῶνται	εἶντο	θέσθωσαν, θέσθων	
D.	2 ἔθεσθον	θήσθον	εἰσθον	θέσθον	
	3 ἐθέσθην		εἰσθην	θέσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θήσομαι	ἐτέσθην	τεθήσομαι	τέθειμαι	ἐτέθειμην
Subj.		τεθῶ			
Opt.	θησοίμην	τεθείην	τεθησοίμην		
Imp.		τέθητι		τέθεισο	
Inf.	θήσεσθαι	τεθήναι	τεθήσεσθαι	τεθείσθαι	
Part.	θησόμενος	τεθείς	τεθησόμενος	τεθειμένος	

¶ 51. VERBS IN-μι. 4. Δίδωμι, to give.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμι	διδῶ	δίδοιην (διδῶην)	
2	δίδως	διδῷς	δίδοιης	δίδου
3	δίδωσι	διδῷ	δίδοιη	διδότω
P. 1	δίδομεν	διδῶμεν	δίδοιμεν, διδοῖμεν	
2	δίδοτε	διδῶτε	δίδοιτε, διδοῖτε	δίδοτε
3	διδόασι, διδούσι	διδῶσι	δίδοισαν, διδοῖεν	διδότωσαν, διδόντων
D. 2	δίδοτον	διδῶτον	δίδοιητον, διδοῖτον	δίδοτον
3			δίδοιήτην, διδοίτην	διδότῳ

Inf. δίδόναι. Part. διδούς, -ούσα, -όν. G. -όντος, -ούσης.

IMPERFECT.

S. 1	ἐδίδων,	ἐδίδουν	P. ἐδίδομεν	D.
2	ἐδίδως,	ἐδίδους	ἐδίδοτε	ἐδίδοτον
3	ἐδίδω,	ἐδίδου	ἐδίδουσιν	ἐδιδότην

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔδωκα	*	δῶ	δοίην (δῶην)	
2	ἔδωκας	*	δῷς	δοίης	δός
3	ἔδωκε	*	δῷ	δοίη	δότω
P. 1	ἔδωκαμεν	ἔδομεν	δῶμεν	δοίημεν, δοῖμεν	
2	ἔδωκατε	ἔδοτε	δῶτε	δοίητε, δοῖτε	δότε
3	ἔδωκαν	ἔδοσαν	δῶσι	δοίησαν, δοῖεν	δότῳσαν, δόντων
D. 2		ἔδοτον	δῶτον	δοίητον, δοῖτον	δότον
3		ἐδότην		δοιήτην, δοίτην	δότῳ

AOR. II. Inf. δοῦναι. Part. δούς, δοῦσα, δόν. G. δόντος, δούσης.

	Future.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἐδέδωκειν
Opt.	δώσοιμι		
Inf.	δώσειν	δεδωκέναι	
Part.	δῶσων	δεδωκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδομαι	διδῶμαι	διδόιμην	
2	δίδουσαι	διδῷ	δίδοιτο	δίδουσο, δίδου
3	δίδεται	διδῶται	δίδοιτο	δίδουσθω
P. 1	διδόμεθα	διδώμεθα	διδόιμεθα	
2	δίδουσθε	διδῶσθε	δίδουσθε	διδόσθε
3	δίδονται	διδῶνται	δίδοντο	διδόσθωσαν διδόσθων
D. 2	δίδουσθον	διδῶσθον	δίδουσθον	δίδουσθον
3			διδούσθην	διδόσθων

Inf. δίδουσθαι.

Part. διδόμενος.

IMPERFECT.

S. 1	ἐδιδόμην	P. ἐδιδόμεθα	D.
2	ἐδίδουσο, ἐδίδου	ἐδίδουσθε	ἐδίδουσθον
3	ἐδίδοτο	ἐδίδοντο	ἐδιδόσθην

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐδόμην	δῶμαι	δοίμην		δόσθαι
2	ἔδου	δῷ	δοῖτο	δοῦ	
3	ἔδοτο	δῶται	δοῖτο	δόσθω	Part.
P. 1	ἐδόμεθα	δῶμεθα	δοίμεθα		δόμενος
2	ἔδουσθε	δῶσθε	δοῖσθε	δόσθε	
3	ἔδοντο	δῶνται	δοῖντο	δόσθωσαν, δόσθων	
D. 2	ἔδουσθον	δῶσθον	δοῖσθον	δόσθον	
3	ἐδόσθην		δοῖσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἐδόσθην	δοσθήσομαι	δέδομαι	ἐδέδομην
Subj.		δοσῶ			
Opt.	δωσοίμην	δοσείην	δοθησοίμην		
Imp.		δόσθητι		δέδουσο	
Inf.	δώσεσθαι	δοσθήναι	δοσθήσεσθαι	δέδόσθαι	
Part.	δωσόμενος	δοσείς	δοθησόμενος	δέδομένος	

¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S.	1 δεικνῦμι	δεικνύω	δεικνύοιμι	
	2 δεικνῦς	δεικνύης	δεικνύοις	δεικνῦ
	3 δεικνῦσι	δεικνύῃ	δεικνύοι	δεικνῦτω
P.	1 δεικνύμεν	δεικνύωμεν	δεικνύοιμεν	
	2 δεικνυτε	δεικνύητε	δεικνύοιτε	δεικνῦτε
	3 δεικνύασι, δεικνῦσι	δεικνύωσι	δεικνύοιεν	δεικνύτωσαν, δεικνῦτων
D.	2 δεικνῦτον	δεικνύητον	δεικνύοιτον	δεικνῦτον
	3		δεικνυοίτην	δεικνύτων
	Inf. δεικνύναι.	Part. δεικνύς, -ῦσα, -ύν	G. -ύντος, -ύσης.	

IMPERFECT.

S.	1 ἐδείκνυν,	ἐδείκνυνον	P. ἐδείκνύμεν	D.
	2 ἐδείκνυς,	ἐδείκνυες	ἐδείκνυτε	ἐδείκνυτον
	3 ἐδείκνυ,	ἐδείκνυε	ἐδείκνυσαν	ἐδείκνυτην

Future δείξω.

Aorist ἔδειξα.

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S	1 δεικνύμαι	δεικνύωμαι	δεικνυοίμην	
	2 δεικνυσαι	δεικνύῃ	δεικνύοιο	δεικνυσο
	3 δεικνυται	δεικνύηται	δεικνύοιτο	δεικνύσθω
P.	1 δεικνύμεθα	δεικνύώμεθα	δεικνυοίμεθα	
	2 δεικνυσθε	δεικνύησθε	δεικνύοισθε	δεικνυσθε
	3 δεικνυνται	δεικνύωνται	δεικνύοιντο	δεικνύσθωσαν, δεικνύσθων
D	2 δεικνυσθον	δεικνύησθον	δεικνύοισθον	δεικνυσθον
	3		δεικνυοίσθην	δεικνύσθων
	Inf. δεικνυσθαι.	Part. δεικνύμενος.		

IMPERFECT.

S	1 ἐδεικνύμην	P. ἐδεικνύμεθα	D.
	2 ἐδεικνυσσο	ἐδεικνυσθε	ἐδεικνυσθον
	3 ἐδεικνυτο	ἐδεικνυντο	ἐδεικνύσθην

Fut. Mid. δείξομαι. Aor. Mid. ἔδειξάμην. Perf. δέδειγμαι.
 Pluperf. ἐδεδίγμην. Aor. Pass. ἐδείχθην. Fut. Pass. δειχθή-
 σομαι

¶ 53. 6. Φημί, to say.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῇ	φαίη	φάτω	Part.
P. 1	φᾶμεν	φῶμεν	φαίημεν, φαῖμεν		φάς
2	φάτε	φῆτε	φαίητε, φαῖτε	φάτε	
3	φᾶσι	φῶσι	φαίησαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φᾶτόν	φῆτον	φαίητον, φαῖτον	φάτον	
3			φαίητην, φαῖτην	φάτων	

IMPERFECT.

S. 1	ἔφην,	ῆν	P. ἔφαμεν	D.
2	ἔφης,	ἔφησθα	ἔφατε	ἔφατον
3	ἔφη,	ῆ	ἔφασαν	ἔφάτην

SYNOPSIS OF ASSOCIATED FORMS.

ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσχοιμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκε		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρῶν

	1 Aorist.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα	εἰρήκειν
Subj.	φήσω, εἶπω	εἶπω		
Opt.	φήσαιμι, εἵπαιμι	εἵποιμι		
Imp.	* εἶπον	εἶπέ		
Inf.	φήσαι, εἶπαι	εἶπεῖν	εἶρηκέναι	
Part.	φήσας, εἵπας	εἵπών	εἶρηκώς	

MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω ·
 Imperf. ἐφασκόμεν · Perf. εἶρημαι, Plup. εἰρήμην, 3 Fut. εἰρήσο-
 μαι, Aor. Pass. ἐρρήσθην, ἐρρέσθην, Fut. Pass. ῥήθήσομαι.

1 54. VERBS IN -μι. 7. ἱημι, to send.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἱημι	ἰῶ	ἰέην		ἰέναι
	2 ἱῆς	ἰῆς	ἰέης	ἰεῖ	
	3 ἱῆσι	ἰῆ	ἰέη	ἰέτω	Part.
P	1 ἱέμεν	ἰῶμεν	ἰέημεν, ἰέιμεν		ἰείς
	2 ἱέτε	ἰῆτε	ἰέητε, ἰέιτε	ἰέτε	
	3 ἰᾶσι, ἰέει	ἰῶσι	ἰέησαν, ἰέεν	ἰέτωσαν, ἰέντων	
D	2 ἰέτον	ἰῆτον	ἰέητον, ἰέιτον	ἰέτον	
	3		ἰεήτην, ἰείτην	ἰέτων	

IMPERFECT.

AORIST I.

AORIST II.

		Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἱήν, ἰούν (ἰεῖν)	ἦχα	*	ῶ	εἶην		εἶνα
	2 ἱῆς, ἰεις	ἦχας	*	ῆς	εἶης	ἔς	
	3 ἱῆ, ἰεῖ	ἦχε	*	ῆ	εἶη, &c.	ἔτω	Part
P	1 ἱέμεν	ἦκαμεν	εἶμεν	ῶμεν			εἶς
	2 ἱέτε	ἦκατε	εἶτε	ῆτε		ἔτε	
	3 ἱέσαν	ἦκαν	εἶσαν	ῶσι		ἔτωσαν, ἔντων	
D	2 ἱέτον		εἶτον	ῆτον		ἔτον	
	3 ἱέτην		εἶτην			ἔτων	

Future, ἦσω.

Perfect, εἶκα.

Pluperfect, εἶκειν.

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἱέμαι	ἰῶμαι	ἰέιμην, ἰοίμην		ἰεσθαι
	2 ἱέσαι, ἱῆ	ἰῆ	ἰέιο, ἰοιο	ἰέσο, ἰού	
	3 ἱέται	ἰῆται	ἰέιτο, ἰοιτο	ἰέσθω	Part.
	&c.	&c.	&c.	&c.	ἰέμενος

IMPERFECT.

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἰέμην	εἶμην	ῶμαι	οἶμην	ἔσθαι
	2 ἰέσο, ἰού	εἶσο	ῆ	οἶο	οὐ
	3 ἰέτο	εἶτο	ῆται	οἶτο	ἔσθω
	&c.	&c.	&c.	&c.	ἔμενος

Fut. Mid. ἥσομαι. 1 Aor. Mid. ἥξάμην. Perf. εἶμαι. Plup
εἶμην. Aor. Pass. εἶθην. Fut. Pass. ἐθήσομαι.

¶ 55. 8. *Εἶμί, to be.*

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἶμι	ᾧ	εἴην		εἶναι.
2	εἶς, εἴ	ᾗς	εἴης	ἔσθι	
3	ἐστί	ᾗ	εἴη	ἔστω (ἦτω,	
P. 1	ἐσμέν	ᾧμεν	εἴημεν, εἴμεν		Part.
2	ἐστέ	ᾗτε	εἴητε, εἴτε	ἔσθε	ὦν
3	εἰσὶ	ὧσι	εἴησαν, εἴεν	ἔστωσαν, ἔστων, ὄντων	ούσα όν
D. 2	ἐστόν	ᾗτον	εἴητον, εἴτον	ἔστον	όντος
3			εἴητην, εἴτην	ἔστων	ούσης

IMPERFECT.

FUTURE.

	Ind.	Opt.	Inf.
S. 1	ἦν, ᾗ, ἦμην	ἔσομαι	ἔσοίμην
2	ἦς, ἦσθα	ἔσῃ, ἔσει	ἔσοιο
3	ἦν	ἔσεται, ἔσται	ἔσοιτο
P. 1	ἦμεν	ἐσόμεθα	ἐσοίμεθα
2	ἦτε, ἦστε	ἔσεσθε	ἔσοισθε
3	ἦσαν	ἔσονται	ἔσονται
D. 2	ἦτον, ἦστον	ἔσεσθων	ἔσοισθων
3	ἦτην, ἦστην		ἔσοίσθην

DIALECTIC FORMS.

PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἐμμί D.	S. 1 ἴω I.	S. 2 ἴσο, ἴσσο P.	M. ἴων I.
2 εἴς I.	ἴω E.	Inf.	F. ἴουσα I.
ἴσσι P.	3 ἴσι E.	ἴμιν E.	ἴισα D.
3 ἐστί D.	ἴσις E.	ἴμιναι E.	ἴύσα D.
P. 1 εἰμίν I.	P. 1 ᾠμῖς D.	ἴμιναι P.	ἴᾠσα D.
εἰμῖς D.	3 ἴωσι I.	ἴμιναι E. Ἀ.	N. ἴν I.
εἰμίν P.	Opt.	ἦμιν D.	Gen.
3 ἐστί D.	S. 2 εἴησθα P.	εἰμίν D.	ἴόντος I.
εἴσι E.	ἴσις, 3 ἴσι I.	εἰμῖναι D.	ἴόντος D.

IMPERFECT.

S. 1 ἴην E.	S. 2 ἴης P.	S. 3 ἴην I.	P. 3 ἴσαν I. P.
ἴεν E.	ἴησθα E.	ἴς D.	ἴσαν P.
ἴσχοι It.	ἴας I.	ἴσσι It.	ἴσχοι It.
ἴα I.	3 ἴην E.	P. 1 ἴμῖς D.	ἴσαν I.
ἴα I.	ἴσι(ν) I.	2 ἴασι I.	ἴαστε E.

DIALECTIC FORMS OF *ἵμι*, to be

FUTURE IND.

S. 1 ἵσσομαι E.	S. 3 ἵσται E.	F. 1 ἱσομῶδα P.
2 ἵσται I.	ἱσσιται E.	ἱσσομῶδα E.
ἱσσαι E.	ἱσῖται D.	2 ἱσσιθε E.
ἱσῆ P.	ἱσῖται D.	3 ἱσσονται E.
ἱσῆ D.		ἱσῶνται D.

¶ 56. 9. *Εἶμι*, to go.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part
S. 1	εἶμι	ἴω	ἴοιμι, ἴοιην		ἴέναι	ἴών
2	εἶς, εἰ	ἴῃς	ἴοις	ἴθι (εἰ)		ἴόντα
3	εἶσι	ἴῃ	ἴοι	ἴτω		ἴόν
P. 1	ἴμεν	ἴωμεν	ἴοιμεν			
2	ἴτε	ἴητε	ἴοιτε	ἴτε		
3	ἴσσι	ἴωσι	ἴοιεν	ἴτωσαν, ἴόντων, ἴτων		
D. 2	ἴτον	ἴητον	ἴοιτον	ἴτον		
3			ἴοιτην	ἴτων		

PLUPERFECT II., OR IMPERFECT.

S. 1	ἦεν, ἦα (ἦα)	P. 1	ἦειμεν, ἦμεν	D.	
2	ἦεις, ἦεισθα		ἦειτε, ἦτε		ἦειτον, ἦιτον
3	ἦει(ν)		ἦεσαν		ἦειτην, ἦιτην

MIDDLE (to hasten). Present, ἵεμαι. Imperfect, ἰέμην.

DIALECTIC FORMS.

PRESENT.

Ind.	Subj.	Opt.	Inf.
S. 2 ἴς I.	S. 1 ἴω P.	S. 3 ἴη E.	ἴμεν E. D.
ἴσθα E.	2 ἴησθα E.	ἴῃ E.	ἴμεναι E.
	3 ἴησι E.		ἴμεναι E.
P. 3 ἴσι P.	P. 1 ἴωμεν E.		ἴται P.

IMPERFECT.

S. 1 ἦα I.	P. 1 ἦομεν E.	D. 2 ἦτην E.
3 ἦσι I.	3 ἦσαν E.	
ἦσι E.	ἦσαν I.	
ἦσι E.	ἦτον E.	

MID. Fut. ἱσομαι, Aor. ἱσάμεν, Ep. (ὁ 252).

¶ 57. PURE VERBS. iii. SECOND AORISTS.

1. AORIST II. of βαίρω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔβην	βῶ	βαίην		βῆναι
	2 ἔβης	βῆς	βαίης	βῆθι (βᾶ)	
	3 ἔβη	βῇ	βαίη	βήτω	Part.
P.	1 ἔβημεν	βῶμεν	βαίμεν, βαῖμεν		βάς
	2 ἔβητε	βῆτε	βαίητε, βαῖτε	βήτε	
	3 ἔβησαν	βούσι	βαίησαν, βαῖεν	βήτωσαν, βάντων	
D.	2 ἔβητον	βήτην	βαίητον, βαῖτον	βήτην	
	3 ἔβήτην		βαιήτην, βαῖτην	βήτην	

2. AORIST II. of ἀποδιδράσκω, to run away.

	Ind.	Subj.	Opt.	Inf.
S.	1 ἀπέδραῖν	ἀποδράω	ἀποδραίην	ἀποδραῖναι
	2 ἀπέδρας	ἀποδράς	ἀποδραίης	
	3 ἀπέδρα	ἀποδρά	ἀποδραίη	Part.
P.	1 ἀπέδραμεν	ἀποδράμεν	&c.	ἀποδράς
	2 ἀπέδρατε	ἀποδράτε		
	3 ἀπέδρασαν	ἀποδράσι		
D.	2 ἀπέδρατον	ἀποδράτον		
	3 ἀπέδράτην			

3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔγνων	γνῶ	γνοίην (γνώην)		γνῶναι
	2 ἔγnows	γνῶς	γνοίης	γνῶθι	
	3 ἔγνώ	γνῶ	γνοίη	γνώτω	Part.
P.	1 ἔγνωμεν	γνῶμεν	γνοίμεν, γνοῖμεν		γνούς
	2 ἔγνωτε	γνῶτε	γνοίητε, γνοῖτε	γνώτε	
	3 ἔγνωσαν	γνώσι	γνοίησαν, γνοῖεν	γνώτωσαν, γνώτων	
D.	2 ἔγνωτον	γνώτον	γνοίητον, γνοῖτον	γνώτον	
	3 ἔγνώτην		γνοίήτην, γνοῖτην	γνώτων	

4. AORIST II. of δύνω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔδυν	δύοι	δύοιμι		δύραι
	2 ἔδυς	δύης	δύοις	δύθι	
	3 ἔδυν	δύη	δύοι	δύτω	Part.
P.	1 ἔδυμεν	δύοιμεν	δύοιμεν		δύς
	2 ἔδυτε	δύητε	δύοιτε	δύτε	
	3 ἔδυσαν	δύοισι	δύοιεν	δύτωσαν, δύντων	
D.	2 ἔδυτον	δύητον	δύοιτον	δύτον	
	3 ἔδυτην		δυοίτην	δύτων	

¶ 58. XV. (E.) PRETERITIVE VERBS.

1. *Οἶδα, to know.*

PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
3	οἶδς	εἰδῇ	εἰδείη	ἴτω	Part.
P 1	οἶδαμεν, ἴσμεν	εἰδῶμεν	&c.		εἰδώς
2	οἶδατε, ἴστε	εἰδῆτε		ἴστε	
3	οἶδᾱσι, ἴσᾱσι	εἰδῶσι		ἴτωσαν	
D. 2	οἶδατον, ἴστων	εἰδῆτον		ἴστων 3 ἴστων	

PLUPERFECT II.

S. 1	ᾔδειν, ᾔδη	P. ᾔδειμεν, ᾔσμεν	D. ᾔδειτον, ᾔστων
2	ᾔδεις, ᾔδης,	ᾔδειτε, ᾔστε	
	ᾔδεισθα, ᾔδησθα		
3	ᾔδει(ν), ᾔδη	ᾔδεσαν, ᾔσαν	ᾔδειν, ᾔστην

Future, εἴσομαι, εἰδήσω. Aorist, εἶδησα.

2. *Δέδοικα or δέδια, to be afraid.*

PERFECT II.

PLUPERF. II

	Ind.	Subj.	Imp.	Inf.	
S. 1	δέδια	δεδίω		δεδιέναι	έδεβλεῖν
2	δέδιας	δεδίης	δεδιθι		έδεδεις
3	δέδις	δεδίη	δεδίτω	Part.	έδεδλει
P. 1	δέδιμεν	δεδίωμεν		δεδιώς	έδεδιμεν
2	δέδιτε	δεδίητε	δέδιτε		έδεδιτε
3	δέδισσι	δεδίωσι	δεδίτωσαν		έδεδισαν
D. 2	δέδιτον	δεδίητον	δέδιτον		έδεδιτον
3			δεδίτων		έδεδλην

1 Perf. δέδοικα. 1 Pluperf. έδεδοίκειν. Fut. δέισομαι. Aor. έδεισα.

¶ 59. 3. *ἵμαι, to sit.*

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	Part.	
S. 1	ἵμαι		ἵσθαι	ἵμενος	ἵμην
2	ἵσαι	ἵσο			ἵσο
3	ἵσται	ἵσθω			ἵστο
P. 1	ἵμεθα				ἵμεθα
2	ἵσθς	ἵσθς			ἵσθς
3	ἵνται	ἵσθωσαν, ἵσθων			ἵντο
D. 2	ἵσθον	ἵσθον 3 ἵσθων			ἵσθον 3 ἵσθη

PRETERITIVE VERBS.

4. Κάθηναι, to sit down.

PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 κάθηναι	κάθωμαι	καθοίμην		καθῆσθαι
	2 κάθῃσαι	κάθῃ	κάθοιο	κάθῃσο	
	3 κάθῃται	κάθῃται	κάθοιτο	καθήσθω	Part.
P.	1 καθήμεθα	καθώμεθα	καθοίμεθα		καθήμενος
	2 κάθησθε	κάθησθε	κάθοισθε	κάθησθε	
	3 κάθονται	κάθονται	κάθουντο	καθήσθωσαν, καθήσθων	
D.	2 κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
	3		καθοίσθην	καθήσθων	

PLUPERFECT.

S	1 ἐκάθημην,	καθήμην	P.	1 ἐκαθήμεθα,	καθήμεθα
	2 ἐκάθησο,	καθῆσο		2 ἐκάθησθε,	καθῆσθε
	3 ἐκάθητο,	καθῆστο		3 ἐκάθηντο,	καθῆντο
D.	2 ἐκάθησθον,	καθῆσθον	D.	3 ἐκαθήσθην,	καθήσθην

¶ 60. Κεῖναι, to lie down.

PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 κεῖμαι	κέομαι	κεοίμην		κεῖσθαι
	2 κεῖσαι	κέῃ	κέοιο	κεῖσο	
	3 κεῖται	κέηται	κέοιτο	κεῖσθω	Part.
P.	1 κείμεθα	κεώμεθα	κεοίμεθα		κείμενος
	2 κείσθε	κέησθε	κέοισθε	κεῖσθε	
	3 κείνται	κέωνται	κέουντο	κεῖσθωσαν, κείσθων	
D.	2 κείσθον	κέησθον	κέοισθον	κεῖσθον	
	3		κεοίσθην	κεῖσθων	

IMPERFECT OR PLUPERFECT.

S.	1 ἐκεῖμην	P.	ἐκείμεθα	D.	
	2 ἔκεισο		ἔκεισθε		ἔκεισθον
	3 ἔκειτο		ἔκειντο		ἐκεῖσθην

Future, κείσομαι.

¶ 61. XVI. CHANGES IN THE ROOT

A. EUPHONIC CHANGES.

[§§ 259 - 264.]

- | | | |
|-----------------|---------------------|---------------------------------------|
| 1. Precession | { a. of α to ι. | 4. Metathesis. |
| | b. of ι and ε to α. | 5. To avoid Double Aspiration. |
| 2. Contraction. | | 6. Omission or Addition of Consonant. |
| 3. Syncope. | | 7. From the Omission of the Digamma. |

B. EMPHATIC CHANGES.

I. BY LENGTHENING A SHORT VOWEL.

[§§ 266 - 270.]

- | | | |
|--------------------------|------------|-------------|
| 1. α to η. | 4. ι to υ. | 7. ε to ου. |
| 2. α to αι. | 5. γ to ρ. | 8. υ to ῡ. |
| 3. Various Changes of α. | 6. γ to υ. | 9. υ to ιυ. |

II. BY THE ADDITION OF CONSONANTS.

[§§ 271 - 282.]

- | | | | |
|-----------|----------------------------|-------------------|-----------------------------|
| 1. Of τ { | α. To Labial Roots. | 3. Of ν { | α. Prefixed to a Consonant. |
| | β. To Other Roots. | | β. Affixed to a Consonant. |
| | | | γ. Affixed to a Vowel. |
| | | | δ. Prefixed to α. |
| 2. Of σ { | α. Prefixed. | | |
| | β. Affixed. | | |
| | Uniting with a | | |
| | γ. Palatal to form σσ(ττ). | 4. Of σκ { | α. Without further change. |
| | δ. " " ζ. | | β. Vowel changed by preces- |
| | ι. γγ " ζ. | | γ. Vowel lengthened. [sion |
| | ζ. Lingual " ζ. | | δ. Metathesis. |
| | η. " " σσ(ττ). | | ι. Consonant dropped. |
| | θ. Labial " ζ, σσ. | 5. Of δ, γ, θ, χ. | |

III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283 - 300.]

1. By Reduplication (§§ 283 - 286).

- | | |
|--------------|----------------------|
| a. Proper. | α. In Verbs in -μι. |
| b. Attic. | β. In Verbs in -σιν. |
| c. Improper. | γ. In Other Verbs. |

2. By Syllabic Affixes (§§ 287 - 299).

- | | | | |
|-------------|-----------------------------|---------------------|--------------------------|
| a. α and ι. | | d. υυ { | α. To Pure Roots. |
| b. α, { | α. Without further change. | | β. To Palatal Roots. |
| β. { | β. With the Insertion of ν. | | γ. To Lingual and Liquid |
| | (ν. With α, prolonged. | | [Roots. |
| c. η. | | e. ισν. | |
| | | f. ιζ. | |
| | | g. Other Syllables. | |

3. By Exchange of Letters (§ 300).

σ becoming ι.

C. ANOMALOUS CHANGES.

[§ 301.]

D. TABLES OF FORMATION.

¶ 62. I. TABLE OF DERIVATION.

A. NOUNS.

[§§ 305-313.]

I. FROM VERBS, denoting

1. The *Action*; in -σις, -σιᾶ, -η, -α, -ος (-ου), -τος, -ος (-ιος), -μός, -μη.
2. The *Effect* or *Object*, in -μα.
3. The *Doer*, in -της, -τηρ, -τωρ, (F. -τρια, -τιρᾶ, -τρις, -τίς,) -ύς, -ος.
4. The *Place*, *Instrument*, &c., in -τήριον, -τερον, -τεῖα.

II. FROM ADJECTIVES, expressing the *Abstract*, in -ία (-ιᾶ, -οιᾶ), -της, -ύτης, -ος (-ιος), -ᾶς.

III. FROM OTHER NOUNS.

1. *Patrials*, in -της (F. -τῆς), -ύς (F. -ῆς).
2. *Patronymics*, in -ῖδης, -ᾶδης, -ῖδης (F. -ῖς, -ᾶς, -ῖας), -ίων, (F. -ίωνη, -ίνη).
3. *Female Appellatives*, in -ίς, -αινᾶ, -ειᾶ, -σᾶ (-ττᾶ).
4. *Diminutives*, in -ιον (-ῖδιον, -ᾶριον, -ύλλιον, -ῦδριον, &c.), -ίς, -ῖδύς, -ίχνη, -ᾶπνη, -υλλίς, -ῦλος, &c.
5. *Augmentatives*, in -ων, -ωνία, -αῶ.

B. ADJECTIVES.

[§§ 314-316.]

I. FROM VERBS; in ἥρος, -τήριος, -μων, active; -τός, -τίος, -νός, passive; -ίμος, fitness; -ᾶρός, -ᾶς, &c.

II. FROM NOUNS; in -ίος (-αιος, -ιος, -οιος, -φος, -υιος), belonging to; -ῖος, -ῖος, -ᾶκος, relating to; -σιος, -ῖος, -εν, material; -νός (ῖ), time or prevalence; -ῖνος, -ηνός, -ᾶνός,

patrial; -ρός, -ερός, -ηρός, -ᾶλός, -ηλός, -ωλός, -εις, -ᾶδης, fulness or quality.

III. FROM ADJECTIVES AND ADVERBS.

1. As from Nouns.
2. Strengthened Forms; Comparative, Superlative.

C. PRONOUNS.

[§ 317.]

D. VERBS.

[§§ 318, 319.]

I. FROM NOUNS AND ADJECTIVES; in -ίω, -ύω, -ᾶω, to be or do; -όω, -αίνω, -ῦνω, to make; -ίζω, -ᾶζω, imitative, active, &c.; -ω with penult strengthened, active, &c.

II. FROM OTHER VERBS; in -οίω, -αίω, desiderative; -ζω, -σπω, &c., frequentative, intensive, inceptive, diminutive, &c.

E. ADVERBS.

[§§ 320-322.]

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES.

1. *Genitives*, in -θεν, place whence; -ου, place where; -ης, &c.
2. *Datives*, in -σι, -εσσι, -ησι, -ᾶσι, place where; -η, -α, -αι, -ι, why, place where, time when; &c.
3. *Accusatives*, especially Neut. Sing. and Plur. of Adjectives.

II. DERIVATIVES SIGNIFYING

1. *Manner*, in -ως, -ηδον, -δον, -δην, -ᾶδην, -δᾶ, -ί, -σί, -ς.
2. *Time when*, in -σι, -ῖπᾶ.
3. *Place whither*, in -σι.
4. *Number*, in -ᾶκίς.

III. PREPOSITIONS WITH THEIR CASES.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS WITHOUT CASES.

CORRELATIVES.

Poetic and Dialectic Forms are not marked.]

[illegible]

DERIVATIVE VERBS. παύω, οὐδινώ, ἱερωόω (from ἱερεῖας, omitted above), ὁμοιόω, ἰσόω, ἀλλοιόω, οὐδνίζω, ἀμφοτερίζω, ἱκατερύω, ἀλλάσσω, &c.

III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An APPOSITIVE agrees in *case* with its *subject* § 331.

II. The SUBJECT OF A FINITE VERB is put in the Nominative. § 342.

III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. § 343.

GENERAL RULE FOR THE GENITIVE. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE. § 345.

IV Words of SEPARATION and DISTINCTION govern the Genitive. § 346

V. The COMPARATIVE DEGREE governs the Genitive. § 351.

VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. § 355

VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. § 356.

VIII. Words of PLENTY and WANT govern the Genitive. § 357.

IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive § 358.

X. Words of SHARING and TOUCH govern the Genitive. § 367.

XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive § 372.

XII PRICE, VALUE, MERIT, and CRIME are put in the Genitive. § 374.

XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. § 375.

XIV. The TIME and PLACE *in which* are put in the Genitive. § 378.

XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. § 380.

XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive. § 382.

GENERAL RULE FOR THE DATIVE OBJECTIVE. THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE DATIVE; or, AN INDIRECT OBJECT IS PUT IN THE DATIVE. § 397.

XVII. Words of NEARNESS and LIKENESS govern the Dative § 398.

XVIII. The OBJECT OF INFLUENCE is put in the Dative. § 401.

GENERAL RULE FOR THE DATIVE RESIDUAL. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. § 414.

XIX. The MEANS and MODE are put in the Dative. § 415.

XX. The TIME and PLACE *at which* are put in the Dative. § 420.

GENERAL RULE FOR THE ACCUSATIVE. AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE. § 422.

XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. § 423.

ADVERBS OF SWEARING are followed by the Accusative. § 426.

CAUSATIVES govern the Accusative together with the case of the included verb. § 430.

The same verb often governs two ACCUSATIVES, which may be, — (I.) The DIRECT OBJECT and the EFFECT *in apposition* with each other; as with verbs of *making, appointing, choosing, esteeming, naming, &c.* — (II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing, saying, &c.* — (III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking and requiring, of clothing and unclothing, of concealing and depriving, of persuading and teaching, &c.* ¶ 434 - 436.

XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, OR PERSON, is put in the Accusative. § 437.

XXIII. EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

XXIV. The Accusative is often used ADVERBIALLY, to express DEGREE, MANNER, ORDER, &c. § 440.

XXV. The COMPELLATIVE of a sentence is put in the Vocative. § 442.

XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the case of the antecedent, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a verb. § 526.

XXIX. A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the *singular*. § 549.

The PASSIVE VOICE has for its SUBJECT an *object* of the *Active*, commonly a *direct*, but sometimes an *indirect* object. Any other word governed by the *Active* remains unchanged with the *Passive*. THE SUBJECT OF THE ACTIVE is commonly expressed, with the *Passive*, by the *Genitive* with a *preposition*. § 562.

An action is represented by the { Definite Tenses, as (a.) *continued* or *prolonged*;
Aorist, as (a.) *momentary* or *transient*;

{ (b.) a *habit* or *continued course of conduct*; (c.) *doing at the time of*, or *until an*
{ (b.) a *single act*; (c.) *simply done in its own time*;

{ *other action*; (d.) *begun, attempted, or designed*; (e.) *introductory*. } §§ 570-574.
{ (d.) *accomplished*; (e.) *conclusive*.

The *generic Aorist* often supplies the place of the *specific Perfect and Pluperfect* § 580.

The INDICATIVE expresses the *actual*; the SUBJUNCTIVE and OPTATIVE, the *contingent*, § 587.

PRESENT CONTINGENCY is expressed by the *primary tenses*; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses*; and the OPTATIVE, the *secondary*. § 592.

Supposition as fact is expressed by the appropriate tense of the Indicative; *supposition that may become fact*, by the Subjunctive; *supposition without regard to fact*, by the Optative; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 608.

XXX. The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*. § 625.

XXXI. The SUBJECT OF THE INFINITIVE is put in the *Accusative*. § 626.

XXXII. A PARTICIPLE AND SUBSTANTIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

XXXIII. ADVERBS modify *sentences*, *phrases*, and *words*; particularly *verbs*, *adjectives*, and *other adverbs*. § 646.

XXXIV. PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

XXXV. CONJUNCTIONS connect sentences and like parts of a sentence § 654

IV. FORMS OF ANALYSIS AND PARSING.

¶ 65. A. OF WORDS.

— is a

Common	}	NOUN of the	1 2 3	} Dec.,	Masc.	}	, from — —
Proper					Fem.		
Abstract					Neut.		
Collective					Comm.		
Irregular &c.							

(*decline*);

[Derived from —,]	}	Root —, Affix —; the	Nom.	}	Sing.	
[Compounded of —,]			Gen.			Plur.
			Dat.			Dual
			Acc.			
			Voc.			

{	the subject of —,	}	Rule. <i>Remarks.</i>
	governed by —,		
	the Gen. of —,		
	the Dat. of —,		
	the Acc. of —, &c.,		

— is an ADJECTIVE [in the

Pos.	}	Degree, from — — — (<i>compar.</i>)
Comp.		
Sup.		

of

1	}	Terminations (<i>decline</i>);	[Derived from —,]	[Compounded of —,]	Root —, Affix —
2					
3					

{	Nom.	Sing.	Masc.	}	; agreeing with —	}	; Rule. <i>Remarks.</i>
	Gen.	Plur.	Fem.				
	&c.	Dual	Neut.				

used substantively, &c.

— is a

Personal	}	PRONOUN, of the	1 2 3	} Pers.	}	, from — — — (<i>de-</i>
Reflexive						
Relative						
&c.						
ARTICLE						

(*cline*);

[Derived from —,]	}	Root —, Affix —; the	Nom.	Sing.	Masc.	}	;
[Compounded of —,]			Gen.	Plur.	Fem.		
			&c.	Dual	Neut.		

{	the subject of —,	}	Rule. [It refers to — as its	Subject	}	, Rule;
	governed by —,			Antecedent		
	agreeing with —, &c.,					

and connects — to —.] *Remarks.*

— is a

Transitive	VERB,	}	from — — — (<i>conjugate</i>);	}	[Derived from	
Intransitive	"					[Compounded
Deponent	"					
Barytone	"					
Contract	"					
VERB in <i>μι</i> , &c.,						

—,] of —,]	{ Root — Roots — — }	, [Prefix —,] Affix —; the	Pres.	Ind.	{ Act. Mid. Pass. }
			Impf.	Subj.	
			Fut.	Opt.	
			2 Fut.	Imp.	
			1 Aor.	Inf.	
			&c.	Part.	

(vary and inflect);	{	(if finite) the	1	} Pers.	Sing.	}, agreeing with —,
			2		Plur.	
			3		Dual	
{	(if Inf.) having for its subject —, and	{ depending on —, subject of — &c.,				
{	(if Part.) the	{	Nom.)	Sing.)	Masc.)	}, agreeing with —, used substantively, &c.,
			Gen.)	Plur.)	Fem.)	
			&c.)	Dual)	Neut.)	

Rule. Remarks.

— is an

Interrogative	} ADVERB of	Place	}, [in the	Pos.	} De-
Indefinite		Time		Comp.	
Demonstrative		Manner		Sup.	
Complementary		Order			
&c.		&c.			

 gree, from — (*compare*),] [Derived from —,] modifying —, Rule. [It refers to — as its antecedent, and connects — to —.] Remarks.

— is a PREPOSITION, [Derived from —,] governing —, and marking its relation to —, Rule. Remarks.

— is a

Copulative	} CONJUNCTION, [Derived from —,] connect-
Conditional	
Complementary	
&c.	

 ing — to —, Rule. Remarks.

— is an INTERJECTION, [Derived from —,] and independent of grammatical construction (§ 645). Remarks.

NOTES (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term "*vary*" is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term "*inflect*," to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form*, *signification*, and *use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule, remark, or note. (e) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets.

INTRODUCTION.

§ 1. THE Ancient Greeks were divided into three principal races; the Ionic, of which the Attic was a branch, the Doric and the Æolic. These races spoke the same general language but with many dialectic peculiarities.

The ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric; the former prevailing in the Laconic, Tarentine, Cretan, Cyrenian, and some other varieties; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard

would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Ionia by the Elegiac of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT OR LANGUAGE.

The Attic and Common dialects, therefore, do not differ in

any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

lects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later cultivated Æolic, Doric, or even Attic, than to the new Ionic they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form κοινόν, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the appellation κοινός as a term of reproach, designating by it that which was not pure Attic. In the following Grammar, an attempt will be made to exhibit first and distinctly, under each head, the Greek in its standard form, that is, the Attic and the purer Common usage; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that every thing which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 1), are closely akin to each other; so that some (as Maittaire) have treated of both under the general head of Doric; and in the following Grammar some forms will be simply mentioned as Doric, that also occur in the Æolic. By the term Æolic, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos; as the term Ionic is usually confined to the language spoken (though, according to Herodotus, with four varieties) by the Ionians of Asia Minor and the adjacent islands.

§ 8. It remains to notice the modifications of the later Greek. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture *Alexandrine*.

The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called Ἑλληνιστής (from ἐλληνίζω, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the fathers, and through the diffusion of Christianity exerted a great general influence.

Another influence modifying the Greek came from the language of the Roman conquerors of the world. Of necessity, the Greek, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Ælian, and the precepts of a class of critics, called Atticists, was continually becoming more and more impure. The language of the Byzantine period was especially degenerate. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, ROMAÏC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

§ 9. The Greek, therefore, in its various forms, has never ceased to be a living language ; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.

BOOK I.

ORTHOGRAPHY AND ORTHOEPEY.

Γραμμάτων τε συνθήκαι
Ἐξήκον αὐταῖς.

Æschylus, Prom. Vinc.

CHAPTER I.

CHARACTERS.

[¶¶ 1, 2.]

§ 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation*, and a few other characters.

1. For the LETTERS, see Table, ¶ 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written ς ; *not final*, σ ; as, $\sigma\acute{\alpha}\sigma\iota\varsigma$. In compound words, some editors, without authority from manuscripts, use ς at the end of each component word; thus, $\pi\rho\omicron\varsigma\epsilon\iota\varsigma\phi\acute{\epsilon}\rho\epsilon\iota\varsigma$. The other double forms are used indifferently; as, $\beta\omicron\upsilon\varsigma$ or $\beta\omicron\upsilon\sigma$.

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (*ligatūra, līe*); as, $\kappa\lambda$ for $\kappa\alpha\iota$, θ for $\theta\upsilon$, $\sigma\theta$, ς (named $\sigma\tau\iota$ or $\sigma\tau\iota\gamma\mu\alpha$) for $\sigma\tau$. For a list of the principal ligatures, see Table, ¶ 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark (') over them; as, α' 1, ι' 10, $\iota\beta'$ 12, $\rho\chi\gamma'$ 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *beneath* · as, ϵ' 5, ϵ 5,000, $\chi\gamma'$ 23, χ,γ or χ,γ 23,000, $\alpha\omega\mu\acute{\alpha}$ 1841.

NOTES. α. Vau, in its usual small form (ς), resembles the ligature for σσ (§ 10). Hence some editors confound them, and employ ΣΤ, as the large form of Vau, to denote 6.

β. Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, Ἰλιάδος, A, Ζ, Ω, *The Iliad, Books I., VI., XXIV.*

γ. Another method of writing numerals occurs in old inscriptions, by which I denotes *one*, Π (for Πέντε) *five*, Δ (for Δέκα) *ten*, Η (for Ηκατόν, § 22. α) *a hundred*, Χ (for Χίλιοι) *a thousand*, Μ (for Μύριοι) *ten thousand*. Π drawn around another numeral multiplies it by five. Thus, ΜΧΧ [Π] Η [Δ] ΔΔΠΙ = 12,676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, Κύκλωψ, *Cyclops*.

NOTES. α. The letter γ becomes *n*, when followed by another palatal; but, otherwise, *g*; as, ἄγγελος, Lat. *angelus*, Eng. *angel*; συγκοπή, *syncope*; λάρυγξ, *larynx*; Αἴγινα, *Ægina*.

β. The diphthong αι becomes in Latin *æ*; οι, *æ*; υι, *i* or *ē* (before a consonant almost always *i*); ου, *ū*; and υι, *yi*; as, Φαῖδρος, *Phædrus*; Βοιωτία, *Boeotia*; Νεῖλος, *Nilus*; Δαρείος, *Darius*; Μήδεια, *Medæa*; Μοῦσα, *Mûsa*, Εὐλίθυια, *Ilithyia*.

A few words ending in αια and οια are excepted; as, Μαῖα, *Maia*, Τροία, *Troia* or *Troja*; so also Αἶα, *Ajax*.

γ. The improper diphthongs α, η, ω, are written in Latin simply *a*, *e*, *o*; as, Θράκη, *Thrâcê*, Ἀδης, *Hādēs*, Θρῆσσα, *Thressa*, ᾠδή, *ōdê*. But in a few compounds of ᾠδή, ω becomes *æ*; as, τραγῳδία, *tragædia*, Eng. *tragedy*.

δ. The rough breathing becomes, in Latin and English, *h*, while the smooth is not written; as, Ἑκτωρ, *Hector*, Ἐρυξ, *Eryx*, Ῥέα, *Rhea* (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hoo-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (´), also called the ASPIRATE (aspīro, *to breathe*). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by *h*. One of these is placed over every *initial vowel*, and over every *initial* or *doubled ρ*.

NOTES. 1. An *initial* υ has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*; thus, ὕς, ὕμνις, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms ὕμνις, ὕμμι or ὕμμιν, ὕμμε.

2. An *initial* ϵ requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as, $\rho\acute{\epsilon}\omega$. When ϵ is *doubled*, the first ϵ has the smooth breathing, and the second the rough; as, $\Pi\acute{\upsilon}\rho\rho\omicron\varsigma$. See § 62. β .

3. In diphthongs (except $\alpha\eta$, $\eta\omega$, and $\omega\upsilon$), the breathing is placed over the second vowel; as, $\alpha\acute{\upsilon}\tau\omicron\varsigma$, $\omicron\acute{\upsilon}\tau\omicron\varsigma$. See § 26.

4. In place of the rough breathing, the Æolic seems commonly, and the Epic often, to have used the digamma (§ 22. δ), or the smooth breathing. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way; as, $\epsilon\breve\upsilon\kappa\eta\lambda\omicron\varsigma$, $\omicron\breve\upsilon\lambda\omicron\varsigma$, $\omicron\breve\upsilon\breve{\rho}\omicron\varsigma$, $\eta\acute{\epsilon}\lambda\iota\omicron\varsigma$, $\epsilon\breve{\mu}\mu\epsilon\iota\varsigma$, for $\breve{\iota}\kappa\eta\lambda\omicron\varsigma$, $\delta\acute{\iota}\lambda\omicron\varsigma$, $\delta\acute{\rho}\omicron\varsigma$, $\eta\acute{\lambda}\iota\omicron\varsigma$, $\epsilon\breve{\mu}\epsilon\iota\varsigma$.

§ 14. III. The ACCENTS are the ACUTE (´), the GRAVE (`), and the CIRCUMFLEX (~ or ^). For their use, see Prosody.

§ 15. IV. The MARKS OF PUNCTUATION are the COMMA (,), the COLON (:), the PERIOD (.), and the NOTE OF INTERROGATION (;), which has the form of ours (?) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION (!).

§ 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHE. The mark (´), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS ($\kappa\omicron\rho\omega\nu\acute{\iota}\varsigma$, *crook-ed mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as, $\tau\acute{\alpha}$ for $\tau\acute{\alpha}$ $\alpha\acute{\upsilon}\tau\acute{\alpha}$, $\acute{\alpha}\lambda\lambda\acute{\iota}$ for $\acute{\alpha}\lambda\lambda\acute{\alpha}$ $\iota\gamma\acute{\omega}$.

2. The HYPOBLASTOLE ($\upsilon\pi\omicron\delta\iota\alpha\sigma\tau\omicron\lambda\acute{\eta}$, *separation beneath*), or DIASTOLE ($\delta\iota\alpha\sigma\tau\omicron\lambda\acute{\eta}$, *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics $\tau\acute{\iota}$ and $\tau\acute{\iota}$; as, $\delta\iota\tau\iota$, $\tau\acute{o}\tau\iota$, $\delta\iota\tau\iota$, to distinguish them from the particles $\breve{\iota}\tau\iota$, $\tau\acute{o}\tau\iota$, $\delta\iota\tau\iota$. Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIERESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [], to inclose words of doubtful authenticity; the OBELISK († or —), to mark verses or words as faulty; the ASTERISK (*), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. (˘), to mark a vowel or syllable as *long*; (˘), as *short*; (˘ or ˘), as *either long or short*.

PRONUNCIATION.

§ 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH, the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke, beat*), to denote that stress of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

A. ENGLISH METHOD.

§ 18. 1. SIMPLE VOWELS. η , υ , and ω have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as, $\theta\eta\rho\sigma\acute{\iota}$, $\tau\acute{\upsilon}\pi\tau\omega$, $\sigma\phi\acute{\omega}\nu$.

ϵ and o have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as, $\lambda\acute{\epsilon}\gamma\omega$, $\lambda\acute{o}\gamma\omicron\varsigma$ · $\theta\epsilon\omicron\varsigma$, $\nu\acute{o}\omicron\varsigma$ · $\delta\acute{\epsilon}$, $\tau\acute{o}$.

α and ι are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word, ι always maintains its protracted sound; but α , except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as, $\theta\eta\rho\acute{\iota}$, $\lambda\acute{\epsilon}\omicron\nu\tau\iota$ · $\pi\rho\acute{\alpha}\gamma\mu\alpha$, $\phi\iota\lambda\acute{\iota}\alpha$ · $\tau\acute{\alpha}$.

NOTE. If α or ι receives the *ictus*, whether primary or secondary, and is followed by a single consonant or ζ , it is protracted in the penult, but abrupt in any preceding syllable; as, $\alpha\gamma\omega$, $\epsilon\lambda\pi\acute{\iota}\zeta\omega$ · $\gamma\rho\acute{\alpha}\phi\iota\tau\epsilon$, $\phi\iota\lambda\acute{\iota}\omega$, $\text{'}\Lambda\theta\eta\nu\alpha\acute{\iota}\omicron\varsigma$. From this rule is excepted α in any syllable preceding the penult, when the vowel of the next syllable is ϵ or ι before another vowel (both without the *ictus*), in which case α is protracted; as, $\pi\alpha\tau\acute{\iota}\omega$, $\nu\alpha\acute{\nu}\iota\alpha\varsigma$, $\gamma\alpha\lambda\iota\omicron\mu\omicron\nu\omicron\mu\alpha\chi\acute{\iota}\alpha$.

2. DIPHTHONGS. The diphthongs are, for the most part pronounced according to the prevailing sound of the same combinations in our own language; *ει* like *ei* in *height*, *οι* like *oi* in *boil*, *υι* like *ui* in *quiet*, *αυ* like *au* in *aught*, *ευ* and *ηυ* like *eu* in *Europe*, *neuter*, *ου* and *ωυ* like *ou* in *thou*; *αι* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *υι* like *whi* in *while*. Thus, *εἰδὺν* *αὐτοί*, *πλευσοῦμαι*, *ἡῦξον*, *θωῦμα*, *υἱός*.

3. CONSONANTS. The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.

γ, *κ*, and *χ* are always hard in sound: *γ* being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); *κ* and *χ* like *c* in *cap*, and *ch* in *chaos*, i. e. like *k*; as, *γίνοις*, *ἄγγος* (pron. *ang-gos*), *κήρυξ*, *χίω*.

θ has the sharp sound of *th* in *thin*; as, *θιός*.

σ has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *η* and *ω*, where it sounds like *z*; as, *σέσας*, *κόσμος*, *τῆς*, *ὥς*.

σ and *τ* never have the sound of *sh*; thus *Ἀσία* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτίας*, *Krit'-i-as*, not *Krish'-i-as*.

At the beginning of a word, *ξ* sounds like *z*, and *ψ* like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as, *Ξινοφῶν*, *ψηφίζω*, *Πτολιμαῖος*, *βδίλλιον*. So, in English, *rebec*, *psalm*, &c.

4. BREATHINGS. The *rough* has the sound of *h*; the *smooth* has no sound; as, *ὄρος*, *ῥος*. See § 13.

5. ICTUS. The primary ictus is placed according to the following

RULE. In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the penult, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφητε*, *gra-phē-te*, *γράφετε*, *graph'-e-te*.

NOTE. If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

B. MODERN GREEK METHOD.

§ 19. "*α* and *α* are pronounced like *a* in *father*; after the sound *I* (*ι*, *η*, *υ*, *οι*, *υ*, *υ*) it is pronounced like *a* in *peculiarity*. *αι* like *i*. *αυ*, *ου*, *αν*, *ων*, before a vowel, a liquid, or a middle mute (*β*, *γ*, *δ*) are pronounced like *av*, *ev*, *eev*, *on*, respectively; in all other cases, like *af*, *ef*, *eef*, *off*. *β* like *v*. *γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes*, *York*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γκ* like *ng* in *strongest*. *γξ* like *nx*. *γχ* like *ng-h*, nearly. *δ* like *th* in *that*. *ι* like *e* in *fellow*, nearly. *υ* like *u*. *ου*, see *av*. *ζ* like *z*. *η* and *η* like *i*. *ηυ*, see *av*. *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound *I*, like *ll* in *William*. *μ* like *m*. *μπ* like *mb*, as, *ἱμπερο*.

σθιν pronounced *embrosthén*. μψ (μτσ) like *mbs*. ν like *n*; before the sound *l*, like *n* in *oNion*. The words τόν, τήν, ἰν, σὺν, before a word beginning with *x* or *ξ*, are pronounced like τόγ, τήγ, ἰγ, σὺγ before *x* or *ξ* (see γκ, γξ); e. g. τὸν παῖρόν, ἰν ξυλόχῳ, pronounced τόγκαιρόν, ἰγξυλόχῳ; before π or ψ they are pronounced τόμ, τήμ, ἰμ, σὺμ; e. g. τὸν πονηρόν, σὺν ψυχῇ, pronounced τόμπονηρόν, σὺμψυχῇ. ντ like *nd*, as, ἔντιμος pronounced *éndimos*. ξ like *x* or *ks*. ο like *o* in *porter*. οι like *i*. ου like *oo* in *moon*. π, ρ, like *p*, *r*. σ like *s* in *soft*; before β, γ, δ, μ, ρ, it is sounded like *z*; e. g. κόσμος, σβίσαι, Σμύρνη, pronounced κόζμος, ζβίσαι, Ζμύρνη; so also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς. τ like *t* in *tell*. υ like *i*. υι like *i*. φ like *ph* or *f*. χ like German *ch* or Spanish *j*. ψ like *ps*. ω and ω like *o*. αυ, see *av*.

"The rough breathing is silent in Modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written *accent* guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. δειξόν μοι, pronounced δειξόνμοι, but λίλιεκαί μοι has the primary accent on the first syllable *li*, and the secondary on *καί*." — *Soph. Gr. Gr.*, pp. 21, 22.

C. ERASMIAN METHOD.

§ 20. The Erasmian method differs from the English chiefly in sounding *a* protracted like *a* in *futher*, *i* protracted like *i* in *machine*, *η* like *ey* in *they*, *au* like *ou* in *our*, *ou* like *ou* in *ragout*, *υι* like our pronoun *we*, and *ζ* like a soft *dz*.

HISTORY OF GREEK ORTHOGRAPHY.

§ 21. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes. In illustration, we give the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing the corresponding Greek letters by the side. It should be remarked, however, that the forms of the letters in both alphabets have undergone much change. It will be noticed that most of the Oriental names of the letters, when transferred to the Greek, require modification in accordance with the law respecting final letters (§ 63), and that this is commonly effected by adding *α*.

Hebrew.	Greek.	Hebrew.	Greek.
א Aleph	A α Alpha	ל Lamed	Λ λ Lambda
ב Beth	B β Beta	מ Mem	Μ μ Mu
ג Gimel	Γ γ Gamma	נ Nun	Ν ν Nu
ד Daleth	Δ δ Delta	ס Samech	Σ σ Sigma
ה He	Ε ε E (psilon)	ע Ayin	Ο ο O (micron)
ו Vau	Φ φ Vau	פ Pe	Π π Pi
ז Zayin	Ζ ζ Zeta	צ Tsade	Ξ ξ Xi
ח Hbeth	Η η Eta	ק Koph	Ϟ ϟ Koppa
ט Teth	Θ θ Theta	ר Resh	Ρ ρ Rho
י Iod	Ι ι Iota	ש Shin	Ϻ ϻ San or Sampl
כ Kaph	Κ κ Kappa	ת Tau	Τ τ Tau

§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels, viz. Α, Ε, Φ, Η, Ι, and Ο. In the transition of these letters into vowels there appears to have been nothing arbitrary. Α, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. Ε and Η, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel *e*; in like manner, the lingual breathing Ι passed into the lingual vowel *i*, and the labial breathing Φ into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); Ο appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*. The aspirate use of Ε and Φ still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of *ψιλόν*, *smooth*; thus "Ε *ψιλόν*, "Υ *ψιλόν*. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of Η prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, † for the rough, and ‡ for the smooth breathing. These marks were abbreviated to † and ‡, and were afterwards rounded to their present forms, ' and '. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after Ν, Ψ after Π (hence called *Σαμπι*, the *S* which stood next to *Pi*), and Σ after Ρ.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω. These new letters they placed at the end. In distinction the short *o* was now termed "Ο *μικρόν*, *small O*; and the long *o*, "Ω *μέγα*, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus, Φι, Χι, as, in English, *be*, *ce*.

δ. In the softening of the language, the labial breathing Φ, and also Ϙ and ϙ, which were only rougher forms of Κ and Σ, fell into disuse, and these letters were retained only as numeral characters; Φ and Ϙ in their proper places in the alphabet, but ϙ at the end. Thus employed, they were termed *Episēma* (*ἑπισήμων*, *sign, mark*). See ¶ 1, § 11.

Φ was also named from its form the *Digamma*, i. e. the double gamma; and from its being longest retained among the Æolians, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, *Φιδίον*, *video, to see*, *Φοῖνος*, *vinum, wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of Φ, appears to be the following: *Before a vowel or an initial e, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel v*; thus, *βοΦός*, *βοΦί*, *βόΦις* (Lat. *bovis, bovi, boves*) become *βοός*, *βοῖ*, *βόας*; but *βόΦς*, *βόΦν*, *βόΦ*, *βόΦσί* become *βούς*, *βούν*, *βού*, *βουσί* (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed Ἴωνικὰ γράμματα. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, βουστροφηδόν, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

CHAPTER II.

VOWELS.

[¶ 3.]

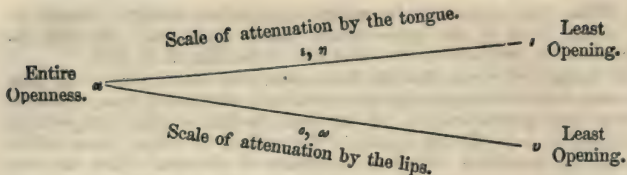
§ 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters ($\alpha, \bar{\alpha}$; $\epsilon, \bar{\epsilon}$; $\upsilon, \bar{\upsilon}$); but of the other two, by different letters (ξ, η ; \omicron, ω).

NOTES. *a.* The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call ϵ and o the *short vowels*, because they always represent short sounds, η and ω the *long vowels*, because they always represent long sounds, and α, ι , and υ , the *doubtful vowels*, because their form leaves α doubtful whether the sound is long or short.

γ. There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. α , like *a* in *father, wall, fan* (not as in *hate*); η, ι , like *e* in *they, then* (not as in *mete*); ι like *i* in *machine, pin* (not as in *pine*); ω, o , like *o* in *note, not*; υ like *u* in *tube, bull*. They will hence be thus placed upon the scale of precession or attenuation.



In general, α , ϵ , and ω are termed the *open*, and ι and υ the *close* vowels but α is more open than ϵ and ω , and ι is somewhat closer than υ .

§ 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always ι or υ . Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, $\omega\upsilon$ scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After α long, η , and ω , the subjunctive ι so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, Ἄιδης or Ἄῖδης , pron. *Hādēs*, Ἡῖδη or Ἡῖδῃ , *ēdē*; Ἰῑδῆ or Ἰῑδῆ , *ōdē*.

NOTES. α . The ι subscript is often written where it does not belong, from false views of etymology; as in the Epic dative Θύρηφι , for Θύρηφι (§ 8); and in the aorist of liquid verbs, which have $\alpha\iota$ in the penult of the theme; thus, from φαίνω , αἶρω (roots φαν- , ἀρ-), ἴφηναι , ἤραι , ἄρω , for ἴφηναι , ἤραι , ἄρω - so Perf. II. πίφηναι , for πίφηναι .

β . In some cases the best critics differ: thus, in the infinitive of verbs in -άω , some write τιμᾶν , as contracted from τιμάειν , and others τιμᾶν , as contracted from an older form τιμάειν . So in the adverbial forms πῆ , ὄπη , or πῆ , ῖτη , and the like.

§ 26. 4. In diphthongs, except the three just mentioned ($\alpha\eta$, $\eta\omega$, and $\omega\iota$), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels as, αὐτή , *herself*, but ἄυτή , *cry*; ἡῦδα , but ἡῦσε αἰρεσις (ἄ) but Ἄιδης (ἄ).

If two vowels which might form a diphthong are pronounced separately the second is marked with a diæresis (§ 16. 3); as, ἄῦτή , ἡῦσι .

For a full exhibition of the Greek vowels, simple and

compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c.; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

1.) In the change of simple vowels.

Precession especially affects α , as the most open of the vowels, changing it, when short, to ϵ and o , and, when long, to η , and sometimes to ω .

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs $\tauρέπω$, $\sigmaτρέφω$, we find the root in three forms, $τρέπ-$, $τρεπ-$, and $τροπ-$, $\sigmaτραφ-$, $\sigmaτρεφ-$, and $\sigmaτροφ-$; and in $ῥήγνυμι$, we find the forms $ῥαγ-$, $ῥηγ-$, and $ῥωγ-$. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is α , but in the second, o , for which in one case ϵ appears. In the indicative active, the connecting vowel in the aorist and perfect is α (passing, however, into ϵ in the 3d pers. sing.; compare the imperative $\betaούλεισον$), while in the present, imperfect, and future, it is o before a liquid, but otherwise ϵ .

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

α . The long vowel is regarded as the short vowel doubled that is, $\bar{\alpha} = \alpha\alpha$, $\eta = \epsilon\epsilon$, $\omega = oo$, $\bar{\upsilon} = \upsilon\upsilon$, and $\bar{\iota} = \iota\iota$. Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united

in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels, α , unless it follows ϵ , ι , ρ , or $\rho\sigma$, is usually lengthened, not to $\bar{\alpha}$, but to the closer η , and $\epsilon\epsilon$ and $\sigma\sigma$ commonly form, not η and ω , but the closer diphthongs $\epsilon\iota$ and $\sigma\nu$, which are hence termed the *corresponding diphthongs* of ϵ and σ .

β . Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare $\beta\alpha\sigma\iota\lambda\eta\varsigma$ with $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$ (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

II. UNION OF SYLLABLES.

§ 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASIS ($\chi\rho\alpha\tilde{\alpha}\sigma\iota\varsigma$, *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* ($\sigma\upsilon\nu\acute{\iota}\zeta\eta\sigma\iota\varsigma$, *placing together*), or *synephephōnēsis* ($\sigma\upsilon\nu\epsilon\phi\acute{\omega}\nu\eta\sigma\iota\varsigma$, *pronouncing together*).

A. CONTRACTION.

§ 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is ι or υ , and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to ι or υ , which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

NOTE. An ι , when absorbed in α , η , or ω , is written beneath it. The laws of contraction take effect, without regard to an ι subscript, or the subjunctive ι of the diphthong $\alpha\iota$; as, $\alpha\eta\ \eta$, $\alpha\iota\ \eta$ (§ 33).

§ 32. 1. Two vowels, which can form a diphthong, unite without further change. Thus,

become	as	become	as		
αῖ	αι, ῥαῖστος	ῥᾶστος.	οῖ	οι, ἡχόοι	ἡχοῖ.
ιῖ	ιι, τείχιι	τείχιι.	ωῖ	ωι, λῶιστος	λῶστος.
ηῖ	ηη, Θρηῖσσα	Θρηῖσσα.	υῖ	υι, νίκυι	νίκυι (Ep.).

EXCEPTION. αῖ, like αῖ, becomes α; as, γήραῖ, γήρα · unless, with Thiersch, we prefer to write γήραι.

§ 33. II. α, (1.) before an *E* sound (§ 3), absorbs it; but (2.) before another *A* sound, is itself absorbed. (3.) α, or (4.) η, with an *O* sound, forms ω. Thus,

	become	as		become	as	
(1.) αι	ᾱ,	τίμαι	τίμα.	οα	ω, ἡχόα	ἡχό.
αι	α,	τιμάεις	τιμάεις.	αω	ω, τιμάω	τιμάω.
αη	ᾱ,	τιμάητι	τιμάητι.	ωα	ω, ἡρώας	ἡρώς.
αη	α,	τιμάη	τιμάη.	αοι	οι, τιμάοιμι	τιμάοιμι.
(2.) αα	ᾱ,	γέραα	γέρα.	αου	ω, τιμάουσι	τιμάουσι.
αα	α,	μνάα	μνά.	ουα	ω, οὔατος	οὔτος.
ααι	αι,	μνάαι	μνάι.	(4.) οη	ω, δηλόησι	δηλώσι.
(3.) αο	ω,	τιμάομιν	τιμάωμιν.	οη	ω, διδόησι	διδόωσι.

EXCEPTIONS. α. The closer η takes the place of ᾱ in the contract forms of four every-day verbs; viz. πεινάω, to hunger, διψάω, to thirst, χρεάομαι, to want, and ζάω, to live; as, πεινάειν πεινῇν, χρεάεσθαι χρεῆσθαι. Add the verbs πνάω, σμάω, and ψάω · the Subjunctive of verbs in -μι, as, ιστάη (from ἵστημι) ιστήη · and the liquid Aorist (see § 56).

β. In adjectives, ο before α and η is absorbed; as, διπλόα διπλόᾱ, διπλόας διπλαῖ, ἀπλόη ἀπλη.

γ. In οἶας, ear, the Nominative singular becomes οῖς; by an absorption of the α, but the other forms are contracted according to the rule; as, ὠτός, ὠτα.

δ. For the change of οη into οι, in verbs in -ω, see § 37. 3.

§ 34. REMARKS. 1. α, taking the place of ν before ο (§ 50) is contracted like ε; thus, in the Acc. plur., (λόγους, λόγους) γλώσσας, γλώσσας (οῖς) οἷας οἷς, ἰχθύας ἰχθύς, πόλεως πόλεις, βόας βοῦς, μελίζονας (μελίζας) μελίζους · in themes of Dec. III., (ἐς, ἐας) εἷς, (φανέντις, φανεις) φανείς, (ὀδόντις, ὀδοας) ὀδοῦς, (ῥίντις, ῥιας) ῥίς · in feminine adjectives and participles, (φανέντις, φανεις) φανείς, (ἄγοντις, ἄγοιας) ἄγοιας · in the 3d pers. plur. of verbs, (βουλεύονσι, βουλεύοισι) βουλεύουσι, (τίθενσι) τιθεῖσιν, (δίδονσι) διδοῖσιν, (δείκνυνσι) δεικνύσιν.

NOTES. α. By a similar contraction with βόας βοῦς, we find also νᾶας νηῦς and γῆας γαῖς (§ 14). In like manner ναῦς occurs in the Nom. plur. by contraction from νᾶις, but only in late writers.

β. For *χοῖᾱς*; *χοῶς*, see § 116. ε. For *Κλήμης*, *Ούάλης*, see § 109. β.

§ 35. 2. When *α* long is contracted with an *Ο* sound there is usually inserted before the *ω* an *ε*, which, however, is not regarded in the accentuation as a distinct syllable; as, *νῶς* (*νως*) *νεῶς* (§ 9), *Μενέλᾱος* *Μενέλεως*, *Ἀτρεΐδᾱο* *Ἀτρεΐδεω* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. a), when *α* is short.

§ 36. III. (1.) *εα* becomes *η*, and (2.) *εε*, *ει*. (3.) *ε* and *ο*, with *ο*, form *ου*; but (4.) with other *Ο* sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), *ε* is absorbed. Thus,

	become	as		become	as		
(1.)	εα	η, τείχεα	τείχη.	οιε	οι, οἷε	οἷς.	
	εφ	η, χευσία	χευσῆ.	εου	ου, φιλείουσι	φιλοῦσι.	
(2.)	ει	ει, πόλεις	πόλεις.	εω	ω, δηλόω	δηλῶ.	
	ει	ει, φιλῖιν	φιλῖν.	οφ	φ, νόφ	νῶ.	
	ει	ει, κλιῖς	κλιῖς.	οοι	οι, νόοι	νοῖ.	
(3.)	εο	ου, ἰφίλειον	ἰφίλου.	οου	ου, δηλόου	δηλ.οῦ.	
	οε	ου, δηλόετι	δηλοῦτε.	(5.)	εαι	αι, χρύσαι	χρυσαι.
	οει	ου, μελιτόεις	μελιτοῦς.	ειη	η, φιλήητι	φιλήητε.	
	οο	ου, νόος	νοῦς.	ειη	η, φιλήη	φιλήῃ.	
(4.)	εω	ω, φιλῖω	φιλῶ.	ηε	η, τιμῆντος	τιμῆντος.	
	εφ	φ, ἔστίφ	ἔστῶ.	ηει	η, τιμῆεις	τιμῆς.	
	οι	οι, φιλῖοιτι	φילוῖτε.	υι	υ, ἰχθύς	ἰχθύς.	

§ 37. EXCEPTIONS. 1. *εα* preceded by *ι*, *ι*, *ε*, or *εο* (§ 29), or in the plural or dual of the first or second declension, becomes *ᾶ*; as, *ὕγῖα* *ὕγῖᾶ*, *ἀργυρίας* *ἀργυρεᾶς*, *ἀργυρία* *ἀργυρεᾶ*, *συνκίας* *συνκᾶς*, *συνκιά* *συνκᾶ*, *ἔστιά* *ἔστᾶ*. Yet *φρίαρ*, Gen. *φρίατες* *φρητός* (§ 104).

2. In the dual of the third declension, *εε* becomes *η*; as, *τείχεε* *τείχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in *-ους*; as, *βασιλῖεις* *βασιλῆς* (incorrectly written *-ῆς*), instead of the common *βασιλῖεις*.

3. In verbs in *-οω*, the syllables *οη* and *οι*, except in the Infinitive, become *ει* (i. e. the *ο* and *ι* unite, absorbing the *η* and *ι*); as, *δηλόη* *δηλοῖ*, *δηλόεις* *δηλοῖς*. But *δηλόειν* (Infin.) *δηλοῦν*, *διδόης* (from *διδωμι*) *διδῶς* (§ 33).

4. In the termination of the second person singular passive, *εαι* is contracted into *η* or *ει*, and *ηαι* into *η*; as, *βουλιῦαι* *βουλιῦη* or *βουλιῦει*, *βουλιῦηαι* *βουλιῦη*.

5. For special contractions of *ι* in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in *-εω*.

B. CRASIS.

§ 38. Crasis (1.), for the most part, follows the

laws of contraction, disregarding, however, an *i* final, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crisis occurs most.y in poetry. It is commonly indicated by the coronis () (§ 16), except when this mark is excluded by the rough breathing ; as, τὰ μᾶ, οὐμοί. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing ; as, οἱ 'μοί. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

§ 39. The principal words in which the final vowel is subject to crasis are the following :

a. The article ; thus, for

(1.) ὁ ἱκ, ὁ ἱπί,	οὐκ, οὐπί.	For ἡ ἀρετή,	ἀρετή.
οἱ ἱμοί,	οὐμοί.	αἱ ἀγαθαί,	ἀγαθαί.
ὁ ὄρνις,	οὐρνις.	τοῦ αὐτοῦ,	ταῦτοῦ.
τῷ ἱμῷ, τῇ ἱμῷ,	τῷμῷ, τῇμῇ.	τοῦ ἡμετέρου,	ἡμετέρου.
(2.) ὁ ἀνὴρ,	ἀνὴρ, or, less	(3.) ὁ οἶνος,	οἶνος.
	Attic, ἀνῆρ.	οἱ ἱμοί,	οἱ 'μοί.
τῷ ἀνδρί,	τᾶνδρί	τοῦ ὕδατος,	δοῦδατος.

NOTES. 1. The neuter forms τό and τά are especially subject to crasis thus, for

(1.) τὸ ἱκαντίον,	τοῦναντίον.	For τὰ ὄπλα,	δοῖπλα.
τὸ ὄνομα,	τοῦνομα.	(2.) τὸ ἀληθές,	τᾶληθές.
τὸ ἱμάτιον,	δοιμάτιον.	(3.) τὰ αἰσχρά,	τᾶσχρά.

2. In crasis, ἱτιρος, *other*, retains the old form ἄτιρος ; thus, for

(2.) ὁ ἱτιρος,	ἄτιρος.	For τοῦ ἱτίρου,	δοῖτίρου.
τὸ ἱτίρον,	δοῖτίρον.	τῷ ἱτίρῳ,	δοῖτίρῳ.

§ 40. β. The conjunction καί, *and* ; thus, for

(1.) καὶ ἄν, καὶ ἰάν,	κᾶν.	For καὶ ὁ, καὶ οἱ,	χω', χω'.
καὶ ἰν, καὶ ἱκ,	κᾶν, κᾶκ.	(2.) καὶ εἰ, καὶ οὐ,	κεῖ, κοὐ.
καὶ ἱτιρος,	χᾶτιρος.	καὶ ὑπό,	χὺπό.
καὶ ἰτα,	κᾶτα.	(2, 3.) καὶ ἡ ἀγχουσα,	χᾶγχουσα

γ. A few other particles ; thus, for

ἦτοι ἄρα,	ἦτᾶρα.	For μηδέπω ἰν,	μηδέπω 'ν.
μίντοι ἄν,	μιντᾶν.	ποῦ ἴστιν,	ποῦ 'στιν.
οὔτοι ἄρα,	οὔτᾶρα.	πρὸ ἱργου,	πρὸ ὕργου.
.. μὴ ἱχοίμι,	εἰ μὴ 'χίμι.	ὦ ἀγαθὲ,	ὦ 'γαθὲ.
μὴ ἱρῶ,	μὴ 'ῥῶ.	ὦ ἄνθρωπε,	ὦ 'νθρωπε.

δ. Some forms of the *pronouns*; thus, for

ἐγὼ οἶδα,	ἐγὼ ᾔδα.	For ὁ ἰφίρει,	οὐ ᾔδει.
ἐγὼ οἶμαι,	ἐγὼ ᾔμαι.	οὐ ἔνικα,	οὐ ἔνικα.
μοὶ ἰδούμι,	μοὶ οὐδούμι.	ὅτου ἔνικα,	ὁδοῦνικα.
σοὶ ἴσθι,	σοὶ ἴσθι.	ἃ ἄν, ἃ ἰμί,	ἄν, ἄμί.

The few cases which remain are best learned from observation.

C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *ᾱ*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *οι* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Ep. ῥᾱ, and a few rare or doubtful cases), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

Elision is most common,

1.) In the prepositions, and other particles of constant use; as, *ἀφ' αὐτοῦ* (for *ἀπὸ αὐτοῦ*, § 65), *ἐπ' ἐκκῆνον*, *καί' ἐμέ*, and, in composition (where the sign ' is omitted), *ἀνέρχομαι*, *διελάνω*, *πάρειμι* · *ἀλλ' ἐγώ*, *ἂρ' οὐν*, *γ' οὐδέν*, *μήλ' ἄν*, *ὄθ' ὅ* (*οἷς ὅ*), *τάχ' ἄν*.

2.) In a few pronouns, and in some phrases of frequent occurrence; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη* · *γένοιτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λέγοιμ' ἄν*, *οἶδ' ὅτι*, *φήμ' ἐγώ*.

§ 42. REMARKS. *α*. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *περί* or *ᾔτι* (which might then be confounded with *ᾔτι*); and never in the Epic *ἴσσι* (2d person singular of *ἰμί*). It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *παρὰ* (§ 66) are not elided in prose, except *ἴσσι*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. 1. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long α , for the most part, is retained in the Doric and Æolic, but in the Ionic passes into η ; while in the Attic it is retained after ϵ , ι , ϵ , and $\rho\sigma$, but otherwise passes into η (§ 29). Thus, Dor. ἄμῑρᾱ, Att. ἡμῑρᾱ, Ion. ἡμῑρη. Dor. δᾱμος, πᾱγᾱ, ὠκύτᾱς, Att. and Ion. δῆμος, πηγῆ, ὠκύτης. Dor. and Att. σοφῑᾱ, πρᾱγμα, Ion. σοφῑή, πρῆγμα. So, even in diphthongs, Ion. νῆς, γρῆς, for νᾱς, γρᾱς, and in Dat. pl. of Dec. I., -ῆσι, -ῆς, for -αισι, -αις.

NOTE. The use of this long α produced, in great measure, the Doric feature called *πλαττισμὸς*, *broad pronunciation*, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short α is retained by the Doric in some words, where, in the Attic, it passes into ϵ ; and in some (particularly verbs in - $\alpha\omega$) by the Attic, where it becomes ϵ in the Ionic. Thus, Dor. τρᾶφω, Ἄρτᾱμις, ὅκᾱ, φρᾶσί, Att. τρέφω, Ἄρτεμις, ὅτι, φρεσί. Att. ὀρέω, φοιτάω, τίσσεαι, ἄρσση, Ion. ὀρέω, φοιτάω, τίττεαι, ἔρση.

3. In nouns in - $\iotaς$, - $\iotaως$, the characteristic ϵ commonly passes, in the Ionic, into ι throughout; as, πόλ ϵ ις, $\iota\sigma$, ι (contracted into $\bar{\iota}$ according to § 29. α), $\iota\nu$, $\iota\varsigma$, $\iota\omega\nu$, $\iota\sigma\iota$, $\iota\omega\varsigma$ (confr. $\bar{\iota}\varsigma$).

4. As the long of ϵ and σ , or the contraction of $\epsilon\epsilon$ and $\sigma\sigma$ or $\sigma\epsilon$, the stricter Doric prefers the long vowels η and ω to the closer diphthongs $\epsilon\iota$ and $\sigma\upsilon$; while, on the other hand, the Ionic is particularly fond of protracting ϵ and σ to $\epsilon\iota$ and $\sigma\upsilon$ or $\sigma\iota$. Thus, Dor. χῆρ, δῶλος. Gen. of Dec. II., τῶ ὥρανῶ. Infin. εὔρεῖν, χαίρειν, ὑπνῶν. for χεῖρ, δοῦλος, τοῦ οὔρανου, εὔρειν, χαίρειν, ὑπνοῦν. Ion. ξεῖνος, μοῦνος, ποίη, for ξένος, μόνος, πόα. Att. κόρος, ὄνημα, ὄρος. Ion. κοῦρος, οὔνημα, οὔρος. Dor. κῶρος, ὄνομα, ὄρος. Both the Doric and Ionic have ὦν for οὔν, therefore, contracted from $\iota\omega\nu$.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. αἰί, αἰτός, Ion. αἰσί, αἰτός. Att. κᾶω, κλᾶω, Ion. and Com. καίω, κλαίω. Att. θᾶκος, Ion. θῶκος. Ion. τράτω, τάννω, μέγαθος, Att. τρίτω, τέμνω, μέγεθος. Ion. ἄρρωδέω, Att. ὀρρωδέω. Ion. μεσαμβρία, Att. μεσημβρία. Dor. and Ep. αἰ, Att. εἰ. Dor. θνάσκω, Ion. and Att. θνήσκω, Æol. θναίσκω. Att. στρατός, βραχίως, πάρδαλις, Æol. στρατός, βροχίως, πόρδαλις. Att. ὄνομα, Æol. ὄνυμα. Att. ἐρεπτόν, Æol. ἔρεπτον.

§ 45. II. UNION OR RESOLUTION. A. The CONTRACTION of vowels prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1 In contracting α with an O sound, the Doric often prefers $\bar{\alpha}$ to the closer ω ; in the first declension, regularly. Thus, Dor. Ἀτρεῖδᾱ, τᾶν θυεῶν (§ 8), Ποσειδᾶν, -ᾶνος, πεινᾶντι, διαπεινᾶμις, πρᾶτος, for Ἀτρείδου (uncontracted -ᾶ), τῶν θυεῶν (-ᾶων), Ποσειδῶν, -ᾶνος (-ᾶων, -ᾶονος), πεινῶντι (-ᾶοντι), διαπεινῶμεν (-ᾶομεν), πρῶτος (-ᾶτος). A like contraction appears in proper names in - $\lambda\acute{\alpha}\sigma$; as, Dor. Μινίλᾱς, for Μινίλᾶος.

2 For the contraction of *εε* and *οο* or *οι*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *ε* and *ου* is into *ευ*, instead of *ου*. This use of *ευ* for *ου* sometimes extends to cases where this diphthong results from a different contraction. Thus, *φιλεῖν*, *φιλεῖ*, *ἔμεῖ*, *θέρεις*, for *φιλοῦμεν* (-ίμεν), *φιλοῦ* (-έου), *ἐμοῦ* (-έο), *θέρου*, (-εος) · *ἰδικαῖε*, *ἰδικαῖεν*, *δικαῖεῖσι*, in Herodotus for *ἰδικαίου* (-οῦ), *ἰδικαίου* (-οον), *δικαῖοῦσι* (-όουσι) · *λατρεῖντα* M. 283, for *λατρεῖντα* (-όεντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *α* with an *E* sound following, into *η*; as, *ἐρώτη*, *σιγῆν*, *λῆς*, from *ἐρώται*, *σιγάειν*, *λάης*. Cf. § 33. *α*.

5. In the contractions which follow the change of *ν* before *σ* (§ 58), the Æolic often employs *αι* and *οι*, for *ᾱ* and *οῦ*; as, Acc. pl. *ταῖς τιμαῖς*, *τοῖς νόμοις*, for *τὰς τιμάς*, *τοὺς νόμους* · Nom. sing. of adj. and partic. *μέλαις*, *τύφαις*, *τύψαισα*, *ἔχουσα*, for *μέλᾱς*, *τύφᾱς*, *τύψᾱσα*, *ἔχουσα* · 3d pers. pl. of verbs, *φασί*, *κρύπτουσι*, for *φᾱσί*, *κρύπτουσι*. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *ν* were simply dropped before *σ*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. *τίχνᾱς* and *τίχνᾱς* (Theoc. 21. 1); *τοὺς λύκους* and *τὼς λύκος* (Theoc. 4. 11); *εἶς* and *ῆς*, *οἷε*; *Μούσα*, *Μῶσα* (Theoc.), *Μοῖσα* (Pind.), and Laconic *Μῶα* · Nom. sing. of partic. *φράσαις* (Pind. Ol. 2. 108), *ἰδοῖσα* (Ib. 73). So, likewise, *οι* for *ου* before *σ* in *ἀκοῖσω*, Theoc. 11. 78.

6. The Ionic use of *ων* for *αν* in a few words, appears, at least in some of them, to have arisen from a union of *ο* and *α* to form *ω*; thus, for *ταῦτό*, *ἑμαυτοῦ*, *σῑαυτοῦ*, *ἑαυτοῦ*, Ion. *τῶτό*, *ἑμῑωυτοῦ*, *σῑωυτοῦ*, *ἑωυτοῦ*, from *τὸ αὐτό*, *ἐμὸ αὐτοῦ*, *σῑὸ αὐτοῦ*, *ἑὸ αὐτοῦ*. In the reciprocal pronouns, the *ων* passed into the other cases. We find also Ion. *θῶμα*, *τρωῦμα* (yet better *τρώμα*), for *θαῦμα*, *τραῦμα*. In all these words, *ων* is written by some with a diæresis; as, *θῶῦμα*.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ει*, with *ε* prolonged, into *ῆι*, is especially common; as *βασιληῆη*, *κληῆς*, for *βασιλεία*, *κλείς*.

NOTES. *α*. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *οη* into *ω*; as, *ἱός*, *ἱβωσα*, *ἱνωσα*, *βωθίω*, *ὀγδώκοντα*, for *ἱρός*, *ἱβόησα*, *ἱνόησα*, *βοηθίω*, *ὀγδοήκοντα*.

β. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *ν* to *α* (§ 50) after a vowel (which, if before *α*, now becomes *ι*); as, *Ἀρισταγόρια*, *ἰδυῖατα*, for *Ἀρισταγόραν*, *ἰδύναντα*.

C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *ωι*; as, *τὸ ἀληθές*, *τὼληθές* · *οἱ ἄνδρες*, *ὠνδρες* · *οἱ αἰπόλοι*, *ὠπόλοι*.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; *ὁ ἄρι-*

στος, ὄριστος · ὁ αὐτός, αὐτός · οἱ ἄλλοι, ὄλλοι. Other dialectic crases are, Dor. ὁ ἱλαρος, ὄλλαρος · ὁ ἔξ, ὄξ · καὶ ἱκ, κήκ · καὶ ἰπι, κῆπι · Ion. ὁ ἱτιρος, οὔτιρος.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διπλήσιος for διπλάσιος · Ion. ἰπιτήδεος, εὐρέη, ἀπόδεξις, μέζων, κρίσων, for ἰπιτήδεος, εὐρεῖα, ἀπόδειξις, μεῖζων, κρίσσων · Dor. and Ep. ἱτᾶρος for ἱταῖος · Æol. Ἀλκᾶος, ἀρχᾶος, for Ἀλκαῖος, ἀρχαῖος. See §§ 44. 4; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong; as, εἰλήλουθας for ἐλήλουθας, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs*; as, κρήνηνον ἐέλωρ, for κρήνον ἔλωρ, A. 41, φάανθεν, ἡβῶωσα, ὀρόω, ὀράας, γελῶντες, φῶως, γαλώως, εἵκοσι, for φάνθεν, ἡβῶσα, ὀρῶ, ὀράς, γελῶντες, φῶς, γάλως, εἴκοσι.

REMARKS. 1. The Ionic is especially fond of the insertion of *ε*; as, Gen. pl. ἀνδρίων, χηνίων, αὐτίων, for ἀνδρῶν, &c.; 2 Aor. infin. εὐρίειν, λιπίειν, for εὐρεῖν, λιπίειν.

2. In the Doric and Epic, the particles ἄρα, ἀνά, κατὰ, παρὰ, ἀπό, ὑπό, and ποτί (Dor. for πρὸς), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require; as, ἄρ σφωι, ἄμ βοιμοῖσι, ἀγκρισις, ἀνστάς (§ 68. 3), καὶ δὲ δύναμιν, κατὰ φάλαρα (§ 62. β), κακ κεφαλῆς, καγ γόνυ, κακχιῦαι, καρ ῥόον, κάλλιπον, καμμίξας, παρ Ζηνί, ἀππέμψει, ὑββάλλειν, πὸτ σόν. When three consonants are thus brought together, the first is sometimes rejected; as, ἀάκτανι, ἀμνάσει, for ἀάκτανι, ἀμνάσει. So, sometimes in the Doric, even before a single consonant; as, καβαίνων.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition; as, καδδύναμιν, ποστόν.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare ἀπό and ὑπό with the Latin *ab* and *sub*. The old form πρὸτ, in accordance with the rule (§ 63), became πρῆς and πρῶτί, whence ποτί.

γ. Some of these forms even passed into the Attic, and into Ionic prose; as, κατθανεῖν (poet.), ἀμβάτης (Xen.), ἀμπαύομαι (Herod.).

δ. Ἄρα has also, by aphæresis, the Epic form ῥά, which is enclitic.

CHAPTER III.

CONSONANTS.

[¶ 3.]

§ 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.

REMARKS. 1. The letter γ performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has τ for its corresponding Roman letter; as a middle mute, g (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin v by β (*Virgilius*, Βιργίλιος), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels ν and σ have corresponding vowels in α and ϵ ; that is, α may take the place of ν , and ϵ of σ , when euphony forbids the use of these consonants; as, ἐφθάρηται for ἐφθαρνται, σπερέω (contracted σπερῶ) for στίρσω. See §§ 34, 46. β , 56 – 58, 60, 63. R., &c.

NOTE. In like manner, ν is the corresponding vowel of the old consonant Φ . See § 22. δ .

§ 51. The following laws, mostly euphonic, are observed in the formation and connection of words

A. IN THE FORMATION OF WORDS.

I. A *labial mute* before σ forms with it ψ ; and a *palatal*, ξ ; thus,

become				become			
πσ	ψ,	λίπσω	λίψω.	πσ	ξ,	κόρακς	κόραξ.
βσ	ψ,	Ἄραβς	Ἄραψ.	γσ	ξ,	λίγσω	λίξω.
φσ	ψ,	γράφω	γράψω.	χσ	ξ,	δείχς	δείξ.

NOTE. In like manner, ζ is the union of a lingual with a sibilant sound, and in many words has taken the place of $\sigma\delta$; e. g. adverbs of place in $-\zeta$ as, for Ἀθήναςδς, Ἀθήναζι, for Θήβαςδς, Θήβαζι. and many verbs in $-\zeta\omega$ as, for μιλίσδω, μιλίζω, for φράσδω, φράζω. In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual before σ , see § 55.

§ 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49, ¶ 3), and (3.) a *lingual mute*, σ; thus,

become	as	become	as
(1.) βτ πτ, τίτριβται τίτριπται.	χδ γδ, βρύχδην βρύγδην.		
φτ πτ, γίγγραφται γίγγραπται.	κθ χθ, ἐπλίκθην ἐπλίχθην.		
πδ βδ, ἱπδομος ἱβδομος.	γθ χθ, ἱπράγθην ἱπράχθην.		
φδ βδ, γράφδην γράβδην.	(3.) ττ στ, ὀνόματτα ὀνόμασται.		
πθ φθ, ἱλίσπθην ἱλίσφθην.	δτ στ, ψεύδτης ψεύστης.		
βθ φθ, ἐτρίβθην ἐτρίφθην.	θτ στ, πίπειθται πίπισται.		
(2.) γτ κτ, λίλιγται λίλικται.	τθ σθ, ὀνόματθην ὀνόμασθην.		
χτ κτ, τίτυχται τίτυκται.	δθ σθ, ἱφράδθην ἱφράσθην.		
κδ γδ, πλίκδην πλίγδην.	θθ σθ, ἱπρίθθην ἱπρίσθην.		

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πλάττω, Ἄτθίς.

§ 53. III. Before μ, a *labial mute* becomes μ, a *palatal*, γ, and a *lingual*, σ; thus,

become	as	become	as
πμ μμ, λίλιπται λίλιμμαι.	χμ γμ, τίτυχμαι τίτυγμαι.		
βμ μμ, τριβμα τριμμα.	τμ σμ, ὀνόματμαι ὀνόμασμαι.		
φμ μμ, γράφμα γράμμα.	δμ σμ, ἄδμα ἄσμα.		
κμ γμ, πτίλικμαι πτίλιγμαι.	θμ σμ, πίπειθμαι πίπισμαι.		

Except in a few such words as ἀκμή, κενθμάν, νεοχμός, πότμος, and some others from the dialects; as, in Homer, ὀδμή, ἰδμιν, ἐπίπιθμιν, κεκορυθμένος, ἀπαχμίνος.

§ 54. IV. ν before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become	as	become	as
(1.) νπ μπ, συνπάσχω συμπάσχω.	νγ γγ, συγγιγής συγγιγιγής.		
νβ μπ, ἐμβάλλω ἐμβάλλω.	νχ γχ, συγχάτρω συγχάτρω.		
νφ μπ, συμφίρω συμφίρω.	νξ γξ, ἐνξίω ἐνξίω.		
νμ μπ, ἐμμένω ἐμμένω.	(3.) νλ λλ, ἐλλογος ἐλλογος.		
νψ μπ, ἐνψύχος ἐμψύχος.	νρ ρρ, συρράπτω συρράπτω.		
(2.) νκ γκ, ἐγκαλῖω ἐγκαλῖω.			

NOTES. α. Enclitics are here regarded as distinct words; thus, ὄντις, τόνγι. We find, however, final ν changed in like manner upon old inscriptions; as, ΜΕΜΦΕΤΧΑΣ, for μὲν ψυχάς (Insc. Potid.); so, Αἴκαλ, ΤΟΛΛΟΤΟΝ, and even Εἴσαμοι (cf. §§ 57. 5, 68. 3), for ἄν καί, τὸν λόγον, ἐν Σάμῳ.

β. Before μ in the Perfect passive, ν sometimes becomes σ and is sometimes dropped: as, for πίφανμαι, τίφασμαι, for κέκλιμαι, κέκλιμαι.

γ. Before κ in the Perfect active, ν was commonly dropped, or the form voided, except by later writers; as, for κέκρικα, κέκρικα.

§ 55. V. A *lingual* or *liquid* should not precede σ . This is prevented in various ways.

1. A *lingual mute* is simply dropped before σ ; thus, σώμαται παῖδες, πείθωσ become σώμυσι, παῖς, πείωσ.

§ 56. 2. In *liquid verbs*, the σ formative of the Future and Aorist is changed into ϵ (§ 50), which (1.) in the *Future* is contracted with the *affix*, but (2.) in the *Aorist* is transposed and contracted with the vowel of the *penult*.

Thus, in the Fut. and Aor. of the liquid verbs, ἀγγέλλω, to announce, νίμω, to distribute, κρίνω, to judge, πλύνω, to wash, and δίδρω, to flay, for

(1.) ἀγγέλλω,	(ἀγγεῖλιω)	ἀγγεῖλῶ.	(2.) ἡγγεῖλσα,	(ἡγγεῖσα)	ἡγγεῖλα.
νίμω,	(νιμίω)	νιμῶ.	ἔνεμσα,	(ἐνεμσα)	ἔνεμα.
κρίνω,	(κρινίω)	κρινῶ.	ἔκρινσα,	(ἐκρινσα)	ἔκρινα.
πλύνω,	(πλυνίω)	πλυνῶ.	ἔπλυνσα,	(ἐπλυνσα)	ἔπλυνα.
δίδρω,	(διδρίω)	διδρῶ.	ἔδιδρα,	(ἐδιδρα)	ἔδιδρα.

NOTES. *a.* Here *αι* commonly passes into *η*, unless *ι* or *ρ* precedes; thus, σφάλλω, to cause to slip, φαίω, to show (roots σφαλ-, φαν-), have in the Aor. (ἴσφαλα, ἴσφαιλα) ἴσφηλα, ἴφηνα · while πιαίνω, to fatten, περαίνω, to complete (roots πιαν-, περαν-), have ἱπῆνα, ἱπῆρα. But ἰσχαίνω, to make lean, κερδαίνω, to gain, κοιλαίνω, to hollow out, λευκαίνω, to whiten, ὀργαίνω, to enrage, πετταίνω, to ripen, have *ᾱ* in the penult of the Aor.; τετραίνω, to bore, *η*; and σημαίνω, to give a signal, μαιίνω, to stain, both *η* and *ᾱ*. Αἰρῶ, to raise, and ἄλλομαι, to leap, have *ᾱ*, which in the Indicative is changed by the augment into *η*; thus, ἤρα, ἄρω, ἄραιμι.

β. A few poetic verbs retain the old forms with σ ; as, κίλλω, to land, κίλσω, ἔκισσα · κύρω, to meet with, to chance, κύρσω, ἔκυρσα · ὀρνυμι (*γ.* ὀρ-), to rouse, ὀρσω, ὤρσα · φύρω, to knead, ἴφυσσα. Add these forms, mostly from Homer, ἤρσα, ἔλσα, ἔρσα, θίρσομαι, κίρσω, ἔκισσα, διαφθίρσω, ἤρσα.

§ 57. 3. In the *Nominative*, the formative σ (1.) after *ρ*, and sometimes (2.) after *ν*, becomes ϵ , which is then transposed, and absorbed (§ 31) by the preceding vowel; as, for

(1.) ψάρε,	(ψαιρ)	ψάρ.	(2.) παιάνε,	(παιαιν)	παιάν.
πατῖρε,	(πατιρ)	πατῆρ.	λιμίνε,	(λιμειν)	λιμήν.
ρήτορε,	(ρητοιρ)	ρήτωρ.	δαίμονε,	(δαιμειν)	δαίμων.

Except in δάμῃρ (§ 109).

4. In the *Dative plural* of the third declension, *ν* preceding σ without an intervening *τ*, is dropped; as, for

μίλανσι,	μίλασι.	For δαίμονσι,	δαίμοσι.
λιμίνσι,	λιμίσι.	ῥίνσι,	ῥίσι.

So also with *τ*, in the *Dat. pl.* of *adjectives* in *-υις*; as, for χαρίντοσι, χαρίσι.

5. In the *feminine* of *adjectives* in *-εις*, *ν* before σ becomes σ ; as, for χαρίεντσα, (χαρίενσα) χαρίεσσα.

§ 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then contracted with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.				Nom. Fem.		
μίλανς,	(μελαας)	μίλᾱς.	For	πάσσα,	(πάασα)	πᾱσα.
φανίντς,	(φανιας)	φανείς.		φανίτσα,	(φανίασα)	φανίῃσα
δόντς,	(δοας)	δούς.		δότσα,	(δόασα)	δοῦσα.
δύντς,	(δυας)	δύς.		δύντσα,	(δύασα)	ῥύσα.
ρίνς,	(ρίας)	ρίς.				
Verbs in 3d Pers. Plur.				Dat. Plur		
ἴστανσι,	(ἰστιάσι)	ἰστᾱσι.		πάντσι,	(πάασι)	πᾱσι.
φανίντσι,	φανιῖᾱσι,	φανιῖσι.		φανίντσι,	(φανίασι)	φανιῖσα.
δόντσι,	δοῖᾱσι,	δοῖσι.		δόντσι,	(δόασι)	δοῦσι.
δύντσι,	δυνῖᾱσι,	δυνῖσι.		δύντσι,	(δύασι)	δῦσι.
δίκνυνσι,	δικνύνᾱσι,	δικνύνσι.				
ἴνσι,	ἴᾱσι.					
				Future.		
				πίνδομαι,	(τιασομαι)	πίσομαι.
				σπίνδσω,	(σπιασω)	σπίσω.

NOTES. α. The forms *τιθιῖᾱσι*, *διδόᾱσι*, and *δικνύνᾱσι* were used by the Attics, for the most part, without contraction; *ἴᾱσι* received no contraction.

β. In nouns, if *ν* precede *σ*, the *ν* is retained; as, for *ἔλμινθς*, *ἔλμινς*, for *ἔλμινθσι*, *ἔλμινσι* (yet others, *ἔλμῖσι*). It is also retained in some forms in *σαι* and derivatives in *-σις*, from verbs in *-αίνω*, as *πέφανσαι* from *φαίνω*, *πέπασαις* from *πιπαίνω* and sometimes in the adverb *πᾶλιν*, and the adjective *πᾶν*, in composition. Add the Homeric *κίεσαι*, Ψ. 337. For *ἐν*, *σύν*, and *ἄν*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ἐνς*, *τιθίης*, for *εἰς*, *τιθίς*.

§ 59. 7. In the Dative plural of *syncopated liquids*, and of *ἄστῆρ*, *star*, the combination *-ερος-*, by metathesis and the change of *ε* to *α*, became *-ρουσ-*; as, for *πατέροις*, *πατράσι* for *ἁυτιέροις*, *ἁυτράσι*.

8. Elsewhere the combinations *λσ* and *ρσ* were permitted to stand, except as *σ* radical after *ρ* was softened in the new Attic to *ϑ* (§ 70); as, *ἄρῳην*, *male*, *θάρῳος*, *courage*, *κόρῳή*, *temple*, *cheek*, for the older *ἄρσην*, *θάρσος*, *κόρση*. The combination *μσ* is unknown in classic Greek.

§ 60. VI. Between two consonants, *σ* formative is dropped, and *ν* is changed to *α* (§ 50); as, for

γ.γράφσαι, *γεγράφθαι* for *λίλιγσθι*, *λίλιχθι* for *ἱφθαρνται*, *ἱφθάρσται*.

NOTE. So the compound *προσσχών* is written by some *προσχών*.

§ 61. VII. Before *κ* formative, a labial or palatal mute unites with it in the cognate rough, and a lingual mute is dropped; thus,

becomes	as	becomes	as
πκ φ,	κίκλοσκα κίκλοφα.	χκ χ,	διδίδαχκα διδίδαχα.
βκ φ,	εἴληβκα εἴληφα.	τκ κ,	ἀνόματκα ἀνόμακα.
φκ φ,	γίγραφκα γίγραφα.	δκ κ,	πίφραδκα πίφρακα.
κκ χ,	δίδεικκα δίδειχα.	θκ κ,	πίπειδκα πίπεικα.
γκ χ,	πίπραγκα πίπραχα.		

§ 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second rough mute* is changed; thus, for

(1.) φιφίληκα,	πεφίληκα.	(2.) θριχός,	τριχός.
χίχρημαι,	κίχρημαι.	δαχύς,	ταχύς.
θίθυκα,	τίθυκα.	θρίχων,	τρίχων.
θίθημι,	τίθημι.	(3.) βουλεύθηθι,	βουλεύηθι.

NOTES. α. Upon the same principle, *ἔχω* becomes *ἔχω* and whenever *ρ* is reduplicated, the first *ρ* becomes *smooth*, and, as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *ῥέριφα*, *ἔρριφα*. Yet we find, by a softening of the second *ρ*, *ῥεῦπωμίνα* ζ. 59, *ῥεαπισμίνα* Anacr. Fr. 105, *ῥεῖφθαι* Pind. Fr. 281.

β. So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *καὶ π φάλαρα*, for *καὶ φ φάλαρα* (§ 48. 2); so, *Σαπφώ*, *Βάκχος*, *Ἄρθις* and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.) σῶματ,	σῶμα.	For κίρατ,	κίρας.
μίλιτ,	μίλι.	εἰδόςτ,	εἰδός.
ἄγοντ,	ἄγον.	ἥπατ,	ἥπαρ.
ιβούλιοντ,	ιβούλιον.	ἐβούλιονμ,	ιβούλιον.
παῖδ,	παῖ.	ἴστημ,	ἴστην.
γύναικ,	γύναι.	ἰτίθημ,	ἰτίθην.
ἄνακτ,	ἄνα.	(3.) βουλεύοιμ,	βουλεύοιμι.
γάλακτ,	γάλα.	τίθημ,	τίθηνι.
(2.) φῶτ,	φῶς.	σθῆθ,	σθῆθι.

REMARK. A word can end with two consonants, only when the last is *υ*; as, *ἄλς*, *γύψ* (*γύψς*), *ρύξ* (*ρύξς*), *κόρυξ*. Hence the *formative ν* of the Accusative is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύπν,	γύπα.	For κλιδν,	κλιδα and κλιν.
κέραν,	κέρακα.	δρνν,	δρνδα and δρνν.
παῖδν,	παῖδα.	γίλων,	γίλωτα and γίλων.

§ 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

1. When a *simple vowel* is brought by inflection or composition before an *initial* ρ, a smooth ρ is inserted; as, ἔρῳσα, ἄρῳστος, ἐπιρῳννῦμι, from ῳννῦμι (ε-, α-, and ἐπὶ prefixed) but εὔρωστος (the *diphthong* εὔ prefixed).

2. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίττω and βλώσσω are thus changed; μιλίτ-, μλίτ-, μβλίτ-, βλίτ-; μολ-, μλο-, μβλο-, βλο-; so βροτός, mortal, derived from μόρος, Lat. mors.

3. Transposition especially affects a liquid coming before another consonant; as, for θόρσσω, θρώσσω, for βεβυλκα, βέβλυκα.

§ 65. B. IN THE CONNECTION OF WORDS.

I. When a *smooth mute* is brought by (1.) *crasis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, for

(1.) καὶ ὁ, καὶ οἱ,	χαῶ, χῳ̃.	For νύκτα ὄλην,	νύχθ' ὄλην.
τὸ ἰμάτιον,	δοίμάτιον.	And in composition, ἡρώα	
τοῦ ἱτίρου,	δατίρου.	ἀπὸ and ἦμαι,	ἀφίμαι.
οὔτου ἔνεκα,	ὀδοῦνεκα.	δίκαια and ἡμέραι,	δεχήμεραι.
(2.) ἀπὸ οὔ,	ἀφ' οὔ.	ἱπτά and ἡμέραι,	ἰφθήμεραι.

NOTE. In some compounds, this change takes place with an intervening ρ; and in some words, it appears simply to have arisen from the tendency of ρ to aspiration (cf. § 13. 2); as, φροῦδος (from πρὸ and ἰδός), φρουρός (πρὸ ὁράω), τίθριπτον (τίτταρις, ἵππος); φροίμιον (πρὸ, οἶμος), θράσω from ταράσσω.

§ 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

1. *Datives plural in ι*, and *verbs of the third person in ι* and ι, assume ν at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ εἴπῃ τοῦτο.	but, Εἴπῃ αὐτὸ πᾶσιν.
Πᾶσι λίγουσι τοῦτο.	but, Πᾶσιν αὐτὸ λίγουσιν.

NOTES. α. So, likewise, *adverbs of place* in -σι (properly datives plural the adverb *πέρουσι*, *last year*, the numeral *εἴκοσι* (commonly), the demonstrative -ι preceded by σ (sometimes), the Epic case-ending -φι, and the Epic particles *κί, νύ, and νόσφι*· as, ἡ Πλαταιῶσιν ἡγεμονία· εἴκοσιν ἔτη. See § 211. N.

β. The ν thus assumed is called ν *paragogic*. It is sometimes employed by the poets before a consonant to make a syllable long by position; and in most kinds of verse, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammars and lexicons, a *paragogic* letter is commonly marked thus: *εἴκοσι(ν)*.

§ 67. 2. The adverb *οὕτως*, *thus*, commonly loses σ before a consonant; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel; as, *οὕτω φησί· μέχρις οὗ*.

3. Some other words have poetic or dialectic forms, in which a final ν or ε is dropped or assumed: as, local adverbs in -θεν (poet, chiefly Ep., -θε), numeral adverbs in -κισ (Ion. -κι), *ἀντικρυς, ἀτρέμας, ἔμπας, πάλιν, εὐθύ(ς), εὐ(ς)*.

§ 68. C. SPECIAL RULES.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change; as *ἐκ κακῶν, ἐκασίῳ, ἐκγελῶ, ἐκθετος, ἐκμάσσω*.

2. The adverb *οὐ*, *not*, before a vowel, assumes κ, which becomes χ before the rough breathing; as *οὐ φησι, οὐκ ἔνεστιν, οὐχ ὕει, οὐκέτι*.

NOTES. α. The adverb *μηκέτι*, from *μή* and *ἔτι*, follows the analogy of *οὐκέτι*.

β. In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming ε, and the other by dropping κ.

3. In composition, the preposition *ἐν*, *in*, retains its ν before ρ and σ; while *σύν*, *with*, drops its ν before σ followed by another consonant, and before ζ; but before σ followed by a vowel, changes ν to σ; as, *ἐνράπτω, ἐνσεῖω* (yet *ἔρρυνθος* often-er than *ἔρυνθος*); *σύστημα* (for *σύνστημα*), *συζυγία· συσσεύω* (for *συνσεύω*), *συσσιλία*.

NOTE. The Epic *ἀν* for *ἀνά* (§ 48. 2) here imitates *ἐν*· as, *ἀνστάς, ἀνσχιστοί*.

DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants; most frequently,

1. COGNATE MUTES (§ 49); as, Ion. *αὖτις, δίκομαι*, for *αὔτις, δίχομαι*· Æol. *ἀμπί* for *ἀμφί*.

NOTES. α. The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ § 65, 68. 2); as, ἀπ' οὔ, δεικήμερος, οὐκ ἔει. In some compounds, this passed into the Attic; as, ἀπηλιώτης, from ἀπό and ἥλιος.

β. Aspiration is sometimes *transposed*; as, Ion. κιθών, ἰνθαῦτα, ἰνθειῦται, Καλχηδών, for χιτών, ἰνταῦθα, ἰντειῦται, Χαλκηδών.

II. COÖRDINATE MUTES (§ 49); as, Ion. and Æol., κ for π in *interrogative* and *indefinite pronouns* and *adverbs*; thus, κοῖος, κοῦ, κοτί, for ποῖος, ποῦ, ποτί. Dor., κ for τ in πόκα, ὅκα, τόκα, for πότι, ὅτι, τότι, and in similar *adverbs of time*; Æol. τίμπτι for πίντι, φήρ for θήρ. Æol. and Dor. γλίφαρον for βλίφαρον, δᾶ for γῆ. Dor. ὀδελός for ὀβελός, ὀρνίχος for ὀρνίθος.

III. LIQUIDS; as, Dor. ἦνθον, βέντιστος, for ἦλθον, βέλτιστος. Ion. πλιύμων for πινύμων.

§ 70. IV. σ with other letters; e. g.

1. The Ionic and Old Attic σσ and ρσ pass, for the most part, in the later Attic, into ττ and ρρ; as, τάσσω τάττω, γλῶσσα γλῶττα, ἄρσην ἄρρην. See § 59. 8.

2. Dor. τ for σ; as, Ποσιδάν, ἔπιτον, εἵκατι, for Ποσιδᾶν, ἔπισον, εἵκσι. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs; as, σύ, τί, for σὺ, τίς (Lat. tu, te); φατί, φαντί, λείγοντι, for φησί, φασί, λείγουσι (Lat. legunt).

3. Dor. σ for ν in the verb-ending of 1st pers. pl. μεις for μιν (Lat. mus); as, λείγομεις for λείγομιν (Lat. legimus).

4. The Laconic often changes θ to σ, and final ς to ρ; as, παλιός Ar. Lys. 988, σίρ, σίλω, for παλαιός, θείος, θείλω. ποῖρ for παῖς (Lat. puer, compare Marcipor).

V. THE DOUBLE CONSONANTS with other letters; as, old ξύν, later and common σύν (in the Lat. cum the σ has been dropped, instead of the κ); Æol. Ψαπφώ for Σαπφώ. Æol. σκίνος, σκίφος, for ξίνος, ξίφος. Dor. ψί, ψίν, for σφί, σφίν. Ion. διζός, τριζός, for δισσός, τρισσός.

For ζ, we find, in the Æolic and Doric, σδ, δδ, and δ; as, ὕσδος, μιλίσδω (§ 51. N.), παιδδω, μάδδα, Δεύς, for ὄζος, μιλιζω, παίζω, μάζα, Ζεύς.

§ 71. B. Consonants are often *doubled*, *inserted*, *omitted*, and *transposed* by the poets, especially the Epic, for the sake of the metre; as, ἔλλαβον, φράσσομαι, νέκυσσι, ὄσσοι, ὄππως, ἔδδεισε, for ἔλαβον, &c.; πτόλεμος, πτόλις, διχθά, νώνυμος, ἀπάλυμος, for πόλεμος, πόλις, δίχα, νώνυμος, ἀπάλαμος. ἔρεζον, Ὀδυσεύς, Ἀχιλεὺς, φάρυγος, for ἔρρεζον, Ὀδυσεεύς, Ἀχιλλεύς, φάρυγος. κραδίη, κάρτερος, βάρδιστος, for καρδία, κράτερος, βράδιαιος.

BOOK II.

ETYMOLOGY.

**Ἔτιμολογία.*

Homer.

§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *palatal*, and *lingual* words, *theme*, *paradigm*, &c., see General Grammar.

CHAPTER I.

PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

A. GENDER.

§ 74. The Greek has three genders; the MASCULINE, the FEMININE, and the NEUTER.

NOTES. α. Nouns which are both masculine and feminine, are said to be of the *commun* gender.

β. To mark the genders of Greek nouns, we employ the different forms of the article, in the singular, for the masculine, *ὁ*; for the feminine, *ἡ*; for the common, *ὁ, ἡ*; and for the neuter, *τό*: in the plural, for the masculine, *οἱ*: for the feminine, *αἱ*; for the common, *οἱ, αἱ*; and, for the neuter, *τά*: as, *ὁ ταμίης*, steward, *ἡ ἡ τροφός*, nurse, *τὸ σῦκον*, fig.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article; as the Gen. sing. masc. by *-ου*, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἑπίκοινος*, *promiscuous*). Thus, *ὁ λύκος*, wolf, *ἡ ἀλώπηξ*, fox, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable*; and this change is termed *motion*; as, *ὁ βασιλεύς*, king, *ἡ βασίλισσα*, queen; *ὁ σοφός*, wise, *ἡ σοφή*, *τὸ σοφόν*.

ε. In words in which the feminine may either have a *common* form with the masculine or a *distinct* form, the *Attic* sometimes prefers the common form, where the *Ionic* and *Common* dialects prefer the distinct form; as, *ὁ θεός*, god, goddess, and *ἡ θεά* or *θεία*, goddess. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males*; the feminine, to words denoting *females*; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine*; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine*; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter*; as, *ὁ ἄνεμος*, wind, *ὁ βορρῆας*, Boreas, *ὁ ποταμός*, river, *ὁ Νεῖλος*, the Nile, *ὁ μήν*, month, *ὁ ἑκατομβυών*, June–July, *ἡ συκῆ*, fig-tree, *ἡ μηλέα*, apple-tree, *ἡ ἄπριος*, pear-tree, *ἡ ἄμπελος*, vine, *ἡ βύβλος*, papyrus, *ἡ χώρα*, country, *ἡ Αἴγυπτος*, Egypt, *ἡ νῆσος*, island, *ἡ Σάμος*, Samos, *ἡ πόλις*, city, *ἡ Λακεδαιμόν*, Lacedæmon; *τὸ σῦκον*, fig, *τὸ μήλον*, apple, *τὸ τέκνον*, child, *τὸ ἀνδράποδον*, slave, *τὸ γύναιον*, dim. of *γυνή*, woman, *τὸ παιδίον*, little boy or girl.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

I. In the FIRST DECLENSION (§ 7), all words in *-ας* and *-ης*

are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίας, ὁ ναύτης· ἡ οἰκία, ἡ τιμή.

II. In the SECOND DECLENSION (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ νεώς· ἡ ὁδός, ἡ ἔως, dawn; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ σῦκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ον* is given to feminine proper names; as, ἡ Διώντιον, ἡ Γλυκέρειον.

III. In the THIRD DECLENSION (§§ 11–14),

a. All words in *-εως* are *masculine*; all in *-ω* and *-αυς*, *feminine*; and all in *-α*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππεύς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ναῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ αἶστυ, τὸ τεῖχος.

b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποίησις, poesy; ἡ εἰς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which *ρ* is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλωις, *-ωτος*, laughter; ὁ λιμήν, *-ένος*· ὁ λέων, *-οντιος*, ὁ ὀδούς, ὁ γίγας, ὁ ἱμάς, *-άντος*, thong.

Except τὸ οὖς, ὠτός, ear, τὸ φῶς, φωτός, light (both contracts), ἡ φρήν, φρενός, mind, and a few names of cities (§ 75); as, ἡ Ῥαμνοῦς, *-οῦντος*, Rhamnus.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπύς, *-άδος*, torch, ἡ ἔρις, *-ιδος*, strife, ἡ χλαμύς, *-ύδος*, cloak; ἡ κόρυς, *-υθος*, helmet.

Except ὁ, ἡ παῖς, παιδός, child, ὁ ποῦς, ποδός, foot, ὁ, ἡ ὄρνις, *-ίδος*, bird.

3.) *-ατ-*, or *-ᾱ-*, are *neuter*; as, τὸ ἥπαρ, *-ατος*, τὸ κέρας, *-ᾱτος*, τὸ γέρας, *-ᾱος*.

B. NUMBER.

§ 77. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (*duālis*, from *duo*, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἄνθρωπος signifies *man*, the plural ἄνθρωποι, *men* (whether two or more), and the dual ἄνδρῶπω, *two men*.

REMARK. The dual is most used in the Attic Greek. In the Æolic dialect

(as in the Latin, which it approaches the most nearly of the Greek dialects) and in the Hellenistic Greek, the dual does not occur, except in δύο, *two*, and δύοι, *both* (Lat. *duo*, *ambo*).

C. CASE.

§ 78. The Greek has five cases;

1. The Nominative, expressing the subject of a sentence.
2. " Genitive, " the point of departure, or cause.
3. " Dative, " the indirect object, or accompaniment.
4. " Accusative, " direct limit.
5. " Vocative, " address.

NOTES. α. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases* and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, β). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. If the Genitive singular ends in -ας or -ης, or in -ου from a theme in -ας or -ης, the word is of the first declension; if it ends in -ου from a theme in -ος or -ου, the word is of the second declension; if it ends in -ος, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, ὁ ταμίης, *steward*, ἡ οἰκία, *house*, ἡ γλῶσσα, *tongue*, ὁ δῆμος,

people, and ἰ"Αραψ, *Arab*, make in the Genitive, ταμίου, οἰκίας, γλώσσης, δήμου, and Ἰαράβος. From these genitives, we ascertain that ταμίης, οἰκία, and γλώσσα belong to the first declension, δῆμος to the second, and Ἰαράψ to the third. By throwing off the affixes -ου, -ας, -ης, and -ος, we obtain the roots ταμι-, οἰκι-, γλωσσ-, δημ-, and Ἰαράβ-. The words are then declined by annexing to these roots the affixes in the table (§ 5).

§ 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always *ᾱ*.

III. The dual has but two forms; one for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*.

§ 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence the *participle*, *pronoun*, *article*, and *numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

α. Masculines of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

β. In Dec. II., the distinct form of the Voc. is commonly used, except for euphony or rhythm; as, ὦ φίλος, ὦ φίλος, *my friend! my friend!* Ar. Nub. 1167. Φίλος ὦ Μενέλαε Δ. 189. Ἡλιός τε Γ. 277. To avoid the double *ι*, θεός, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Θεὶ St. Matth. 27. 46.

γ. In Dec. III., few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ παῖσα πόλι Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἴαν Soph. Aj. 89; but ὦ φίλ' Αἴας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

§ 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.

β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.

γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ν*, or its corresponding vowel *α* (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).

δ.) The Gen. plur. always ends in *ων*.

ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a *vowel*), and all constitute a distinct syllable. In Dec. III., three of the affixes, *σ*, *ν*, and *αι*, are *close* (i. e. begin with a *consonant*), and of these the two first, having no vowel, must unite with the last syllable of the root.

ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from nos. ε and ζ, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

E. HISTORY OF GREEK DECLENSION.

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ἰχθύς*, *fish*, *γύψ*, *vulture*, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ι*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms. thus,

Singular, <i>ἰχθύς</i> , <i>fish</i> ,	Plural, <i>ἰχθύς</i> , <i>fishes</i> .
<i>γύψ</i> , <i>vulture</i> ,	<i>γύψι</i> , <i>vultures</i> .

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case; thus,

	Singular.	Plural.
Direct Case,	ἰχθύς γύς	ἰχθύς γῦς
Indirect Case,	ἰχθύϊ γυί	ἰχθύϊν γυτί

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding *s*, as the sign of the *subject*, to the old Direct forms; thus, Sing. ἰχθύς, γύς, Plur. ἰχθύς, γῦς.

The *Accusative* was formed by adding to the root, as the sign of the *direct object*, *v*, which in the plural took one of the common signs of the plural, *s*; thus, Sing. ἰχθύς, γύς, Plur. ἰχθύς, γύς, or, by the euphonic change of *v* into its corresponding vowel (§§ 58, 63, R.), Sing. γῦς, Plur. ἰχθύς, γῦς.

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing *ς*, or commonly, with a euphonic vowel, *ος*. In the plural, this took the plural affix *v*; thus, *ος*. But by the laws of euphony, which afterwards prevailed, neither *ς*, nor *ος* could end a word (§ 63). Therefore, *ς* either was changed to *ε*, or was dropped, or assumed the vowel *ι* (commonly written with *v* paragogic *ε*, § 67. 3); and *ος* became *ων* by the absorption of the *ς* (*ς*, perhaps, first passing into *σ*, as in the singular, then *σ* being changed into its corresponding vowel *ι*, and this absorbed). Thus *ος* became *ος*, *ε*, or *ος*; and *ος*, *ων*.

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign *ι* (§ 83) to the Nominative plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the Vocative had never any form distinct from the Nominative. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus.

Sing. Nom. -ς	ἰχθύς	γύς (γύψ)
Gen. -ος	ἰχθύος	γυός
Dat. -ι	ἰχθύϊ	γυί
Acc. -v, -α	ἰχθύς	γῦς
Voc. *	ἰχθύ	
Plur. N. V. -ες	ἰχθύς	γῦς
Gen. -ων	ἰχθύων	γυών
Dat. -οις	ἰχθύοις (ἰχθύσι)	γυίοις (γυψί)
Acc. -ας	ἰχθύς	γῦς

Dual Dir. α	ἰχθῦν	γῦπι
Indir. -ιν	ἰχθῦν (ἰχθύον)	γυπίν (γυποῖν).

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping *ι* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *ο*); and the Indirect Case dual prolonged by inserting *ο*, after the analogy of the Gen. sing. and plur.

§ 86. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having *ο*, now called the *second* declension; and the other, *α*, now called the *first*. These declensions chose rather to drop than to change the final *ο* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping *ι* from the longer form, or by adding the plural sign *ο* to the Dat. sing. For *ι* in the Voc., instead of *ο*, see § 28. We give as an example of Dec. II., ὁ λόγος, *word*, and of Dec. I., ὁ ταμίης, *steward*.

Sing. Nom.	λόγ-ο-ς,	λόγος	ταμί-α-ς,	ταμίης
Gen.	λόγ-ο-ο,	λόγου	ταμί-α-ο,	ταμίου
Dat.	λόγ-ο-ι,	λόγῳ	ταμί-α-ι,	ταμίῳ
Acc.	λόγ-ο-ν,	λόγον	ταμί-α-ν,	ταμίαν
Voc.	λόγ-ο,	λόγε	ταμί-α,	ταμία
Plur. N. V.	λόγ-ο-ι,	λόγοι	ταμί-α-ι,	ταμίαι
Gen.	λογ-έ-ων,	λόγων	ταμί-ά-ων,	ταμιῶν
Dat.	λογ-έ-ισι,	λόγοισι, -οις	ταμι-ά-ισι,	ταμίαισι, -αις
Acc.	λόγ-ο-ας,	λόγους	ταμί-α-ας,	ταμίαις
Dual N. A. V.	λόγ-ο-ι,	λόγω	ταμί-α-ι,	ταμία
G. D.	λόγ-α-ιν,	λόγοιν	ταμί-α-ιν,	ταμίαιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *ι* or *ν* appended, was sometimes retained; as, Nom. Θυῖστᾰ, ἱπτότᾰ (§ 95. 2; compare the Latin *nauta, poëta*), ὁ. Acc. νῶ, ἰω, Ἄθω (§ 97). So the neuters τό, ἄλλο, αὐτό, ἱκίνο, ὄ (§ 97).

§ 87. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in *ον* (the *ν* being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old *ι*, *α* (which, as the corresponding vowel of *ν* (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, τὸ δάκρυ (poetic), *tear*, of Dec. III., and τὸ σῦκον, *fig*, of Dec. II.

Sing. N. A. V.	δάκρυ	σῦκ-ον
Gen.	δάκρυ-ος	σῦκ-ου
Dat.	δάκρυ-ι	σῦκ-φ
Plur. N. A. V.	δάκρυ-α	σῦκ-α
Gen.	δακρύ-ων	σῦκ-ων
Dat.	δάκρυ-σι	σῦκ-οις
Dual N. A. V.	δάκρυ-ι	σῦκ-ω
G. D.	δακρύ-οιν	σῦκ-οιν

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first declension*, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* ς in the Nom. sing. (§ 84, and by retaining the form $\alpha\varsigma$ in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The σ of this ending is absorbed in the preceding α , unless one chooses to consider the ς as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, $\sigma\kappa\iota\acute{\alpha}$, *widow*,

Sing. Nom.	$\sigma\kappa\iota-\acute{\alpha}$,	$\sigma\kappa\iota\acute{\alpha}$	Plur. Nom.	$\sigma\kappa\iota\alpha\acute{\iota}$
Gen.	$\sigma\kappa\iota-\acute{\alpha}-\alpha\varsigma$,	$\sigma\kappa\iota\acute{\alpha}\varsigma$	Gen.	$\sigma\kappa\iota\acute{\omega}\nu$
Dat.	$\sigma\kappa\iota-\acute{\alpha}-\iota$,	$\sigma\kappa\iota\acute{\alpha}\iota$	Dat.	$\sigma\kappa\iota\alpha\acute{\iota}\varsigma$
Acc.	$\sigma\kappa\iota-\acute{\alpha}-\nu$,	$\sigma\kappa\iota\acute{\alpha}\nu$	Acc.	$\sigma\kappa\iota\acute{\alpha}\varsigma$

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. δ). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first and second declensions*, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The ι appended with the insertion of ϕ , the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. $\iota\zeta$ εὐνήφι O. 580, β. 2; ἀπὸ νυρεῖφιν Θ. 300: Dec. II. ἀπὸ πασσαλόφι Ω. 268; ἐκ ποντόφι ω. 83; ἀπὸ πλατίης πτυόφι N. 588 Ἰλιόφι κλυτὰ τεύχεα Φ. 295; ἀπ' αὐτόφι Λ. 44.

Dat. Sing. Dec. I. ἤφι βίηφι πιθήσας X. 107; ἄμ' ἡοὶ φαινομένηφι δ. 407, I. 618; ἰτίρηφι Π. 734; θύρηφι ι. 238: Dec. II. παρ' αὐτόφι M. 302; ἐπ' διζιόφι N. 308; θιόφι H. 366.

Gen. and Dat. Plur. Dec. II. ὅσσι δακρυόφι πλῆσθιν P. 696, Ψ. 397, δ. 705; ἀπ' ὁστίοφι ζ. 134; ἄμφ' ὁστίοφι π. 145; ἐκρίοφι μ. 414.

NOTES. α. The ϕ likewise appears in the *Dative plural* of a few words of the *third declension*, where it seems to have been inserted for the sake of

lengthening the preceding syllable; as, ὄχισφι for ὄχισι. These forms were also used as both Gen. and Dat.; thus, Gen. κατ' ὄρισφι Δ. 452; πρόσθ'... ὄχισφιν E. 107; ἀπὸ στήθισφιν Ξ. 214; διὰ δὲ στήθισφιν E. 41: Dat. σὺν ὄχισφι Π. 811; ὄρισφι A. 474 (cf. 479), X. 139.

β. The following forms in -φι(ν) require special notice; (a) ἰσχαρόφιν ε. 59, and κοτυληδονόφιν ε. 433, which are formed as from nouns of Dec. II., while the themes in use are ἰσχαρή of Dec. I., and κοτυληδών of Dec. III.; (b) κράτισφι K. 156, and Ἐρίβισφιν (probably the correct form for Ἐρίβισσφιν I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c) ναῦφιν, an irregular plural form for ναῦσι, N. 700; also used as Gen. Π. 246, &c.; (d) the Epic adverb ἴφι, with might, A. 38, which appears to be an old Dat. sing. from ἴς.

γ. Compare with these forms in -φι, the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in -bi; as, *ibi, alibi, utribi*, from *is, alius, uter*. The forms in -ηφι when used as Datives are often written incorrectly with an ι subscript (-ηφι, § 25. α), as though φι had been added to the complete Dat. form. For the ν paragogue, see § 66. α.

§ 90. 2.) The ι appended with the insertion of θ. This form became adverbial (chiefly poetic), denoting the *place where*; as, οἴκοθι, *at home*, ἄλλοθι, *elsewhere*, αὐτόθι, ὅθι, Κορινθόθι. It was mostly confined to the *second declension*, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen. οὐρανόθι πρό, = πρὸ οὐράνου, Γ. 3, Ἰλιόθι πρό Θ. 561, ἡῶθι πρό ζ. 36; Dat. κηρόθι I. 300, ο. 370.

3.) The ι appended with the insertion of χ. This form appears only in the Epic ἦχι (improperly written by some ἦχι, cf. 89. γ), for the adverbial Dative ἦ, *where*, A. 607.

4.) The ι contracted with the preceding ο in the second declension into οι (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as, οἴκοι, *at home* (but οἶκω, *to a house*; cf. in Latin, *domi* and *domus*), πίδαοι, Ἰσθμοῖ, οἶ, ὅποι. Yet in Ἰσθμοῖ Simon. Fr. 209; in Περιανσιῶ Inscr. Cret.; τοῖ δάμοι Inscr. Bæot.

5.) The common form, in which the ι is absorbed by the preceding vowel; as, α-ι ᾱ, ο-ι ω; thus, θύρα, οἶκα, Ἰσθμῶ.

§ 91. The forms of the Genitive in -οθι, or -θι, (§ 84. B) remained in the common language only as adverbs, denoting the *place whence*; as, οἴκοθιν, *from home*, ἄλλοθιν, αὐτόθιν, Ἀθήνηθιν. As examples of their use as decided Genitives, may be cited ἰξ Αἰούμηνθιν Θ. 304, ἰξ οὐρανόθιν Θ. 19, ἀπ' οὐρανόθιν λ. 18; and the pronominal forms ἰμείθιν, σίθιν, ἱθιν, which even occur in Attic poets.

CHAPTER II.

DECLENSION OF NOUNS.

I. THE FIRST DECLENSION.

[For the affixes and paradigms, see ¶¶ 5-8.]

§ 92. For the original affixes of Dec. I., which all had *α* as a connecting vowel, see §§ 86, 88. In most of these affixes, *α* either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short *α* however remained in the *singular*,

1.) In the *direct cases* of *feminines*, whose characteristic was *σ*, a double consonant, or *λλ*; as, *γλῶσσᾶ*, *γλῶσσᾶν* (¶ 7), *διψᾶ*, *thirst*, *δόξᾶ*, *opinion*, *ρίζᾶ*, *root*, *ἀμιλλᾶ*, *contest*.

NOTES. *α*. Add a few *feminines* in *-λα*, and some in *-να*, particularly *female appellatives*; as, *παυλᾶ* and *ἀνάπαυλᾶ*, *rest*, *ἑχιδνᾶ*, *viper*, *μέριμνᾶ*, *care*, *δίσπωνᾶ*, *mistress*, *λείωνᾶ*, *lioness*; likewise *ἀκανθᾶ*, *thorn*.

β. Add, also, many *feminines* in *-α* pure and *-ρα*. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names *Κίρρᾶ*, *Πύρρᾶ*, and the numeral *μία*, *one*. The principal classes are, (a) *Polysyllables* in *-ια* and *-οια*, except abstracts in *-ια* from verbs in *-εω*; as, *ἀλήθειᾶ*, *truth*, *εὐνοιᾶ*, *good-will*, *βασιλειᾶ*, *queen*, but *βασιλείᾶ*, *reign*, from *βασιλεύω*. (b) *Female designations* in *-τρια*; as, *ψάλτριᾶ*, *female musician*: (c) *Dissyllables* and some *polysyllabic names of places* in *-αία*; as, *μαῖᾶ*, *good mother*, *Ἰστιάιᾶ*. (d) *Words* in *-υία*; as, *μυῖᾶ*, *fly*: (e) *Most words* in *-ρα*, whose penult is lengthened by a diphthong (except *αυ*), by *ῶ*, or by *ῖ*; as, *μάχαιρᾶ*, *sword*, *γέφυρᾶ*, *bridge*, *Πύρρᾶ*.

γ. The accent commonly shows the quantity of final *α* in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in *-α*, Gen. *-ας*, except the three mentioned in Note *β*.

2.) In the *Vocative* of nouns in *-της*, and of *gentiles* and *compound verbals* in *-ης*; as *ναύτης* (¶ 7), *Σκύθης*, *Scythian*, *Πέρσης*, *Persian*, *γεωμέτρης* (*γῆ*, *earth*, *μετρέω*, *to measure*), *geometer*, *μυροπώλης* (*μύρον*, *perfume*, *πωλέω*, *to sell*), *perfumer*, Voc. *ναῦτᾶ*, *Σκύθᾶ*, *Πέρσᾶ* (but *Πέρσης*, *Perses*, a man's name, Voc. *Πέρση*), *γεωμέτρᾶ*, *μυροπῶλᾶ*.

§ 93. In the *singular*, long *α* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ο*, or *οο* (§ 29); as, *ναύτης*, *ναύτη*, *Ἀτρείδης*, *Ἀτρείδην*, *Ἀτρείδη*, *γλώσσος*, *γλώσση*, *τιμή*, *τιμῆς*, *τιμήν*.

but ταμιάς, ταμιά, σκιά, σκιάς, θύρα, θύραν (§ 7), ιδέα, ἡ εα χρεῖα, need, χροῖα, color.

NOTE. Long *α* likewise remains in the pures, πῶα, grass, στοῶ, porch, γύα, field, σικύα, gourd, καρύα, walnut-tree, ἰλιά, olive-tree, Ναυσικάα, Nausicaa; in the words, ἀλαλά, war-cry, ἡρίβδᾶ, day after a feast, σκανδάλα, trap-spring, γεννάδᾶς, noble; and in some proper names, particularly those which are Doric or foreign; as, Ἀνδρομίδᾶ, Ληδᾶ, Φιλομήλᾶ, Λεωνίδᾶς, Ὑλᾶς, Σύλλᾶς. and it became *η* after *ρ* or *ρο* in the words ἄρῃ, neck, κόρῃ, maiden, κόρῃ, cheek, ἄδᾶρῃ, rap, ῥοή, stream; in some proper names, as Τήρῃς. and in compounds of μέτω, to measure, as γεωμέτρῃς (§ 92. 2). In some words, usage fluctuates between long or short *α* and *η*; as, Ἀράσᾶς Cyr. vi. l. 31, Ἀράσῃς Ib. v. l. 4, πεινᾶ and πείνη, πρύμνᾶ and πρύμνη.

§ 94. CONTRACTS. A few nouns, in which the characteristic is *α* or *ε*, and feminine adjectives in -εα and -ονη, are contracted; as, μνάῃ μνά, Ἐρμέῃς Ἐρμῆς, βορέῃς βορῶς (*ρ* being here doubled after contraction), συκέα συκῇ, fig-tree, χρυσέα χρυσῇ, διπλόη διπλῇ. For the rules, see §§ 33, 36, 37; for the paradigms, §§ 7, 18.

DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the Doric dialect retains throughout the original *α*; while in the singular, the Ionic has *η* in most of those words in which the Attic and Common dialects have long *α*, and even in some in which they have short *α*, particularly derivatives in -εῖα and -οῖα (§ 44); thus, Dor. τιμά, τιμᾶς, τιμῇ, τιμᾶν. Ion. σκιά, σκιῆς, σκιῇ, σκίην. Ep. ἀλγῆν, ἐπλοῖη, New Ion. ἀλγῆν, μίη, for ἀλγῆν, εὔπλοια, μίᾶ.

2. In words in -ης, the primitive Direct Case in -ᾶ is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony: as, ὁ αὐτὶς Θύιστᾶ B. 107: ἱππότᾶ Νέστωρ B. 336; μητίετα Ζεύς A. 175; βαθυμῆτα Χείρων Pind. N. 3. 92; ἱκτὰ Μενάλας Theoc. 8. 30. So in feminines in -η, the poets sometimes retain the old short *α* in the Voc.: as, νόμφᾶ φίλη Γ. 130: ὦ Δίκη, Sapph. 66 (44). On the other hand, Αἰήτη Ap. Rh. 3. 386, for Αἰητᾶ, Voc. of Αἰήτη.

3. The old genitive affixes, αῶ and ᾶων, which often occur in the Epic writers, were contracted as follows:

α.) In the Ionic dialect, they were regularly contracted into ω and ων, with the insertion of *ε* after a consonant (§ 35); as, Ἀτρεῖδαο (Ἀτρείδω) Ἀτρείδεω, Ἀτρεῖδᾶων (Ἀτρειδῶν) Ἀτρειδίω. Βορέαο Βορέω, Ἐρμῖω O. 214, εὔμμελίω Δ. 165, Ἀσίω B. 461.

β.) In the Doric, αῶ absorbed the following vowel, and the affixes became ᾶ and ᾶν (§ 45. 1); as, Ἀτρεῖδαο Ἀτρειδᾶ, Ἀτρειδᾶων Ἀτρειδᾶν.

γ.) In the Attic, αῶ and ᾶων were contracted into ου (by precession from ω, §§ 28, 29) and ᾶν; as, Ἀτρεῖδαο (Ἀτρείδω) Ἀτρείδου, Ἀτρειδᾶων Ἀτρειδῶν.

§ 96. 4. In the Accusative of masculines, the Ionic often changes *α* to *ᾶ*, the old connecting vowel *α* now becoming *ε* (§ 46. β); as, δισπότιᾶ Hdt i. 11, pl. δισπότιᾶς; Ib. 111, for δισπότην, δισπότᾶς.

5. The dative plural in Homer commonly ends in -ησι, or -ης before a

vowel (which may be referred to apostrophe). There are, however, a few instances of *-ης* before a consonant (*σῆς καὶ* A. 179, *πέτρης πρὸς* η. 279, &c.) and two, where we even find *-αις*, which ought, perhaps, to be changed to *-ης* (*ἄκταις* M. 284, *Θεαῖς* i. 119). An old contraction into *-ᾶσι*, instead of *-αῖσι*, remained in the common language in adverbs of place; *αἶ*, *Πλαταιᾶσι*, *αἶ* *Plutæa*, *Θύρᾶσι*.

6. For the Epic Gen. in *-θεν*, see § 91. For the Epic Datives in *-φι*, *-θι*, and *-χι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers particularly,

α.) The Dor. Gen. in *-αι*, from some nouns in *-ας*, mostly proper names; *αἶ*, *ὀρνιθοθήρας*, *fowler*, *Γωβρύας*, *Καλλίας*. Gen. *ὀρνιθοθήρα*, *Γωβρύα*, *Καλλία*. So all contracts in *-ᾶς*; *αἶ*, *βορῖᾶς*, G. *βορῖᾶ* (§ 7).

β.) The Ion. Gen. in *-ω*, from a few proper names in *-ης*; *αἶ*, *Θαλῆς*, *Γήρης*. Gen. *Θάλλω*, *Τήρω*.

γ.) The old Dat. plur. in *-αῖσι*, which is frequent in the poets. So, in Plato, *τίχυναισι* Leg. 920 e, *ἡμίρταισι* Phædr. 276 b.

II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; ¶¶ 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὅς*.

2.) In the *neuter* of the *article* and of the *pronouns* ἄλλος, αὐτός, ἐκείνος, and ὅς · thus, τό, ἄλλο, αὐτό, ἐκείνο, ὅ, for τόν, ἄλλον, &c.

NOTE. In crasis with the article (§ 39), and in composition with the pronouns ταῖς and τόσας, the neuter αὐτό more frequently becomes αὐτόν · thus, ταυτόν and ταυτό, for τὸ αὐτό · τοιοῦτον and τοιοῦτο, τοσοῦτον and τοσοῦτο.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in ἡ ἔως, *dawn*, ἡ ἄλως, *threshing-floor*, ἡ Κέως, ἡ Κῶς, ἡ Τέως. ὁ Ἄθως · thus, Acc. νεών and νεώ (§ 9), ἰώ, Ἄθω. So, in the adjectives ἀγῆρως (§ 17), ἀνάπλεως, *full*, ἀξιοχρεως, *competent*.

§ 98. CONTRACTS. If the characteristic is *α*, *ε*, or *ο*, it may be contracted with the affix according to the rules (§§ 33 – 37). See ἀγῆραος (§ 17), ὁστέον, νόος (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνώγαγον, εὐγαγος* (which are compounds of *γάα*, the original form of *γῆ*, *earth*, and from which come by contraction *ἀνώγαϊον, εὐγαγος*) we find the extended forms *ἀνώγαϊον* v. 4. 29, *εὐγαγος* or *εὐγαιος*. Some of them are variously declined. See §§ 123. γ, 124. γ.

β. If the characteristic is long *α*, *ς* is inserted after the contraction (§ 35) thus, *ναός* (*νάς*) *ναώς* (§ 9), *ναοῦ* (*νῶ*) *ναώ*, *ναῶν* (*νῶν*) *ναῶν*, *ναόν* (*νών*) *ναών*. Plur. *ναοί* (*ναί*) *ναί*, &c.

γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into *ω*; thus, *ἀγγήων* (§ 17), as if from *ἀγγηά-ο-α*, a form with the connecting vowel. See § 87.

DIALECTIC FORMS.

§ 99. 1. The affix of the Gen. sing. *-ο-ο* (§ 86), which was commonly contracted to *ου*, or, in the Æolic and stricter Doric, to *ω* (§ 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to *οιο*; thus, *πόντου* *Ἰκαρίοιο* B. 145; *δόμου* *ὑψηλοῖο* α. 126; *οἶο* *δόμοιο* α. 330; *Θεοῦ* Pind. O. 2. 37; *Θεοῖο* Ib. 6. 60; *μεγάλω* *Δίος* Alc. 1 (20); *ἐρχομένοιο* Id. 37; *ποταμοῖο*... *Ἀνάτω* Theoc. 1. 68; *μαλακῶ* *χόρτοιο* Id. 4. 18. The Epic genitives *Πετιῶο* (Δ. 327, &c.) and *Πηνελῶο* (Ξ. 489) are made by a single contraction, with the usual insertion of *ς* (§ 98. β), from the original forms *Πετιάοο*, *Πηνελάοο*. The Epic dual forms in *οῖν*, which alone are used by Homer, arise from a mere poetic doubling of *ς* (§ 48).

2. Some proper names in *-ος* have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κροῖσος*, *Κροίσου* viii. 122, but *Κροίσου* i. 6; *Βάττις* iv. 160; *Κλισμαβρότις* v. 32. The Gen. plur. forms *πασσίων* (Hdt. i. 94) and *πυρρίων* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of *ς* (§ 48. 1).

3. The old Dat. plur. in *-οισι* is common in the poets of all classes, and in Ionic prose. So, even in Plato, *Θεοῖσι* Leg. 955 e.

4. For the Epic Gen. in *-οθεν*, see § 91. For the Epic Datives in *-οφι* and *οθι*, and the old Dat. in *-οι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in *-ους* from *-οος* occur in Homer, though rarely; as, *νοῦς* α. 240 (elsewhere *νόος*). In words in *-εος*, *-εον*, he sometimes protracts the *ς* to *ει* (§ 47. N.), and sometimes employs synizesis (§ 30).

III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; ΠΠ 5, 6, 11-16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix (§§ 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is in the Nominative and Vocative singular, the Dative plural, and the Ac-

cusative singular in *-v*. For these changes, see in general §§ 51, 55, 57 - 59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *v*. But the *v* was so extensively changed into *α* in accordance with § 63. R., that the *α* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *α*, if no statement is made to the contrary. When the affix is *v*, the root receives the same changes as in the theme (§ 110).

Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

A. MUTES.

(¶ 11.)

§ 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N. *γ*).

NOTES. *α*. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

β. In *θρίξ*, the root is *θριχ-*. In those cases in which *χ* remains, *θ* becomes *τ*, according to § 62. In *ἡ ἀλώπηξ*, *-κος*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. *α*.

γ. *Γυνή*, *woman, wife*, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικός*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*. P. N. *γυναικίς*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναικας*. D. N. *γυναικς*, G. *γυναικῶν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναιί*, A. *γυνάς*, according to Dec. I.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *v* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. *α*. If a palatal is thus brought before *σ*, it unites with it in *ξ* (§ 51), as (*ἄνακτος*, *ἄνακς*) *ἄναξ* (¶ 11), *ἡ (νύκτος) νύξ*, *night*; if to the end of a word, it is dropped (§ 63), as (*ἄνακτ*, *ἄνακ*) *ἄνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ᾶ ἄναξ* (or, by frequent crasis, *ᾶναξ*).

β. For the change of *σ* when brought before the affixes *ς* and *ν*, or to the end of a word, see §§ 112. *α*, 113. 3.

γ. Barytones in *-is* and *-us* form the Acc. sing. in both *α* and *ν*, the latter being the more common affix; as, *χάρις* (¶ 11), *ἡ ἔρις*, *strife*, *ἡ ὄρνις*, *bird*; Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-α* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-ν*, yet see H. Gr. iii. 5. 16), *ἔριν* and poet. *ἔριδα*, *ὄρνιν* and poet. *ὄρνιθα*. So also, *κλεις* (¶ 11), *ὁ γέλως*, *laughter*, and the compounds of *πούς*, *foot*; thus, Acc. *κλειδα* and *κλεῖν*, *γέλωτα* and *γέλων*, *Οἰδίποδα* and *Οἰδίπουν* (¶ 16), *δίποδα* and *δίπουν* (¶ 17). Add *ὁ ἔρως*, *love*, Acc. *ἔρωτα* and rare poetic form *ἔρων*. See *παῖς*, when resolved by the poets into *παῖς*, may have Acc. *παῖν*, Ap. Rh.

4. 697. In oxytones, the accent served to prevent the lingual from falling away.

§ 103. NEUTER LINGUALS. In these, the characteristic is always τ , which, in the theme, is commonly dropped after $\mu\alpha$, but otherwise becomes ς or ρ (§ 63); as, $\sigma\omega\mu\alpha$, $\phi\omega\varsigma$, $\kappa\epsilon\rho\alpha\varsigma$, $\dot{\iota}\pi\alpha\upsilon$ (§ 11), $\epsilon\dot{\iota}\delta\acute{o}\varsigma$ (§ 22), from the roots $\sigma\omega\mu\alpha\tau-$, $\phi\omega\tau-$, $\kappa\epsilon\rho\alpha\tau-$, $\dot{\iota}\pi\alpha\iota-$, $\epsilon\dot{\iota}\delta\omicron\tau-$.

NOTE. The τ is also dropped in $\mu\acute{\iota}\lambda\iota$, $\mu\acute{\iota}\lambda\iota\tau\omicron\varsigma$, *honey*; in $\gamma\acute{\alpha}\lambda\alpha$, $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\omicron\varsigma$, *milk*, which also drops κ ; and in $\gamma\acute{o}\nu\upsilon$, $\gamma\acute{o}\nu\alpha\tau\omicron\varsigma$, *knee*, and $\delta\acute{o}\rho\upsilon$, $\delta\acute{o}\rho\alpha\tau\omicron\varsigma$, *spear*, which then change α to υ (compare § 113). In the poetic $\eta\mu\alpha\rho$, $\eta\mu\alpha\tau\omicron\varsigma$, *day*, τ is changed into ρ after $\mu\alpha$; and in $\dot{\iota}\delta\omega\rho$, $\dot{\iota}\delta\alpha\tau\omicron\varsigma$, *water*, and $\sigma\kappa\acute{\omega}\rho$, $\sigma\kappa\alpha\varsigma\iota\varsigma$, *filth*, τ is changed into ρ , and α into ω . See § 123. γ .

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus, $\kappa\lambda\epsilon\dot{\iota}\delta\epsilon\varsigma$ ($\kappa\lambda\epsilon\dot{\iota}\tau\epsilon\varsigma$) $\kappa\lambda\epsilon\dot{\iota}\varsigma$, $\kappa\lambda\epsilon\dot{\iota}\delta\alpha\varsigma$ ($\kappa\lambda\epsilon\dot{\iota}\alpha\varsigma$) $\kappa\lambda\epsilon\dot{\iota}\varsigma$; $\kappa\epsilon\rho\acute{\alpha}\tau\omicron\varsigma$ $\kappa\epsilon\rho\alpha\tau\omicron\varsigma$ $\kappa\epsilon\rho\omega\varsigma$, $\kappa\epsilon\rho\acute{\alpha}\tau\iota\alpha$ $\kappa\epsilon\rho\alpha\iota\alpha$ $\kappa\epsilon\rho\acute{\alpha}$ (§ 11); $\tau\acute{o}$ $\tau\epsilon\rho\alpha\varsigma$, *prodigy*, P. N. $\tau\epsilon\rho\acute{\alpha}\tau\iota\alpha$ $\tau\epsilon\rho\acute{\alpha}$, G. $\tau\epsilon\rho\acute{\alpha}\tau\omega\upsilon\upsilon$ $\tau\epsilon\rho\acute{\omega}\nu$; \acute{o} $\chi\rho\acute{\omega}\varsigma$, *skin*, S. D. $\chi\rho\omega\tau\acute{\iota}$ ($\chi\rho\omega\tau$) $\chi\rho\omega\dot{\iota}$ (in the phrase $\acute{\epsilon}\nu$ $\chi\rho\omega\dot{\iota}$). So, in Homer, from \acute{o} $\dot{\iota}\delta\rho\acute{\omega}\varsigma$, *sweat*, \acute{o} $\gamma\acute{\epsilon}\lambda\omega\varsigma$, *laughter*, \acute{o} $\epsilon\rho\omega\varsigma$, *love*, S. D. $\dot{\iota}\delta\rho\acute{\omega}$, $\gamma\acute{\epsilon}\lambda\omega$, $\epsilon\rho\omega$, for $\dot{\iota}\delta\rho\acute{\omega}\tau\iota$, &c.; A. $\dot{\iota}\delta\rho\acute{\omega}$, $\gamma\acute{\epsilon}\lambda\omega$, for $\dot{\iota}\delta\rho\acute{\omega}\tau\iota\alpha$ ($\dot{\iota}\delta\rho\acute{\omega}\alpha$), $\gamma\acute{\epsilon}\lambda\omega\tau\iota\alpha$. Compare §§ 107, 119, 123. α .

NOTE. In the following words, the contraction is confined to the root

$\tau\acute{o}$ $\acute{o}\upsilon\varsigma$, $\acute{\omega}\tau\acute{o}\varsigma$, *ear* (§ 11), contracted from the old $\acute{o}\upsilon\alpha\varsigma$, $\acute{o}\upsilon\alpha\tau\omicron\varsigma$ (§ 33. γ).

$\tau\acute{o}$ $\delta\acute{\iota}\lambda\iota\alpha\rho$, *bait*, Gen. $\delta\epsilon\lambda\acute{\iota}\alpha\tau\omicron\varsigma$, $\delta\acute{\iota}\lambda\eta\tau\omicron\varsigma$.

$\tau\acute{o}$ $\sigma\tau\acute{\iota}\alpha\rho$, contr. $\sigma\tau\acute{\eta}\rho$, *tallow*, Gen. $\sigma\tau\acute{\epsilon}\alpha\tau\omicron\varsigma$, $\sigma\tau\eta\tau\acute{o}\varsigma$.

$\tau\acute{o}$ $\phi\rho\acute{\epsilon}\iota\alpha\rho$, *well*, Gen. $\phi\rho\acute{\epsilon}\iota\alpha\tau\omicron\varsigma$ ($\acute{\alpha}$ or $\check{\alpha}$), $\phi\rho\eta\tau\acute{o}\varsigma$ (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

B. LIQUIDS.

[§ 12.]

§ 105. MASCULINE AND FEMININE LIQUIDS. In these, except $\acute{\alpha}\lambda\varsigma$, *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either ν or ρ . For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is ν , it depends upon the preceding vowel whether the ν or the ς is changed in the theme; as follows.

1.) If an *E* or *O* vowel precede, the ς is changed; as in $\lambda\acute{\iota}\mu\eta\upsilon$, $-\acute{\epsilon}\nu\omicron\varsigma$, $\delta\alpha\dot{\iota}\mu\omega\upsilon$, $-\omicron\upsilon\varsigma$ (§ 12); \acute{o} $\mu\acute{\eta}\nu$, $\mu\eta\acute{\nu}\omicron\varsigma$, *month*, \acute{o} $\chi\rho\epsilon\mu\acute{\omega}\nu$, $-\acute{\omega}\nu\omicron\varsigma$, *storm*, *winter*.

Except δ $\kappa\tau\epsilon\acute{\iota}\varsigma$, $\kappa\tau\epsilon\upsilon\acute{\iota}\varsigma$, *comb*, the numeral $\epsilon\dot{\iota}\varsigma$, $\iota\acute{\nu}\omicron\varsigma$, *one* (§ 21), and the Ionic δ $\mu\acute{\epsilon}\iota\varsigma$ (as from root $\mu\epsilon\upsilon-$, yet Gen. $\mu\eta\acute{\nu}\omicron\varsigma$) for $\mu\acute{\eta}\nu$, *month* (Hdt. ii. 82).

2.) If α precede, in *nouns* the ς is changed, but in *adjectives*

the *ν*; thus, ὁ Πάν, Πανός, *Pan*, ὁ παϊάν, -ᾶνος, *pæan*; but μελᾶς, -ανος (¶ 19), τῑλᾶς, -ανος, *wretched*.

3.) If *ι* or *υ* precede, the *ν* is changed; as in ῥίς, ῥινός (¶ 12), ὁ δελφίς, -ῑνος, *dolphin*, ὁ Φόρυς, -ῡνος, *Phorcys*.

NOTES. α. The *ν* remains in μόσυν, -ῡνος, *wooden tower*; and most words in -ις and -υς have a second, but less classic form, in -ιν and -υν: as, ῥίς and ῥίν, δελφίς and δελφίν, Φόρυς and Φόρυιν.

β. In the pronoun τίς, (¶ 24), the *ν* of the root τιν- is simply dropped in the theme. Yet see § 152. β.

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ωνος, *Apollo*, Ποσειδῶν, -ῶνος, *Neptune*, and ὁ σωτήρ, -ῆρος, *saviour*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπολλον, Πόσειδον, σῶτιρ.

§ 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

1.) In these three, the syncope takes place before *all* the open terminations: ἀνήρ, *man* (¶ 12). For the insertion of the δ, see § 64. 2.

κύων, *dog* (¶ 12), which has, for its root, κυον-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

ἄρνός, *lamb's* (¶ 12), which has, for its root, ἄρην-, by syncope, ἄρην-. The Nom. sing. is not used, and its place is supplied by ἄμνός.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, *father*, and μήτηρ, *mother* (¶ 12).

ἡ θυγάτηρ, *daughter*, G. θυγατήρος θυγατρός, D. θυγατρί θυγατρί.

ἡ γαστήρ, *stomach*, G. γαστήρος γαστρός, D. γαστρί γαστρί.

ἡ Δημήτηρ, *Ceres*, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι; also, A. Δημήτρια Δήμητρα.

NOTES. α. In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

β. For the Dat. pl., see § 59. Γαστήρ has not only γαστράσι (Dio Cass. 54. 22), but also in Hipp. γαστῆσι.

§ 107. II. In *comparatives* in -ων, the *ν* is more frequently syncopated before *α* and *ι*, after which contraction takes place; as, μεῖζονα (μεῖζοα) μεῖζω, μεῖζονες (μεῖζοες) μεῖζους, μεῖζονας (μεῖζοας) μεῖζους (¶ 17). Compare §§. 104, 119, 123. α.

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλωα) Ἀπόλλω (iii. 1. 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ὁ κυκίων, -ῶνος, *mixed drink*; Acc. κυκίῶνα, and, rather poetic, κυκίῶ (κ. 316; κυκίῶ A. 624): ἡ γλήχων, -ωνος, *pennyroyal*; Acc. γλήχωνα, γλήχω (Ar. Ach. 874); and by a like syncope of *ι*, ὁ ἰχώρ, *ichor*; Acc. ἰχώρα and (only E. 416) ἰχώ.

§ 108. NEUTER LIQUIDS. A few nouns, in which *ρ* is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ἱαε*, *spring*, and the poetic *κίαε*, *heart*, contraction takes place in the root; thus, N. *ἱαε*, poetic *ἦε*, G. *ἱαρος*, commonly *ἦρος*, D. *ἱαρι*, commonly *ἦρι*. N. *κίαε*, in Homer always *κῆε*, D. *κῆρι*.

C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δάμῃς*, *-οριος*, *wife*, *ἐλμινς*, *-ινθος*, *worm*, *πείρινς*, *-ινθος*, *carriage-basket*, and *Τίρυνς*, *-υνθος*, *Tiryns*. The *τ* or *θ* is affected as in simple linguals (§ 102). When, by the dropping of *ν*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λίων*, *-οντος*, *Ξινοφῶν*, *-ώντος* (¶ 13), *ὁ δράκων*, *-οντος*, *dragon*; but *γίγῃς*, *-αντος* (¶ 13), *ὁ ἱμάς*, *-άντος*, *thong*, *ὁ Σιμόεις*, *-εντος*, *the Simois*, *δεικνύς*, *-ύντος*, *showing*.

NOTES. α. Except *ὀδούς*, *-όντος*, *tooth* (¶ 13; yet Ion. *ὀδών* Hdt. vi. 107), and participles from verbs in *-ωμι*; as, *δούς*, *δόντος* (¶ 22), from *δίδωμι*, *to give*.

β. Some Latin names received into the Greek have *-ης* in the theme, instead of *-ις*; as, *Κλήμης*, *-εντος*, *Clemens*, *Οὐάλης*, *-εντος*, *Valens*.

γ. If the characteristic is *-νθ-*, the *ν* remains before *ς* (§ 58. β). In *δάμῃς* (¶ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ᾶς*, *-αντος*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλᾶς*, *-αντος*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*). *Ἀτλᾶ*. *Πολυδάμᾶς*, V. *Πολυδάμᾶ*.

2. Nouns and adjectives in *-ις*, *-εντος*, preceded by *ο* or *η*, are usually contracted; as, *ὁ πλακοῖς* *πλακοῦς*, *cake*, G. *πλακόεντος* *πλακοῦντος*. *τιμήεις* *τιμῆς*, *honored*, F. *τιμήισσα* *τιμῆσσα*, N. *τιμῆεν* *τιμῆν*, G. *τιμήεντος* *τιμῆντος*, &c.

D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes ς and ν (¶ 5), or at the end of a word. Hence,*

§ 111. (A.) Before the affixes *s* and *v*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἱππε-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θησεύς, -έως, *Theseus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -εος (§ 14; from σῶς, *entire*, and κράτος, *strength*), ὁ Ἀριστοτέλης, -εος, *Aristotle*, ὁ Δημοσθένης, -εος.

Except the simples ὁ Ἄρης, -εος, *Mars*, ὁ σῆς, σείδς, *moth*; and the following, in which *ε* becomes *υ* or *ι*, ὁ πῆχυσ, -εως, Acc. πῆχυν (§ 14), ὁ πάλειπυς, -εως, *axe*, ὁ πρέσβυς, -εως, *elder* (properly an adj.); ὁ ἴχτις, -εως, *viper*, ὁ ὄφις, -εως, *serpent*, ὁ πρύτανις, -εως, *president*, and also κόρις, κύρις, μάρις, and ὄρις.

2.) In *feminine* and *common nouns*, *ε* becomes *ι*; as, ἡ πόλις -εως, Acc. πόλιν (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet, prophetess*.

§ 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -έος, Acc. ἡδύν (§ 19), γλυκύς, -έος, *sweet*, ὀξύς, -έος, *sharp*; *compound*, ἀληθής, -έος, *true*, εὐτελής, -έος, *cheap*, σφηκώδης, -εος, *wasp-like*, τριήρης, -εος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαφής, -έος (§ 17), πλήρης, -εος, *full*, ψευδής, -έος, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; as, βούς, βοός, Acc. βούν (§ 14), ὁ, ἡ ῥοῦς, ῥοός, *sumach*, ὁ χοῦς, χοός, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. α. This rule applies also to *linguals* in which *ο* precedes the characteristic; thus, πούς, ποδός (§ 11), and its compounds, Οἰδίπους, -οδος (§ 16), δῖπους, -οδος (§ 17); but εἰδώς, -ότος (§ 22).

β. In *feminines* of more than one syllable, in which the characteristic is *ο*, the affix *ς* is changed to *ι*, and is then absorbed. Thus from the root ἡχα- is formed the theme (ἡχος, ἡχοις) ἡχώ (§ 14). So ἡ πειθώ, -όος, *persuasion*, ἡ Λητώ, -όος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἠώς, *dawn*. These *feminines* in -ω and -ως have no plural or dual, except by metaplasm (§ 122); unless, perhaps, εἰπούς (§ 123. α) is to be regarded as simply contracted from εἰπόας.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *ς*; and *ο characteristic* becomes *οι* or *ου*. as follows.

1.) If the theme ends in -ης, *ε* becomes *ες*; but, otherwise

is changed as in the theme; thus, Nom. neut. *συφές* (§ 17), *ἡδύ* (§ 19); Voc. *τριήρης*, *Σώκραιτες*, *πόλι*, *πῆχυν*, *ἱππεῖ* (§ 14), *ἡδύ* (§ 19).

2.) In the theme of *neuter nouns*, *ε* assumes *ς*, becoming itself *ο* (§ 28); as, *τὸ τεῖχος*, *-εος* (§ 14), *τὸ ἔθνος*, *-εος*, *nation*, *τὸ ὄρος*, *-εος*, *mountain*.

Except *τὸ ἄστυ*, *-εος*, *town* (§ 14), the Epic *τὸ πῶν*, *-εος*, *flock*, and a few foreign names of natural productions in *-ι*, as *τὸ πείπερι*, *-εως*, *pepper*.

3.) In the *Vocative*, *ο* becomes *οῖ*, if the theme ends in *-ώ* or *-ώς*; but *ον*, if it ends in *-ους*; as, *ἡχοῖ*, *αἰδοῖ*, *βοῦ* (§ 14); and in like manner (cf. 112. α), *Οἰδίπου* (§ 16).

§ 114. REMARKS. 1. After the analogy of *ε* and *ο*, *α* characteristic becomes *αν* in *γραῦς* and *ναῦς* (§ 14), and assumes *ς* in the theme of *neuters*; as, *τὸ γέρας*, *-αος* (§ 14), *τὸ γῆρας*, *-αος*, *old age*.

2. In the *Accusative singular* of *pures*, the formative *ν* becomes *α* (§ 100. 2) except when the theme ends in *-ας*, *-ις*, *-υς*, *-αυς*, or *-ους*; thus, *θῶς*, *ἦρωις*, *ἱππεύς*, *τριήρης*, *αἰδώς*, *ἡχώ* (§ 14), *σαφής* (§ 17); Acc. *θῶα*, *ἦρωα*, *ἱππέα*, *τριήρεα*, *αἰδόα*, *ἡχόα*, *σαφέα*; but *ὁ λίθς*, *stone*, *κίς*, *οῖς* (contracted from *οῖς*), *πόλις*, *ἰχθύς*, *πῆχυν*, *γραῦς*, *ναῦς*, *βοῦς* (§ 14), *ἡδύς* (§ 19); Acc. *λίαν*, *κίν*, *οῖν*, *πόλιν*, *ἰχθύν*, *πῆχυν*, *γραῦν*, *ναῦν*, *βοῦν*, *ἡδύν*.

NOTE. Proper names in *-ης*, *-εος*, for the most part, admit both forms of the Acc.; as, *Σωκράτης* (§ 14), A. *Σωκράτη* (Plat.), *Σωκράτην* (Xen.); δ *Ἀρης*, *Mars*, A. *Ἄρη* and *Ἄρην*.

3. When the characteristic is changed to a *diphthong* before *σ* in the theme, the same change is made before *σι* in the *Dative plural*; as, *ἱππεῦσι*, *βουσί*, *γραυσί*, *ναυσί* (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31–37. The following remarks may be added.

1. *Pures* in *-ης*, *-ος*, *-ώ*, and *-ώς*, *-όος*, are contracted in *all* the cases which have *open* terminations. See *τριήρης*, *Σωκράτης*, *Ἡρακλῆς*, *τεῖχος*, *ἡχώ*, *αἰδώς* (§ 14), *σαφής* (§ 17). Add a few *neuters* in *-ας*; as, *τὸ γέρας* (§ 14), *τὸ κρέας*, *meat*.

NOTES. α. Of nouns in *-ώ* and *-ώς*, *-όος*, the uncontracted form scarcely occurs, even in the poets and dialects.

β. In *proner names* in *-κλής*, contracted *-κλῆς* (from *κλῆος*, *renown*), the *Dat.* and sometimes the *Acc. sing.* are *doubly* contracted. See *Ἡρακλῆς* (§ 14). For the later Voc. *Ἡρακλῆς*, compare § 105. R. The *Nom. pl.* *Ἡρακλῆς*, in the *Ion. form* (§ 121. 4), occurs, with *Θησίς*, *Pl. Theat* 169 b.

2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings εος, -εα, and -εας, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in -ις, -υς, and -ευς, and sometimes of nouns in -ι and -υ; as, πόλις, Gen. πόλιος πόλειως, πῆχυς, -εως, ἱππεύς, -έως, ἄστυ, -εος and -εως (§ 114), πέπερις, -εως (§ 113. 2). Also ὁ Ἄρης, Mars, G. Ἄρειος and sometimes Ἄρειως (as if from a second theme Ἄρενς, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in -ευς; as, ἱππεύς, Acc. sing. ἱππεῖ ἱππεῖᾱ, pl. ἱππεῖς ἱππεῖς.

NOTES. α. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as πόλιως, it is evident that the ι (as in Ἀτρεΐδῃω, Μενέλιω, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semivowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped F or Δ from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, βασιλίῳ Eur. Alc. 240, Ἐρεχθίῳ Id. Hipp. 1095, Ἀχιλλίᾳ Id. Iph. A. 1341. Sometimes, also, the unchanged Gen. in -ιος, and rarely the Acc. in -ιᾶ and -ιᾷ, occur in the Attic poets: as, Νηρείο; Eur. Ion, 1082, πόλειος Id. Hec. 866, φονεῖᾱ Ib. 882. The poets likewise employ in the Acc. sing. the regular contraction into ῆ; as, ξυγγραφεῖ Ar. Ach. 1150, Ὀδυσσῆ Eur. Rh. 708, and even ἱερεῖ Id. Alc. 25. The regularly contracted Acc. pl. in -ις, instead of -ιᾶς, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, βασιλεῖς Mem. iii. 9. 10.

β. If another vowel precedes, the ι is commonly absorbed by the ως, ε, and ας; thus, Πιραιίως Πιραιῶς, Πιραιία Πιραιῖα (§ 114); χοῶς, χοῖᾱ, χοῖᾷς (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in -ιως into ῆς, see § 37. 2. The uncontracted Θησίς occurs Pl. Theat. 169 b.

δ. The form of the Gen. in -ιως is termed by grammarians the *Attic Genitive*. For its accentuation, see Prosody. The Gen. pl. in -ιων accented upon

the antepenult is also termed Attic; as, *πόλιων*. The regularly contracted *ἐπηχῶν* occurs iv. 7. 16.

1. The Gen. in *-ωος* is also found in a few adjectives in *-ος* (as, *καλλίστοισις*, *-ωος*), *ἡμισυς*, *half* (Gen. commonly *-ωος*, but also *-σος* and *-ουος*), and, in later writers, in other adjectives in *-υος* (thus, *βραχίσωος* Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purees appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the *insertion of a strong breathing or aspirate consonant* (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. δ), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial *F*, and a dental breathing, which was most akin to *σ* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital *Σ*). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When 1.) followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united (2.) with α, ε, and ο preceding to form αυ, ευ, and ου, and (3.) with ι and υ (except in the Dat. plur.), to form ι and υ; while the dental breathing (4.) at the end of a word became σ, and (5.) before the affix s lengthened a preceding short vowel.* Thus,

(1.) *βοFός* *βοός*, *γρᾱFός* *γρᾱός*, *κῖFός* *κίός*, *ἰχθῦFος* *ἰχθῦος*, *ἰππίFης* *ἰππίης* · *αἰδόςΣ* *αἰδός*, *τείχηςΣ* *τείχης*, *γέραςΣ* *γέρας* (§ 14), *σαφίΣος* *σαφίος* (§ 17).

(2.) *γρᾱFς* *γρᾱς*, *νάFς* *ναῦς* (Lat. *navis*), *ναFσί* *ναυσί*, *ἰππίFς* *ἰππίς*, *ἰππίF* *ἰππί*, *βέFς* *βούς*, *βόFν* *βούν*, *βόF* *βού* (§ 14).

(3.) *κῖFς* *κίς*, *κῖFν* *κίν*, *ἰχθῦFς* *ἰχθῦς*, *ἰχθῦF* *ἰχθῦ* (§ 14); but Dat. pl. *κῖσί*, *ἰχθῦσι*.

(4.) Nom. neut. *σαφίΣ* *σαφίς* (§ 17), *τείχηςΣ* *τείχος* (*ς* passing into its kindred vowel, § 28), *γέραςΣ* *γέρας* (§ 14); Voc. *ΣώκρατιΣ* *Σώκρατις*, *τρίνηςΣ* *τρίνης* (§ 14). The peculiar form of the Voc. of *ἡχώ* and *αἰδώς* has arisen from the change of *ς* to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, *ἡχώΣ* *ἡχός* *ἡχοῖ* (cf. §§ 45. 5, 86, 112. β).

(5.) *σαφίΣς* *σαφής* (§ 17), *ΣωκράτιΣς* *Σωκράτης*, *αἰδόςΣς* *αἰδώς* (§ 14). For *ἡχώ*, see § 112. β, and compare *ἡχοῖ* above (4.). In the Dat. pl. the short vowel remains unchanged; as, *σαφίσι*.

NOTE. In adjectives, and in a few masculine and neuter nouns, the diphthong *ευ* appears to have been reduced to a simple short *υ*; as, *ἡδέFς* *ἡδύς*, *ἡδέF* *ἡδύ* (§ 19); *πῆχηςFς* *πῆχῦς*, *πῆχηςFν* *πῆχῦν*, *πῆχηςF* *πῆχῦ*, *ἄσπεF* *ἄσπυ* (§ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or consonant should commonly assume a softer form. In this form, it appears to

have been most nearly akin to the lingual middle mute δ (cf. § 49. 2); and in a great number of feminines, it acquired a permanent place in the language as this letter. In its previous, and as yet unfixed state, we represent it, for distinction's sake, by a capital Δ . Before this inserted lingual, α could remain, but there was a uniform tendency in ϵ to pass by precession into ι . It is a remarkable illustration of this, that in the whole declension, there is not a single instance of ϵ before a characteristic lingual mute. In the progress of the language, feminines in $-\epsilon$, or with the inserted lingual $-\epsilon\Delta$, assumed three forms:

1.) The Δ fell away, leaving the vowel of precession ι in the Nom., Acc., and Voc. sing., but the original ϵ in the other cases; thus, πόλις, πόλειως, πόλι, πόλιν, πόλι· πόλεις, πόλειων, πόλειςσι, πόλεις (¶ 14). This became the usual form of feminine pures in $-\epsilon$, in the Attic and Common dialects.

2.) The Δ fell away, and precession took place throughout. This became the regular form of feminine pures in $-\epsilon$ in the Ionic dialect (§ 44. 3); thus, Ion. N. $-\epsilon$ ς, G. $-\epsilon$ ος, D. $-\epsilon$ ι, always contracted into $-\epsilon$, A. $-\epsilon$ ν, V. $-\epsilon$; Pl. N. $-\epsilon$ ις, sometimes contr. into $-\epsilon$ ς, G. $-\epsilon$ ων, D. $-\epsilon$ σι, A. $-\epsilon$ ας, commonly contr. into $-\epsilon$ ς; as, πόλις, πόλιος, πόλι, πόλιν· πόλεις, $-\epsilon$ ων, πόλειςσι, πόλιας, $-\epsilon$ ς. The ι was also the prevalent vowel in the Doric; thus, Dor. πόλις, πόλιος, πόλι and πόλει, πόλιν· πόλεις, πολίων, πολίσειςσι and πόλιςσι, πόλιας.

3.) The Δ became fixed in the root, and the word passed into the class of linguals. Thus, the root Μεγαρι-, *Megarian*, had two forms, ΜεγαριF- masc., and with precession ΜεγαριΔ- fem.; from the former we have Μεγαριεύς, $-\epsilon$ ως, *Megarian man*, and from the latter, Μεγαρίς, $-\epsilon$ δος, *Megarian woman*. This became the prevalent mode of declining feminines in $-\epsilon$, if we except the large class of abstract nouns in $-\sigmaις$. Especially many feminine adjectives, or words which are properly such, are thus declined.

NOTE. We find, also, the same forms in a few masculine or common nouns and adjectives (§§ 111, 119. 2), and even, in a few words, a corresponding neuter formation in $-\iota$ (§ 113. 2).

§ 119. As might have been expected, these three forms are far from being kept entirely separate. Thus,

1.) Some words exhibit both the lingual and the pure inflection, the latter especially in the Ionic and Doric dialects, which were less averse than the Attic to hiatus (§§ 45, 46); as, ἡ μῆνις, *wrath*, G. μῆνιδος and μῆνιος· ἡ τρέπις, *keel*, G. τρέπιδος, τρέπιος, and τρέπιως· particularly proper names, as, Κύπρις, G. $-\epsilon$ δος, and $-\epsilon$ ος· Ἰρις, G. $-\epsilon$ δος and $-\epsilon$ ος· Θέτις, G. Θέτιδος Θ. 370, D. Θέτι Σ. 407. For similar cases of the use and omission of a lingual characteristic, see § 104; of a liquid characteristic, §§ 107, 123. α .

2.) In some pures in $-\epsilon$, the Attic adopts, in whole or in part (particularly in the Gen. sing.), the Ionic forms; as, ἡ τῦρσις, *tower*, G. τῦρσιος vii. 8. 12 but Pl. N. τῦρσις iv. 4. 2, τῦρσιων H. Gr. iv. 7. 6, τῦρσιςσι Cyt. vii. 5. 10 ὁ πόσις, *spouse*, G. $-\epsilon$ ος, D. $-\epsilon$ ι· ἡ μάγαδις, $-\epsilon$ ος, *a kind of harp*, D. μαγάδι vii. 3. 32; ὁ ἡ τίγρις, *tiger*, G. τίγριος, and in later writers τίγριδος, Pl. N. τίγρις, G. τίγριων· some proper names, as, ὁ Σύνιςσις, G. $-\epsilon$ ος, i. 2. 12, ὁ Ἰρις, G. $-\epsilon$ ος vi. 2. 1; and the adjectives ἰδρις, *intelligent*, νῆστις, *abstemious*. In like manner, ὁ ἡ ἔγγιλος (§ 117. N.), *eel*, G. ἔγγιλος, Pl. N. ἔγγιλις G. ἔγγιλιων· τὸ πείρι (§ 118. N.), *pepper*, G. $-\epsilon$ ος and $-\epsilon$ ος.

DIALECTIC FORMS.

§ 120. (A.) Dialectic changes affecting the AFFIX.

1. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-a*, in words in which it has commonly *-v*; as, *εὐρέα* Z. 291, *νῆα* or *νέα*, *πόληα*, for *εὐρέν*, *ναῦν*, *πόλιν*· *ἰχθύα* Theoc. 21. 45. On the other hand, the New Ionic often forms the Acc. of nouns in *-ά* or *-ώς*, *-όος*, in *-ούν*; as, *ἰώ*, *Ιο*, *Λητώ*, *Latona*, *ἡώς*, *dawn*, Acc. *ἰούν* Hdt. i. 1, *Λητοῦν*, *ἡοῦν*. The Æolic and stricter Doric have here *-ων* for *-ούν* (§ 44. 4); as, *Ἡρώων* Sapph. 75 (91), *Λατῶων* Inscr. Cret.

2. In the Gen. plur., the Ionic sometimes inserts *ι* (cf. §§ 48. 1, 99. 2), as, *χηνίων* Hdt. ii. 45, *μυριαδίων*, *ἀνδρείων*, for *χηνῶν*, *μυριάδων*, *ἀνδρῶν*.

3. In the Dat. plur., for the common affix *-σι(ν)*, the poets often employ the old or prolonged forms *-σι(ν)*, *-ισσι(ν)*, and *-σσι(ν)*. See §§ 71, 84, 85. Homer uses the four forms, though *-σι(ν)* rarely. The forms *-ισσι(ν)* and *-σσι(ν)* are also common in Doric and Æolic prose: and *-σι(ν)* is used in Ionic prose after the characteristic *ν*. Thus, *χερσιν* A. 14, *χείρεσσι* Γ. 271, *χείρεσι* T. 468; *ποσί* E. 745, *ποσσί* B. 44, *πόδεσσι* Γ. 407; *ἵππῃσι* B. 73, *ἵππεσσι* δ. 597; *ἵππεσσι* B. 75; *δαιτυμόνεσι* Hdt. vi. 57. So, *ν* not passing into *υ* before a vowel (§ 117), *βόεσσι* B. 481, *νάεσσι* Pind. P. 4. 98, *ἀριστήεσσι* A. 227.

4. In the Dual, the Epic prolongs *-οιν* (as in Dec. II., § 99. 1) to *-οιῖν*; thus, *ποδοῖν* Ξ. 228, *Σιρηνοῖν* μ. 52.

§ 121. (B.) Dialectic changes affecting the ROOT, either simply or in connection with the affix.

1. Many changes result from dialectic preferences of vowels; as, Ion. *θάρηξ*, *νηῖς*, *γρηῖς*, for *θάραξ*, &c.; Dor. *ποιμᾶν*, *ᾠκῦτᾶς*, *τιμάεις*, contr. *τιμᾶις*, for *ποιμήν*, &c.; *χῆρ* for *χείρ*, *ᾶς* for *οὔς*, *βᾶς*, *βᾶν*, for *βοῦς*, *βοῦν* (the Acc. *βᾶν* in the sense of *a shield covered with ox-hide* occurs also H. 738), *ἀχῶς* for *ἡχοῦς*, &c. See §§ 44, 45.

2. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial license. In the poets, contractions are often made by synizesis (§ 30), which are not written. In respect to the usage of Homer, we remark as follows: (a) In the Gen. sing., contraction is commonly omitted, except in nouns in *-ά* and *-ώς*, G. *-όος*. In a few words, the contraction of *-ιος* into *-εις* occurs (§ 45. 3), and there are a few instances of synizesis (which we mark thus, *ια*); e. g. *Ἐρίβις* Θ. 368, *Θάμβις* ω. 394, *Θίρις* η. 118; *Πηλῖος* A. 489, *Μηκιστίος* B. 566, *Πόλιος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆραῖ* and *γῆρα*, *θίρει* and *θίρει*, *τείχει* and *τείχει*, *Πηλῖ* and *Πηλῖ*, *πόλῃ*, *πόλῃ*, and *πόλῃ*, *ἥρω* and *ἥρω* H. 453. The endings *-υ*, *-υι*, and *-οι* (except in *χορῷ*) are always contracted (§§ 118. 2, 115. α); as, *κνήστῃ* A. 640, *νέκυι* Π. 526 (this contraction of *-υῖ* into *-υι* is Epic), *ἡοῖ* I. 618. (c) The endings *-ια*, *-ων*, and *-ιας* are commonly uncontracted, except by synizesis; as, *Θεοιδῖα* Γ. 27, *Ὑφηρεφῖα* δ. 757, *ἄλγῖα* Ω. 7, *βίλῖα* O. 444, *νῖα* ι. 283; *στηθῖων* K. 95; *πολῖα* A. 559, *τελέκῖα* Ψ. 114. So *πόλῖας* θ. 560. (d) The ending *-ις* is used both with and without contraction; as, *πρωτοπαγῖς* *νεοτευχῖς*, E. 194. (e) The neut. plur. ending *-αα* is always contracted, or drops *ονῶ*

α (cf. 4. below); as, *κίρα*, *δίπα*, *γίρα* B. 237. The form with the single short α sometimes occurs in the Attic poets; as, *κρία* Ar. Pax. 192. (f.) Of *οἶς*, *sheep*, *οῦς*, *ear*, and *γραιῦς*, *old woman*, the following forms occur in Homer; N. *οἶς*, G. *οἶος*, *οἴος*, A. *οἶν*. P. N. *οἶες*, G. *οἶων*, *οἴων*, D. *οἶεσσι*, *οἶσι*, *οἶεσσι* (cf. § 119. 2), A. *οἶς*. N. *οῦς*, G. *οὔατος*. P. N. *οὔατα*, D. *οὔασι*, *ώσι* (§ 33. γ). N. *γρηῦς*, *γρηῦς*, D. *γρηῖ*, V. *γρηῦ*, *γρηῦ*. the Gen. and Acc. are supplied by *γραιῖς* and *γραιῖαν* of Dec. I.

3. In *common nouns* in -*εύς*, the characteristic εF before a vowel regularly becomes η, in the Epic; as, *ἱππῆος*, *ἱππῆϊ*, *ἱππῆᾶ*, *ἱππῆες* (once in Hom. *ἱππῆες* A. 151, also *βασιλῆες* Hes. Op. 246), *ἱππῆων* (§ 16), *ἀριστῆεσσι* A. 227 (so, by imitation, *βασιλῆες* Eur. Phoen. 829). This change also extends to proper names in -*εύς* (in which the Epic has great freedom in using the long or short vowel according to the metre), to *Ἄρης*, *Mars* (§ 116. a), and to *πόλις*. See Homeric Paradigms, § 16. In common nouns in -*εύς*, this change occurs also in Herodotus, although questioned by critics; as, *βασιλῆος*, *βασιλῆα*, vii. 137, *βασιλῆϊ* iii. 137, *βασιλῆων* vi. 58. The regular inflection of nouns in -*εύς*, in Ionic prose, and also in the Doric, is in -*εος*, &c. The Acc. in -*ηα* or -*εα* is sometimes contracted by the poets into -*ῆ*; as, *Ὀδυσῆ τ.* 136, *Τυδῆ Δ.* 384, *βασιλῆ* Hdt. vii. 220 (Oracle). We find *βασιλῆες* with synizesis Hes. Op. 261.

4. In words whose root ends in εε-, the Epic often unites εε into η (as regularly in proper names in -*κλέης*), or into ει; but sometimes in the Epic and other poets, and in dialectic prose, one ε is dropped. Still further variety of form is sometimes given by the Epic protraction of ε to ει or η, or by the Ionic or poetic neglect of contraction. Thus, *Ἡρακλέης* Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115; G. *Ἡρακλῆος* Ξ. 266, *Ἡρακλῆος* Hdt. ii. 43, Pind. O. 3. 20; D. *Ἡρακλῆϊ* §. 224, Pind. I. 5. 47, *Ἡρακλῆϊ* Hdt. ii. 145, *Ἡρακλῆϊ* Pind. P. 9. 151; A. *Ἡρακλῆα* Ξ. 324, *Ἡρακλῆᾶ* Hdt. ii. 43, Pind. O. 10. 20, *Ἡρακλῆην* Theoc. 13. 73 (for the Attic forms of *Ἡρακλῆς*, see § 14 and Mem. ii. 1. 21-26); *ἄγακλῆος* Π. 738: *ἑυκλῆας* (Acc. pl. of *ἑυκλῆης*) K. 281, *ἑυκλῆας* Pind. O. 2. 163; *ἑυκλῆος* (Gen. of *ἑυκλῆς*) Z. 508; *κλειῖα* (pl. of *κλειός*) Hes. Th. 100: *δυσκλῆς* B. 115, *ὑπερδῆς* P. 330: *ἀκκληῖς* (Nom. pl. of *ἀκκληός*) M. 318. For the Homeric forms of *σπείος*, and for those of *Πάτροκλος*, which, like some other compounds of *κλειός*, has forms both of Dec. II. and of Dec. III., see § 16.

5. For the Ionic and Doric declension of words in -*εος*, -*εως*, and for the omission of δ in words in -*εος*, -*ιδος*, see §§ 118, 119. The Ionic likewise omits the σ in *κίρας* and *τίρας*: and then in these, as in other neuters in -*ας*, -*αος*, the later Ionic often changes α into ε (§ 44. 2.), except in the theme; as, *κίρειος*, *κίρει*, *κίρια*, *κίριων*, *τίρειος*, *γίρια*, Hdt.

6. In *ναῦς*, the Doric retains throughout the original α, and is here sometimes imitated by the Attic poets. In the Ionic, the α passes throughout by precession either into η, or with short quantity, especially in the later Ionic, into ε. The Attic retains the α in the diphthong αυ, but has otherwise η or ε (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of *ᾱο* and *ᾱω*, according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see § 16; for the Attic, § 14.

IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method* of declension; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (μεταπλαστικός, *transformed*); in the second, a *heteroclite* (ετερόκλητος, *of different declensions*); in the third, *heterogeneous* (ετερογενής, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

§ 123. 1. METAPLASTS.

Metaplasma has mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

α. With a Double Root, in *en-* and in *o-*.

ἡ ἀηδών, *nightingale*, G. ἀηδόνες, &c.; from the root ἀηδο-, G. ἀηδοῦς Soph. Aj. 628, D. ἀηδοῖ Ar. Av. 679.

ἡ Γαργώ, -οῦς, and Γαργών, -όνες, *Gorgon*.

ἡ εἰκάν, *image*, G. εἰκόνας, &c.; from r. εἰκο-, G. εἰκοῦς Eur. Hel. 77, A. εἰκώ Hdt. vii. 69; from r. εἰκ-, by the second declension, Pl. A. εἰκούς Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ἡ χελιδών, *swallow*, G. χελιδόνες, &c.; from r. χελιδο-, V. χελιδοῖ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

β. With a Double Root, in *a-* and in *ε-*.

τὸ βεῖτας, *wooden image*, poetic, G. βεῖτατος, D. βεῖτις Pl. N. βεῖτη, G. βεῖτιον.

τὸ κνίφας, *darkness*, G. Epic κνίφατος, Attic κνίφους Ar. Eccl. 291, later κνίφατος Polyb., D. κνίφαι κνίφα Cyr. iv. 2. 15.

τὸ κῶας, *fleece*, poetic, π. 47; Pl. N. κῶια v. 3, D. κῶισι γ. 38.

τὸ οὔδας, *floor*, poetic, G. οὔδατος, D. οὔδει οὔδι (all in Hom.).

γ. Miscellaneous Examples.

τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, G. γόνυατος, δόρυατος, &c. (§ 103. N.). For the various forms of δόρυ (of which in the theme there is even the late form δοῦρας Antiphil. 9), see ¶ 16. Those which occur of γόνυ correspond; thus, Ion. and poet. γόνυατος, γόνυατα, γόνυασι and γόνυασις (I. 488, P. 451,

for which some write γούνησι); also poet. γυνός, γυνί, γούνα, γύνων, and γόνων Sapph. 14 (25), γούνησι.

ἡ ἱώς, dawn (r. 'ā-, Attic Dec. II.), G. ἱώ, D. ἱῶ, A. ἱώ and ἱών (§ 97. 3) Dor. 'αῶς (r. 'āo-), G. ἄος ἄους · Ion. ἡώς, G. ἡῶς, D. ἡῶι, A. ἡῶ and ἡῶ (§ 120. 1).

ἡ Θέμις, *Themis*, as a common noun, *right, law*, G. Θέμιδος, Epic Θέμιττος β. 68, Ionic Θέμιος Hdt. ii. 50, Doric Θέμιτος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, Θέμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun; thus, Θέμις ἱστί, *it is lawful*; φασί ... Θέμις εἶναι, *they say that it is lawful*, Pl. Gorg. 505 d; τὸ μὴ Θέμις, *that which is not lawful*, Æsch. Sup. 335.

ὁ Θιράπων, *attendant*, G. Θιράποντος, &c.; poet. A. Θίραπα, Pl. N. Θίραπτις Eur. Ion. 94.

ὁ κάλως, *cable* (r. καλα-, Att. Dec. II.), G. κάλω, &c.; Ion. κάλος, -ου, &c., a. 260 and Hdt.; in the later Epic, Pl. κάλωις, &c., Ap. Rh. 2. 725.

ὁ λαγώς, *hare* (r. λαγα-, Att. Dec. II.), G. λαγώ, A. λαγών, λαγώ, &c.; Ion. λαγός, -ου, &c., Hdt., also Pl. N. λαγαί Soph. Fr. 113, A. Dor. (§ 45. 5) λαγός Hes. Sc. 302; Epic λαγώος, -ου, Hom.

ὁ, ἡ μάρτυς (in late writers μάρτυρ), *witness*, G. μάρτυρος, D. μάρτυρι, A. μάρτυρα, rarer μάρτυν · D. pl. μάρτυσι · Epic ὁ μάρτυρος, -ου, π. 423.

ὁ, ἡ ὄρνις, *bird*, G. ὄρνιθος (Dor. ὄρνιχος, § 69. II.), D. ὄρνιθι, A. ὄρνιθα and ὄρνῃ · Pl. ὄρνιθες, &c.; from r. ὄρνι-, Sing. N. ὄρνις, A. ὄρνιν, Pl. N. ὄρνεις, G. ὄρνιων, A. ὄρνεις and ὄρνις (§ 119). Another form is τὸ ὄρνιον, -ου.

ὁ ὀρφώς and ὀρφός, a sea-fish, G. ὀρφαῖ and ὀρφοῦ. Compare κάλως, λαγώς.

ἡ πνύξ, *pryax*, G. πυνκός, D. πυνκί, A. πύνκα · later G. πυνκός, D. πυνκί, A. πύνκα. The proper root is πυνκ- (compare the adj. πυνκός); but from the difficulty of appending *s* in the theme, transposition took place (§ 64. 3), which afterwards extended, through the influence of analogy, to the oblique cases.

ὁ σής, *moth*, G. σείος, and in later writers σητός.

ἡ σμῶδιξ, *weal*, B. 267, G. σμῶδιγγος, &c.; N. pl. σμῶδιγγις Ψ. 716.

ὁ φθόις, contr. φθοῖς, *cake*, G. φθοῖός · N. pl. φθοῖς and φθόις · also ἡ φθοῖς -ίδος · N. pl. φθοῖδης. See § 119.

ἡ χεῖρ, *hand*, G. χεῖρός and χερός, &c. For the common forms, see ¶ 12. The other forms are also found in the poets and in Ionic prose.

ὁ χεῦς, the name of a measure, G. χοῖς, &c., like βούς (¶ 14); from r. χρι-, the better Attic G. χοίως, χοῶς, A. χοῖᾶ χοῶ, Pl. A. χοῖᾶς χοῶς (§ 116. β); also Dat. Ion. χοῖι Hipp.

τὸ χρεῖος (Ep. χρεῖος, § 47), *debt*, G. χρεῖους · Pl. N. χρεῖᾶ (§ 37. 1); from *z.* χρεῖ-, N. (χρεῖος, χρεῖς) χρεῖος, G. (χρεῖος, χρεῖους, χρεῖς) χρεῖος (§§ 33, 35).

ὁ χρώς, *skin, surface*, G. χρωτός, D. χρωτί (χρεῖ, § 104) A. χρωῖτα · Ion. and poet. G. χροός, D. χρεῖ, A. χρεῖα.

For Ζιός, Οἰδίπους, Πάτροκλος, and υἱός, see ¶ 16.

NOTE. Add the poetic Nom. ἡ δῶς Hes. Op. 354, = δόσις, *gift*; Acc. λίβα Æsch. Fr. 49, 65, = λιβάδα from ἡ λιβάς, *libation*; Nom. ὁ λῖς O. 275, Acc. λῖν A. 480, = λίων Γ. 23, λίοντα Σ. 161, *lion* (in the later Epic, Pl. λίς, λίσσις); Dat. μᾶστι Ψ. 500, Acc. μᾶστιν ο. 182, = μᾶστιγι E. 748, μᾶστιγα E. 226, from ἡ μᾶστιξ, *scourge*; ὁ Σαρπηδών, G. Σαρπηδόνης and Σαρπηδότος, V Σαρπηδῶν · Nom. pl. στάγεις, Ap. Rh. 4. 626, = σταγόνις from ἡ σταγών,

drop; Dat. ὕδρι Hes. Op. 61, Theog. 955, = ὕδατι from τὸ ὕδωρ, *water* (so Nom. ὕδα; Call. Fr. 466).

§ 124. 2. HETEROCLITES.

a. Of the First and Third Declensions.

ο Ἄιδης, poetic Ἀΐδης, *Hades*, G. ου, &c.; Dec. III. Epic G. Ἀΐδος, D. Ἀΐδι. Another poetic form is Ἀΐδωνις, G. -ίως, Ion. -ῆος.

ὁ Θαλῆς, *Thules*, G. Θάλειω (§ 96. 7) and Θάλητος.

ὁ λαῶς, contracted λαῖς, *stone*, G. λαῶς, and λάου Soph. Œd. C. 196, D. λαῖ, A. λαῶν, λαῖν, and λαῶ Call. Fr. 104, Pl. N. λαῖς, &c.

ὁ μύκης, *mushroom*, G. μύκου and μύκητος.

ἡ πτυχή, -ῆς, and mostly Ep. πτύξ, G. πτυχός, *fold*.

ἡ φρίκη, -ης, poetic φρίξ, G. φρίκος, *shudder, ripple*.

NOTES. a. Add some proper names in -ης, of which a part admit a double formation throughout, as Χάρης; but others only in particular cases; thus Στρεψιάδης, -ου, has (Ar. Nub. 1206) Voc. Στρεψιάδης. Some refer to this head the double Acc. in § 114. N. For γυνή, see § 101. γ.

b. Add, also, the Epic Dat. ἀλκί (always in the phrase ἀλκὶ πεποιθώς E 299), = ἀλκῆ (ω. 509) from ἀλκή, *might*; Nom. ἡ ἄρπαξ Hes. Op. 354, = ἄρπαγή, *robbery*; Acc. ἰῶκα A. 601, = ἰωκὴν from ἰωκή (E. 740), *battle-din* Acc. κρόκα Hes. Op. 536, = κρόκην from κρόκη, *woof* (also Pl. N. κρόκεις Antip. Th. 10. 5); Dat. pl. ῥόδισσιν Ap. Rh. 3. 1020, = ῥόδοις from ῥόδον, *rose*; Dat. ὕμνῳ B. 863, Θ. 56, = ὕμνῳ (Υ. 245) from ὕμνῳ, *battle*; Acc. φύγα (only in φύγαδε, *to flight*, Θ. 157, &c.), = φυγὴν from φυγή, *flight*; and the Doric Gen. fem. αἰγῶν Theoc. 5. 148, 8. 49, for αἰγῶν from αἶξ, *goat* (so Gen. νησῶν Call. Del. 66, 275, for νήσων from ἡ νῆσος of Dec. II.).

β. Of the Second and Third Declensions.

τὸ δάκρυον and poet. δάκρυ, *tear*, G. δακρύου, D. δακρύω. Pl. N. δάκρυα, G. δακρύων, D. δακρύοις and δάκρυσι Th. vii. 75.

τὸ δένδρον and Ion. δένδριον, *tree*, G. δένδρου, &c.; Dec. III. D. δένδρι, A. δένδρος Hdt. vi. 79, Pl. N. δένδρη, D. δένδρεσι (the more common form of the Dat. pl. even in Attic prose; e. g. Th. ii. 75).

ὁ ἰκτίνος, *hawk*, G. ἰκτίνου, &c.; Dec. III. rarer A. ἰκτῖνα Ar. Fr. 525, Pl. N. ἰκτίνης Pausan. 5. 14.

ὁ κλάδος, *twig*, G. κλάδου, &c.; Dec. III. poet. D. κλαδί, A. κλάδα, Pl. D. κλάδεσι Ar. Av. 239, κλαδίεσσι, A. κλάδης.

ὁ κοινωνός, *sharer*, G. κοινωνοῦ, &c.; Dec. III. Pl. N. κοινῶνις Cyr. viii. 1. 25, A. κοινῶνας Ib. 16.

τὸ κρίνον, *lily*, G. κρίνου, &c.; Dec. III. Pl. N. κρίνεια Hdt. ii. 92, D. κρίνεις Ar. Nub. 911.

τὸ ὄνειρον and ὁ ὄνειρος, *dream*, G. ὄνειρου and ὄνειρατος. Pl. ὄνειρα, and more frequently ὄνειρατα. Derived from ὄναρ (§ 127).

ἡ πρόχοος, contr. πρόχους, *ewer*, G. πρόχου, &c.; Dec. III. Pl. D. πρέχουσι Ar. Nub. 272.

τὸ πῦρ, *fire*, G. πῦρός, D. πῦρί Dec. II. Pl. N. πῦρά, *water-fires*, D. πῦρεϊς.

ὁ στίχος, *row*, G. στίχου, &c.; Dec. III. poet. fem. G. στιχός Π. 173, Pl. N. στίχης Pind. P. 4. 373, A. στίχας Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπόδοισι H. 475, = ἀνδραπόδοις from ἀνδράποδον, *slave*; Nom. ἕρος Ξ. 315, Acc. ἕρον I. 92, = ὅ ἕρος Γ. 442, *love*, A. ἕρωτα Hom. Merc. 449; Gen. pl. μελάτων Lyc. 106, = μήλων from μῆλον, *sheep*; Acc. οἶκα (only in οἶκαδε, *homeward*, often in Hom. and even used in Attic prose, vii. 7. 57), = οἶκον from οἶκος, *house*; Pl. N. προσώπατα σ. 192, D. προσώπασι H. 212, = πρόσωπα, προσώποις, from πρόσωπον, *face*. For Οἰδίπους, Πάτροκλος, and υἱός, see ¶ 16.

γ. Of the Attic Second and Third Declensions.

ἡ ἄλως, *threshing-floor*, G. ἄλω, ἄλωνος, and poet. ἄλωος.

ὁ μήτερος, *maternal uncle*, G. μήτερω and μήτερος · Pl. μήτερις.

ὁ Μίνως, *Minos*, G. Μίνω and Μίνωος.

ὁ πάτερος, *paternal uncle*, G. πάτερω and πάτερος · Pl. πάτερις.

ὁ ταῶς and ταῶν, *peacock*, G. ταῶ and ταῶνος · Pl. N. ταῶ, ταοί, and ταῶνις.

ὁ τυφώς, *whirlwind*, G. τυφώ and τυφῶνος.

§ 125. 3. HETEROGENEOUS NOUNS.

α. Of the Second Declension.

ὁ δισμός, *band*, Pl. τὰ δισμά and οἱ δισμοί.

τὸ ζυγόν and ὁ ζυγός, *yoke*, Pl. τὰ ζυγά.

ὁ θισμός (Dor. τιθμός), *institute*, Pl. οἱ θισμοί and τὰ θισμά.

ὁ λύχνος, *lamp*, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ νῶτον and ὁ νῶτος, *back*, Pl. τὰ νῶτα.

ὁ σῖτες, *corn*, Pl. τὰ σῖτα.

ὁ σταθμός, *station, balance*, Pl. οἱ σταθμοί and τὰ σταθμά, *stations*, τὰ σταθμά, *balances*.

ὁ Τάρταρος (ή Pind. P. 1. 29), *Tartarus*, Pl. τὰ Τάρταρα.

β. Of the Third Declension.

τὸ κᾶρᾶ and (Soph. Ph. 1457) κᾶρτα, *head*, poetic, G. κᾶρτός (τῆς, Eur. El. 140), D. κᾶρτί and κᾶρξ Soph. Ant. 1272, A. τὸ κᾶρᾶ, τὸν and τὸ κᾶρτα Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. Œd. T. 263; Pl. A. τοὺς κᾶρτας Eur. Phœn. 1149. The following forms are found in Homer:

S. N. κᾶρῃ

G. κᾶρητος κερῆᾶτος κερᾶτός κερᾶᾶτος κερῆθιν λ. 588 κᾶρῆνον

D. κᾶρητι κερῆᾶτι κερᾶτί κερᾶᾶτι

A. κᾶρη, κᾶρ Π. 392 κερᾶτα 9. 92

P. N. κᾶρᾶ Cer. 12 κερῆᾶτα κερᾶᾶτα κᾶρηνα

G. κᾶρτων κᾶρᾶτων κᾶρῆνα

D. κᾶρσί, κᾶρᾶσι, K. 152, 156

Other poets (not Attic) have also forms of κᾶρη as a fem. of Dec. I.; thus, G. κᾶρης Call. Fr. 125, Mosch. 4. 74, κᾶρη Theog. 1018.

γ. Of Different Declensions.

Dec. I. and II. ἡ πλευρά and τὸ πλευρόν, *rib*; ὁ φθογγός and ἡ φθογγή.

voice; ἡ χῶρα and ὁ χῶρος, *space*: Dec. I. and III. ἡ δίψα, -ης, and τὸ δίψος -ιος, *thirst*; ἡ νάπη and τὸ νάπος, *dell*; ἡ βλάβη and τὸ βλάβος, *injury*; ἡ γνώμη and Ion. and poet. τὸ γνώμα, -ατος, *opinion*; τὸ πάθος and ἡ πάθη, *suffering*: Dec. II. and III. ὁ ὄχος (Dor. ὄκχος), -ου, and τὸ ὄχος, -ιος, and also τὸ ὄχημα, -ατος, *carriage*; ὁ and τὸ σκότος (and also ἡ σκοτία), *darkness*; ὁ and τὸ κύφος, *cup*; &c.

B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφα · ὁ, τοῦ, τῷ, τὸν Ἀβραάμ · τὸ, τοῦ, τῷ πάσχα, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota subscript* in the Dat., but have no further declension; as

ὁ Διονῦς (dim. from Διόνῦσος, *Bacchus*), G. Διονῦ, D. Διονῦ, A. Διονῦν, V. Διονῦ.

ὁ Μηνᾶς (dim. from Μηνόδαρος), G. Μηνᾶ, D. Μηνᾶ, A. Μηνᾶν, V. Μηνᾶ.

ὁ Μασκᾶς, G. Μασκᾶ, D. Μασκᾶ, A. Μασκᾶν, V. Μασκᾶ.

ὁ Ἰανῆς, G. Ἰανῆ, D. Ἰανῆ, A. Ἰανῆν, V. Ἰανῆ.

ὁ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

ὁ Γλωῦ. See ¶ 16.

3. Many nouns are defective in *number*. Thus,

α. Many nouns, from their signification, want the plural; as, ὁ, ἡ ἀήρ, *the air*, ὁ χαλκός, *copper*, τὸ ἔλαιον, *oil*, ἡ ταχυτής, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words, want the singular; as, τὰ Διονύσια, *the feast of Bacchus*, αἱ Ἀθῆναι, *Athens*, οἱ ἐτησίαι, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular cases, and these, it may be, occurring only in certain forms of expression. Of this kind are,

δίμας, *body, form*, Nom. and Acc. neut.

ἐπίκλην, *surname*, Acc. fem. (= ἐπίκλησιν), commonly used adverbially.

λίπα, *with oil*, Dat. neut., perhaps shortened from λίπαῖ. Some regard it as Acc.

μάλης, *arm-pit*, Gen. fem., only in the phrase ὑπὸ μάλης, *under the arm, secretly*; also, in late writers, ὑπὸ μάλην. Otherwise the longer form, ἡ μασχάλη, is employed.

μίλι, Voc. masc. and fem., used only in familiar address; ὦ μίλι, *my good friend*.

ὕπας, *sleep, dream*, and ὕπαρ, *waking, reality*, N. and A. neut. See ὄνειρον (§ 124. β).

ὄσσι, *eyes*, Du. N. and A. neut.; Pl. G. ὄσσαν, D. ὄσσοις.

ὄφελος, *advantage*, and ἡδὸς (Ep.), *pleasure*, N. neut.

τάν or τᾶν, only Attic and in the phrase ᾧ τάν, *good sir, sirrah*.

NOTES. α. Add the poet. Nom. and Acc. neut. δᾶ (root δωμ-, § 63) A 426, = δᾶμα, *house*, κριθ (r. κριθ-) Θ. 564, = ἡ κριθή, *barley*, ἄλφι (r. ἀλφισ-) Hom. Cer. 208, = ἄλφιτον, *barley-meal*, γλάφυ, *hollow*, Hes. Op. 531, ἔρι Phil. ap. Strab. 364, = ἔριον, *wool* (compare, with these neuters, βροῖ and ῥᾶ, § 136. β); Dat. fem. δαῖ (r), *battle*, N. 286 (akin to this, Acc. δαῖν Call. Fr. 243); Dat. λιτί Σ. 352, Acc. sing. masc. or pl. neut. λῖτα α. 130, = Dat. and Acc. of τὸ λίνον, *linen*; Acc. fem. νίφα, *snow*, Hes. Op. 533 (from which ἡ νιφάς, -άδες, *snow-flake*); Voc. ἡλί O. 128, = ἡλίς β. 243, from ἡλίσ, *crazed*.

β. A word which is only employed in a single case, is termed a *monoptote* (μόνος, *single*, πτῶσις, *case*); in two cases, a *diptote*; in three, a *triptote*; in four, a *tetraptote*.

CHAPTER III.

DECLENSION OF ADJECTIVES AND PARTICIPLES.

[¶¶ 17-20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, ἀδικοί, -ον · σαφής, -ές · φίλος, -ᾶ, -ον · ὅ, ἡ δίππου, -αδες, τὸ δίππου.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. ὁ γιννάδας, -ου, *noble*, ὁ μονία, -ου, *solitary*, ὁ ἰθιλοντής, -ου, *voluntary*; Dec. III. ὁ γέρον, -οντος, *old*, ὁ πίνης, -ητος, *poor* (yet Hesych. gives ἡ πίνησσα).

2. Feminine. Dec. III. ἡ μαινάς, -άδος, *frantic*, ἡ πατρίς, -ίδος, *native*, ἡ Τρώας, -άδος, *Trojan*, ἡ Δωρίς, -ίδος, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ ἀγνός, -ῶτος, *unknown*, ὁ, ἡ ἄπαις, -αῖδος, *childless*, ὁ, ἡ ἡλιξ, -ικος, *of the same age*, ὁ, ἡ ἡμιθνής, -ῆτος, *half-dead*, ὁ, ἡ φυγός, -άδος, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, γνώμην τε μεγάλην ἐν πίνητι τώματι Eur. El. 372, μαινάσιν λυσσήμασιν Id. Or. 270, δρομάσι δινεύων βλεφάροις Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the same form for the *feminine* as for the *masculine*, but have a *distinct* form for the *neuter* in the direct cases singular and plural.

REMARKS. α. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ ἀρπαξ, -αγος, *raptacious*, τὸ ἀρπακτικόν.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, τίκια πατρός ἀπάτρα Eur. Here. 114, ἔθνηα ... ἐπήλυδα Hdt. viii. 73.

γ. In δίπους (§ 17), and in similar compounds of πούς, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ δίπους, τὸ δίπουν · ὁ, ἡ τρίπους, -εδος, *three-footed*, τὸ τρίπουν. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the *first* with the *masculine* and *neuter* of the *second* or *third*. The feminine is formed according to the following rules.

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in ε, ι, ρ, or ρο, the feminine is declined like οκιά · otherwise, like τιμή (§ 7, § 93).

Thus, φίλια, φίλιας · σοφή, σοφῆς · χρυσία, διπλόη (§ 18); μακρός, -ᾶ, -όν, *dense*; καλός, -ή, -όν, *beautiful*, μέσος, -η, -ον, *middle*, γεγραμμένος, -η, -ον, *written*.

§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots παντ-, χαριντ- (§ 19), βουλειοντ-, ἄραντ-, φανιντ (§ 22), are formed the feminines (πάντσα, πάνσα) πᾶσᾶ, (χαρίεντσα, χαρίενσα) χαρίεσσᾶ, (βουλείοντσα) βουλείουσᾶ, (ἄραντσα) ἄρᾶσᾶ, (φανίντσα) φανειῶσᾶ (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After ε or ο, the σ which is added to the root becomes ε (§ 50), which is then contracted, with ε into ει, and with ο into υι. Thus, from the roots ἡδε- (§ 19), and εἰδοτ- (§ 22), are formed the feminines (ἡδέυα, ἡδέεα) ἡδεῖᾶ, (εἰδότσα, εἰδόσα, εἰδέα) εἰδυῖᾶ.

NOTES. α. The diphthong ου never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of οε into the closer diphthong υι.

β. In the *contracted perfect participles*, which have a long vowel in the last syllable of the root, the σ remains. Thus, from r. ἵστωτ- (contr. from ἵσταοτ-, from the verb ἵστημι, to stand) is formed the feminine (ἵστῶτσα) ἵστῶσᾶ (§ 22).

γ. The fem. termination -εῖᾶ is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to εῖ (sometimes Ion. ἐη, especially in Hipp.); as, βαθία, εὐρία Hdt. i. 178, βαθίην Ib. 75, βαθίης E. 147 (but βαθίης; B. 92), ὠκία B. 786, ἄδια Theoc. 3. 20, ταχιῶν Theog. 715. So, even in Attic prose, Buttmann edits from the best Mss. ἡμισίας Pl. Meno. 83 c. On the other hand, the poets, in a few instances, prolong -ία of the Neut. pl. to -εῖᾶ for the sake of the metre (§ 47. N.); as, ὄξειᾶ Hes. Sc. 348, ἀδιῖᾶ Soph. Tr. 122 (so σκυῖον for σκυῖον, Ap. Rh. 2. 404, δακρυῖον Id. 4. 1291).

2. After a liquid, the σ which is added becomes ε, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots μελαν- (§ 19), τερεν- (r. of τέρην, tender), πτερ-, are formed the feminines (μέλανσα, μέλαενα) μέλαινᾶ, (τέρενσα, τερεενα) τέρεινᾶ, πτερᾶ (§ 134. δ) Compare §§ 56, 57.

3. If the root, after the addition of σ, and the consequent changes, ends in ι or ρ, the feminine is declined like σκιά· but if it ends in σ or ν, like γλῶσσα (§ 7, §§ 92, 93); as, ἡδεῖᾶ, ἡδεῖᾶς· πᾶσᾶ, πάσης· μέλαινᾶ, μελαίνης (§ 19); πτερᾶ, πτερᾶς. Observe that the α in the direct cases is always short. See § 92.

§ **133.** Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations:—

1. All participles; as, *βουλεύων, ἄρας, εἰδώς* (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root, affix, connecting vowel, and flexible ending of conjugation*, and those of *declension*; thus, in the genitive *βουλιούντος*, the root of conjugation is *βουλευ-*, and the affix *-οντος* · while the root of declension is *βουλιουσν-*, and the affix *-ος*.

2. All comparatives and superlatives in *-ος*; as, *σοφώτερος, -ᾱ, -ον, wiser*; *σοφώτατος, -η, -ον, wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive; as, *διακόσιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4. The article and adjective pronouns, except *τις* (*τις*). See § 24.

5. Simple adjectives in *-ος, -εις, and -υς*, with a few other adjectives; as, *φίλιος, σοφός, χρούσεος* (§ 18); *χαρίεις, ἡδύς, πᾶς, μέλας* (§ 19); *ἐκών, -οῦσα, -όν, G. -όντος, willing*; *τάλας, -αινα, -αν, G. -ανος, wretched*; *τέρην, -εινα, -εν, G. -ενος, tender*.

NOTES. α. For the number of terminations in adjectives in *-ος*, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in *-ιος, -ιος, and -ιμος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in *-κος, -τος, and -τέος*, have more commonly three terminations. In many words, usage is variable. See γ.

β. Adjectives in *-ως*, of the Attic Dec. II., have but two terminations; as, *ἀγήρως* (§ 17), *ὁ, ἡ εὐγίως, τὸ εὐγίαν, fertile*. For *πλείως*, see § 135.

γ. In (a.) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (b.), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(a.) Adjectives in *-ος* (particularly in Attic writers, § 74. s), *δῆλος* Eur. Med. 1197, *φαῦλος* Id. Hipp. 435, Th. vi. 21, *ἀναγκαίου* Th. i. 2, *κλυτός* B. 742 · Adjectives in *-υς* (particularly in Epic and Doric poetry), *ἡδύς* μ. 369, *ἁδία* Theoc. 20. 8, *Θηλύς* T. 97, *πουλύν* K. 27; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see δ.), *ἀπορώτερος* Th. v. 110, *δυσμεβολώτατος* Id. iii. 101, *ὀλοώτατος* δ. 442; *τιθίντις* Æsch. Ag. 560; *τηλικούτος* Soph. El. 613, CEd. C. 751.

(b.) *ἀθανάτη* K. 404, *Θηροφόνη* Theog. 11, *πολυζίναν* Pind. N. 3. 3, *πολυτιμήτη* Ar. Pax, 978, for the common *ἡ ἀθανάτος, &c.* This use is especially epic and lyric.

δ. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important; as, *τὼ χεῖρῃ* vi. 1. 8 (the fem. form *ταῖ* scarcely belongs to classic Greek); *τούτω τὼ ἡμέρᾳ* Cyr. i. 2. 11; *τούτοιιν δὴ τοῖν κινήσειν* Pl. Leg.

898 a.; δύο τινί ἴσταν ἴδια ἄρχονται καὶ ἄγοντι, εἰν ἰπόμεθα... τοῦτα Pl. Phædr. 237 d.; ἰδόντι καὶ παθεῖσα Soph. Œd. C. 1676; πληγίντι Œ. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. ε). The feminines thus supplied most frequently end in -ις, G. -ιδος, but also in -ας, G. -αδος, in -εια, -ειρα, &c. (for the use of δ as a feminine formative, see § 118). Thus,

α. Masculines in -ης of Dec. I., and in -ύς of Dec. III., have often corresponding feminines in -ις, -ιδος. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ὁ πολίτης, -ου, *belonging to a city* (Θεοὶ πολῖται Æsch. Th. 253), *citizen*, ἡ πολίτις, -ιδος · ὁ ἱκέτης, ἡ ἱκέτις, *suppliant*; ὁ Σκύθης, ἡ Σκύθις, *Scythian*; ὁ Μεγαρεύς, -ίως, ἡ Μεγαρίς, *Megarian*.

β. The compounds of ἔτος, *year* (in -ης, -ις of Dec. III., but sometimes in -ης, G. -ου of Dec. I.), have often a special fem. in -ις, -ιδος; as, ὁ, ἡ ἑπτάτης, τὸ ἑπτέτις, *seven years old*, and ἡ ἑπτίτις, -ιδος · τὸν ἑξέτη καὶ τὴν ἑξέτιν Pl. Leg. 794 c.; τὰς τριακοντούτις σπονδάς Th. i. 23, but τριακοντουτίδων σπονδῶν Ib. 87.

γ. Some compounds in -ης, -ις have a poetic (particularly Epic) fem. in -ια; as, ἡριγνής, -ίς, ἡ ἡριγνίαια A. 477. So μυνονογνίαια, ἡδυπνίαια, θισπινίαια Soph. Œd. T. 463.

δ. Add ὁ, ἡ πῖον, and ἡ πῖουρα, τὸ πῖον, *fat*; ὁ πρέσβυς, *old, venerable*, Fem., chiefly poet., πρέσβα, πρέσβη, πρέσβυρα, πρέσβητις, πρέσβις · ὁ, ἡ μάκαρ, and ἡ μάκαιρα, *blessed*, poetic; ὁ, ἡ πρόφρων, and Ep. ἡ πρόφρασσά K. 290, *kind*.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μέγας, *great*, and πολύς, *much* (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μεγα- and πολι-, according to Dec. III. The other cases are formed from the roots μεγαλ- and πολλ-, according to Dec. I. and II. The Voc. μεγάλις occurs only Æsch. Th. 822. From its signification, πολύς has no dual. For the Homeric inflection of πολύς, see § 20. In Herodotus, the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ὁ πλείως, ἡ πλεία, τὸ πλίω, *full*. The Masc. and Neut. are formed from r. πλα-, according to the Attic Dec. II. (§ 98); the Fem. is formed from r. πλι-. Ion. πλίος, Ep. πλίος, -η, -ον. So, likewise, in Att. writers, the plural compounds ἱμπλίοι, ἱκπλία Cyr. vi. 2. 7, περίπλεια Ib. 33. In like manner ἴλεια Pl. Phædo, 95 a, N. pl. from ἴλως, -ων, contr. from ἴλαος, -ον.

ὁ πρᾶος (by some written πρᾶος), ἡ πραιῖα, τὸ πρᾶον (πρᾶον), *mild*. In this adj., forms from r. πρα-, of Dec. II., and from r. πραι-, of Dec. III., are blended (see § 20). Ion. πρηῖς.

ὁ, ἡ σῶς, τὸ σῶν, *safe*. In this adj., contract forms from r. σα- are blended

with forms from τ . $\sigma\omega$ - (contr. from $\sigma\alpha\sigma$ -), belonging partly to Dec. II. and partly to Dec. III. Thus,

	δ, η		$\tau\delta$
S. N.	($\sigma\acute{\alpha}\sigma\epsilon\varsigma$) $\sigma\acute{\omega}\varsigma$	$\sigma\acute{\omega}\varsigma$ iii. 1. 32	($\sigma\acute{\alpha}\sigma\omicron\nu$) $\sigma\acute{\omega}\nu$
A.	($\sigma\acute{\alpha}\sigma\omicron\nu$) $\sigma\acute{\omega}\nu$		
P. N.		$\sigma\acute{\omega}\sigma\iota$, ($\sigma\acute{\omega}\sigma\iota\varsigma$) $\sigma\acute{\omega}\varsigma$	($\sigma\acute{\alpha}\sigma\epsilon$) $\sigma\acute{\alpha}$, $\sigma\acute{\omega}\alpha$
A.		$\sigma\acute{\omega}\sigma\upsilon\varsigma$, ($\sigma\acute{\omega}\sigma\epsilon\varsigma$) $\sigma\acute{\omega}\varsigma$	

There is also an Epic form $\sigma\acute{o}\sigma\epsilon\varsigma$. With the above may be compared the Homeric $\zeta\acute{\omega}\varsigma$ E. 87, Acc. $\zeta\acute{\omega}\nu$ II. 445, contr. from $\zeta\acute{\alpha}\sigma\epsilon\varsigma$, $\zeta\acute{\alpha}\sigma\omicron\nu$, = the common $\zeta\acute{\omega}\sigma\epsilon\varsigma$, $\zeta\acute{\omega}\sigma\omicron\nu$, *living*.

§ 136. REMARKS. 1. Some compounds of $\gamma\acute{\iota}\lambda\omega\varsigma$, *laughter*, and $\pi\acute{\iota}\rho\alpha\iota$, *horn*, may receive either the Attic second, or the third declension; as, $\phi\iota\lambda\acute{o}\gamma\iota\lambda\omega\varsigma$, $-\omega\nu$, G. $-\omega$ and $-\omega\tau\omicron\varsigma$, *laughter-loving*, $\chi\rho\upsilon\sigma\acute{o}\pi\iota\rho\omega\varsigma$, $-\omega\nu$, G. $-\omega$ and $-\omega\tau\omicron\varsigma$, *golden-horned*. Shorter forms also occur, according to the common Dec. II.; as, $\delta\acute{\iota}\pi\epsilon\rho\omicron\nu$, $\eta\eta\pi\epsilon\rho\iota$, $\tilde{\alpha}\pi\epsilon\rho\alpha$.

2. Some compounds of $\pi\acute{o}\upsilon\varsigma$, *foot*, have secondary forms according to Dec. II.; as, $\pi\omicron\lambda\acute{\upsilon}\tau\omicron\upsilon\varsigma$ (poet. $\pi\omicron\upsilon\lambda\acute{\upsilon}\pi\tau\omicron\upsilon\varsigma$), *many-footed*, G. $\pi\omicron\lambda\acute{\upsilon}\tau\omicron\delta\omicron\varsigma$ and $\pi\omicron\lambda\acute{\upsilon}\tau\omicron\upsilon$ $\tau\rho\acute{\iota}\pi\omicron\upsilon\varsigma$, $-\omicron\delta\omicron\varsigma$, and Ep. $\tau\rho\acute{\iota}\pi\omicron\varsigma$, $-\omicron\nu$, X. 164, *three-footed*; $\tau\rho\acute{\epsilon}\iota\varsigma$ $\acute{\alpha}\iota\lambda\acute{o}\delta\omicron\pi\omicron\varsigma$ Θ . 109; $\iota\pi\pi\omicron\iota\sigma\iota\nu$ $\acute{\alpha}\iota\lambda\lambda\omicron\pi\omicron\delta\acute{\iota}\sigma\iota\nu$ Hom. Ven. 218. See $\omicron\acute{\iota}\delta\acute{\iota}\pi\omicron\upsilon$ (§ 16), and compare § 130. $\gamma\gamma$.

3. Among other examples of varied formation, we notice the Homeric δ $\iota\psi$ B. 819, and $\eta\psi$ II. 464, *good, brave*, $\tau\delta$ $\iota\psi$ Γ . 235, $\epsilon\psi$ E. 650 (both adverbial), and $\eta\psi$ P. 456, Gen. $\iota\psi\omicron\varsigma$ A. 393 (cf. § 121. 3), Acc. $\iota\psi\acute{\nu}$ Θ . 303, and $\eta\psi\acute{\nu}$ E. 628; Gen. pl. neut. $\iota\acute{\alpha}\omega\nu$ Ω . 528; δ $\epsilon\acute{\iota}\rho\epsilon\upsilon\varsigma$ Δ . 266, *trusty*, Pl. $\epsilon\acute{\iota}\rho\epsilon\upsilon\varsigma$, $\epsilon\acute{\iota}\rho\epsilon\upsilon\varsigma$, Γ . 47, 378; δ $\pi\omicron\lambda\acute{\upsilon}\rho\acute{\rho}\eta\eta\varsigma$ λ . 257, *rich in sheep*, Pl. $\pi\omicron\lambda\acute{\upsilon}\rho\acute{\rho}\eta\eta\varsigma$ I. 154 (see also $\pi\omicron\lambda\acute{\upsilon}\alpha\rho\epsilon\nu$ below, 4. δ); $\alpha\acute{\iota}\pi\upsilon\varsigma$ $\theta\lambda\epsilon\theta\rho\omicron\varsigma$ N. 773, $\iota\lambda\iota\omicron\nu$ $\alpha\acute{\iota}\pi\upsilon$ \omicron . 71, $\iota\lambda\iota\omicron\varsigma$ $\alpha\acute{\iota}\pi\iota\nu\eta$ N. 773, $\pi\acute{o}\lambda\iota\nu$ $\alpha\acute{\iota}\pi\eta\eta$ N. 625, $\alpha\acute{\iota}\pi\alpha$ $\rho\acute{\epsilon}\iota\theta\rho\alpha$ Θ . 369, $\Pi\eta\delta\alpha\sigma\omicron\nu$ $\alpha\acute{\iota}\pi\eta\eta\sigma\sigma\alpha\nu$ Φ . 87; $\acute{\alpha}\rho\gamma\eta\tau\iota$ Γ . 419, $\acute{\alpha}\rho\gamma\eta\tau\alpha$ Θ . 133, $\acute{\alpha}\rho\gamma\acute{\iota}\tau\iota$ Λ . 818, $\acute{\alpha}\rho\gamma\acute{\iota}\tau\alpha$ Φ . 127; $\acute{\alpha}\rho\gamma\acute{\upsilon}\phi\iota\omicron\nu$ Σ . 50, $\tilde{\alpha}\rho\gamma\upsilon\phi\omicron\nu$ Ω . 621; $\pi\acute{o}\lambda\iota\nu$... $\epsilon\upsilon\tau\epsilon\acute{\iota}\chi\iota\omicron\nu$ A. 129, $\pi\acute{o}\lambda\iota\nu$ $\epsilon\upsilon\tau\epsilon\acute{\iota}\chi\iota\alpha$ II. 57; $\tau\rho\acute{o}\iota\eta\nu$ $\epsilon\acute{\iota}\rho\acute{\iota}\beta\acute{\omega}\lambda\alpha\kappa\alpha$ Γ . 74, $\tau\rho\acute{o}\iota\eta\nu$ $\epsilon\acute{\iota}\rho\acute{\iota}\beta\acute{\omega}\lambda\omicron\nu$ I. 329; $\pi\omicron\lambda\acute{\upsilon}\tau\lambda\alpha\varsigma$ ϵ . 171, $\pi\omicron\lambda\upsilon\tau\lambda\acute{\eta}\mu\omega\nu$ σ . 319, $\pi\omicron\lambda\acute{\upsilon}\tau\lambda\eta\tau\omicron\iota$ λ . 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

a.) The following, chiefly poetic: δ , η $\tilde{\alpha}\delta\alpha\kappa\rho\upsilon\varsigma$, $\tau\delta$ $\tilde{\alpha}\delta\alpha\kappa\rho\upsilon$, *tearless*, Acc. $\tilde{\alpha}\delta\alpha\kappa\rho\epsilon\nu$ (the other cases supplied by $\tilde{\alpha}\delta\acute{\alpha}\kappa\rho\epsilon\upsilon\tau\omicron\varsigma$, $-\omicron\nu$); $\pi\omicron\lambda\acute{\upsilon}\delta\alpha\kappa\rho\upsilon\varsigma$, *tearful* (supplied in like manner by $\pi\omicron\lambda\upsilon\delta\acute{\alpha}\kappa\rho\epsilon\upsilon\tau\omicron\varsigma$); δ $\pi\rho\acute{\epsilon}\iota\sigma\beta\upsilon\varsigma$ (for fem. see § 134. δ), *old*, as subst. *elder, ambassador* (in the last sense Γ . $\pi\rho\acute{\epsilon}\iota\sigma\beta\iota\omega\varsigma$ Ar. Ach. 93), A. $\pi\rho\acute{\epsilon}\iota\sigma\beta\upsilon\nu$, V. $\pi\rho\acute{\epsilon}\iota\sigma\beta\upsilon$ Pl. $\pi\rho\acute{\epsilon}\iota\sigma\beta\iota\varsigma$, $\pi\rho\epsilon\iota\sigma\beta\eta\varsigma$ Hes. Sc. 245, *elders, ambassadors*, G. $\pi\rho\acute{\epsilon}\iota\sigma\beta\iota\omega\nu$, D. $\pi\rho\acute{\epsilon}\iota\sigma\beta\iota\sigma\iota$, $\pi\rho\epsilon\iota\sigma\beta\epsilon\upsilon\sigma\iota\nu$ Lyc. 1056, A. $\pi\rho\acute{\epsilon}\iota\sigma\beta\iota\varsigma$, Du. $\pi\rho\acute{\epsilon}\iota\sigma\beta\eta$ Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by δ $\pi\rho\epsilon\iota\sigma\beta\acute{\upsilon}\tau\eta\varsigma$, *old man*, and δ $\pi\rho\epsilon\iota\sigma\beta\epsilon\upsilon\tau\eta\varsigma$, *ambassador*); $\phi\rho\omicron\upsilon\delta\omicron\varsigma$, $-\eta$, $-\omicron\nu$, *gone*, which, with the Nom. throughout, has only the Gen. $\phi\rho\omicron\upsilon\delta\omicron\upsilon$ Soph. Aj. 264.

β .) Poetic feminines and neuters, which have no corresponding masc.; as, η $\tau\acute{o}\tau\nu\tilde{\alpha}$ (and sometimes $\acute{\rho}\acute{o}\tau\nu\tilde{\alpha}$), *revered*, $\tau\eta\nu$ $\acute{\rho}\acute{o}\tau\nu\tilde{\alpha}\nu$, $\alpha\acute{\iota}$ $\acute{\rho}\acute{o}\tau\nu\tilde{\alpha}\iota$ \cdot η $\theta\acute{\alpha}\lambda\iota\alpha$, $\tau\acute{\alpha}$ $\theta\acute{\alpha}\lambda\iota\alpha$, *blooming, rich* (Hom.), η $\lambda\acute{\iota}\varsigma$ and $\lambda\iota\sigma\sigma\acute{\eta}$ (always with $\acute{\sigma}\acute{\iota}\tau\eta\eta$), μ . 64, 79, γ . 293, ϵ . 412, = $\lambda\epsilon\acute{\iota}\alpha$, fem. of $\lambda\epsilon\acute{\iota}\omicron\varsigma$, *smooth*; $\tau\delta$ $\beta\epsilon\acute{\iota}$ (τ . $\beta\rho\epsilon\acute{\iota}\theta$) Hes. ap. Strab. 364, = neut. of $\beta\rho\epsilon\acute{\iota}\theta\acute{\upsilon}\varsigma$, *heavy*; $\tau\delta$ $\rho\acute{\alpha}$ (τ . $\rho\acute{\alpha}\delta$) Soph. Fr. 932, = neut. of $\rho\acute{\alpha}\delta\iota\omicron\varsigma$, *easy* (compare with $\beta\rho\epsilon\acute{\iota}$ and $\rho\acute{\alpha}$, the neuters $\delta\tilde{\omega}$, $\kappa\rho\acute{\iota}$, &c., § 127. α); ι $\tilde{\iota}\rho\epsilon\alpha$ and $\iota\pi\acute{\iota}\eta\epsilon\alpha$, *pleasing* (Hom.).

γ.) Poetic plurals which have no corresponding sing.; as οἱ θαμίαι K. 264, and ταρφίαις Λ. 387 (yet ταρφύς Æsch. Th. 535), *thick, frequent*, αἱ θαμιαί A. 52, and ταρφιαί T. 357 (accented as if from θαμικός and ταρφικός), τὰ ταρφία Λ. 69, ἐρυσάρματες...ἵπποι Π. 370; οἱ πλείς Λ. 395, τοὺς πλείας B. 129 = πλίονες, πλίονας, *more*.

δ.) Poetic oblique cases which have no corresponding Nom.; as, τοῦ δυσδα μαρτος, *unhappily wedded*, Æsch. Ag. 1319; καλλιγύναικος, *having beautiful women*, Sapph. (135), καλλιγύναικι Pind. P. 9. 131, Ἑλλάδα καλλιγύναικα B. 683; πολύαρτι Θύιστη B. 106; πολυπάταγα θυμίαν Pratin. ap. Ath. 617 c; ὑφικίρατα πίτραν Ar. Nub. 597; χίρηος, χίρηι, χίρηα, also Pl. χίρηις, χίρηα (of which χίρηια σ. 229, υ. 310, is a doubtful variation), A. 80. Δ. 400, &c. = χείρονος, &c., *worse*.

CHAPTER IV.

NUMERALS.

[¶ 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question πόσοι; *how many?* (2.) the ORDINAL, answering the question πόσιος; *which in order?* or, *one of how many?* (3.) the TEMPORAL, answering the question ποσταιός; *on what day?* or, *in how many days?* (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see ¶ 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, οἱ, αἱ, τὰ, τῶν, τοῖς, ταῖς, τοὺς, τὰς, πέντε, *five*. Those above 100 are declined like the plural of φίλιος (¶ 18).

NOTES. α. Εἷς, from its signification, is used only in the singular; δύο, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as ἄσπίς μυρία καὶ τετρακοσία, 10,400 *infantry*, i. 7. 10, ἵππον ὀκτακισχιλίην, 8,000 *horse*, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see ¶ 21. We add references to authors for some of the less frequent forms: ἕις Hes. Th. 145, ἥ Theoc. 11. 33 (in some Mss.), Inscr. Heracl., ἱᾶ Z. 422, οὐδαμίας (by some written οὐδαμάς) Hdt. iv. 114, διοῶ Γ. 236, δυνῶ Hdt. i. 94, δυοῖσι Ib. 32, τρισῖσι Hippon. Fr. 8, τίτορις Hdt. vii. 228 (Inscr. Lac.), τίτορις Hes. Op. 696, τιτόρων Theoc. 14. 16, πίσυρες i. 70, πίσυρας O. 680, τίτρασι Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 πέμπε Æol., 12 δωδέκα and δυοκαδέκα Ion. and Poet., 20 είκοσι Ep., είκασι Dor., 30 τριήκοντα Ion. (we even find Gen. τριηκόντων

Hes. Op. 694, Dat *τριηκόντεσσιν* Anthol.), 40 *τεσσαρεῖκοντα* and *τεσσαρήκοντα* Ion., *τετράκοντα* Dor., 80 *ὀγδώκοντα* (§ 46. a) Ion., 90 *ιννήκοντα* τ. 174, 200 *διηκόσιοι* Ion., 9,000 *ιννιάχιλοι* Ξ. 148, 10,000 *δεκάχιλοι* Ib.

β. *Εἷς* has two roots, *iv-* and *μι-*. Its compounds *οὐδείς* and *μηδείς* (which, for the sake of emphasis, are also written separately, *οὐδὲ εἷς*, *μηδὲ εἷς*) have the masc. plur.

γ. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυῖν* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυοί* occurs Th. viii. 101. Both *δύο* (*δύω*) and *ἄμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύο μηνῶν* vii. 6. 1, *δύο μοιρέων* K. 253, *δύω κανόνεσσι* N. 407, *χειρὶν ἄμ' ἄμφω* Hom. Cer. 15.

δ. For the double forms of *τέσσαρες*, see § 70. 1. In the compounds *δικα-τριῖς*, *τεσσαρισκαίδεκα*, and its equivalent *δικατέσσαρες*, the components *τριῖς* and *τέσσαρες* are declined; thus, *δικατριῖς*, *δικατρία*, *δικατριῶν* · *τοῖς τεσσαρισκαίδεκα*. Yet we sometimes find *τεσσαρισκαίδεκα* (Ion. *τεσσαρισκαίδεκα*), and even *τεσσαρακαίδεκα* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *τέσσαρες καὶ δέκα*. So *τριῖς γι καὶ δέκα* Pind. O. 1. 127, *τρία καὶ δέκα* Hdt. i. 119.

ε. The cardinals become *collective* or *distributive* by composition with *σύν* · as, *σύνδυο*, *two together*, or *two at a time*, vi. 3. 2, *σύντριες* i. 429, *συνδῶδεκα* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά*, *κατά*, and, in some connections, *εἰς* and *ἐπί* · as, *ἑξ λόχους ἀνὰ ἑκατὸν ἄνδρας*, *six companies, each a hundred men*, iii. 4. 21; *κατὰ τετρακισχίλιους*, *4,000 at a time*, iii. 5. 8; *εἰς ἑκατὸν*, *100 deep*, Cyr. vi. 3. 23; *ἐπὶ τεττάρων*, *four deep*, i. 2. 15.

ζ. The numeral *μύριοι*, 10,000, is distinguished from *μυρίοι*, plur. of *μυρίος*, *vast, countless*, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρῶτος*, and are all declined with three terminations. They all end in *-ιος*, except *δεύτερος*, *ἕβδομος*, and *ὄγδος*. Those from 20, upwards, all end in *-οστός*.

NOTES. α. Dialectic forms are, 1 *πρῶτος* Dor., 3 *τρίτατος* Ep., 4 *τίτρατος* Ip., 7 *ἑβδόματος* Ep., 8 *ὀγδόατος* Ep., 9 *ἑννατος* Ep., 12 *δυωδέκατος* Ion., 14 *τεσσαρεσκαιδέκατος* Ion., 30 *τριηκοστός* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *τρίτος καὶ δέκατος*, Th. v. 56; *τίτατος καὶ δέκατος*, Ib. 81; *πέμπτος καὶ δέκατος*, Ib. 83; &c. Also, *εἷς καὶ εἰκοστός*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος*, *-ᾶ*, *-ον*; thus, *δεύτερος*, *δευτεραῖος*, *-ᾶ*, *-ον*. From *πρῶτος*, no temporal number is formed. Its place is supplied by *ἀνθήμερος*, *-ον*.

4. MULTIPLE. The multiple numbers end in -πλόος, contracted -πλοῦς, and are declined like διπλόος, διπλοῦς (§ 18).

Other forms are those in -φάσιος, chiefly Ion., as, διφάσιος, τριφάσιος · also δισσιός, τρισσιός, Ion. διζός, τριζός (§ 70. V.), &c.

5. PROPORTIONAL. The proportional numbers have double forms, in -πλάσιος, -ᾱ, -ον, and, more rarely, -πλουσιών, -ον G. -ονος. Thus the ratio of 2 to 1 is expressed by διπλάσιος -α, -ον, or διπλασιών, -ον, G. -ονος · and that of 10 to 1, by δεκαπλάσιος or δεκαπλασιών. The ratio of 1 to 1, or of equality is expressed by ἴσος (Ep. ἴσος), -η, -ον.

§ 139. II. NUMERAL ADVERBS. 1. The numeral adverbs which reply to the interrogative ποσάκις; *how many times?* all end in -άκις, except the three first; thus, δεκάκις *ten times*, ἑνεακαεικοσικαίεπτακοσιοπλασιάκις, *729 times*, Pl. Rep. 587 e.

These adverbs are employed in the formation of the higher cardinal and ordinal numbers; thus, διαχίλιοι, *two thousand*, πεντακισχιλιοστός, *five thousandth*.

2. Other numeral adverbs relate to *division, order, place, manner, &c.*; as, δίχα, *in two divisions*, τριχα, *in three divisions*; δεύτερον, *secondly*, τρίτον, *thirdly*; τριχοῦ, *in three places*, πενταχοῦ, *in five places*; πενταχῶς, *in five ways*, ἑξαχῶς, *in six ways*.

III. NUMERAL SUBSTANTIVES. The numeral substantives, for the most part, end in -άς, -άδος, and are employed both as abstract and as collective nouns. Thus, ἡ μυριάς may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers; as, δέκα μυριάδες, *ten myriads* = 100,000; ἑκατὸν μυριάδες, *a million*.

§ 140. REMARKS. 1. When numerals are combined, the less commonly precedes with καί · but often the greater without καί, and sometimes also with it.

Thus, πέντε καὶ ἱκοσιν, *five and twenty*, i. 4. 2; τεσσαράκοντα πέντε, *forty-five*, v. 5. 5; τριάκοντα καὶ πέντε, *thirty and five*, i. 4. 2; σταθμοὶ τρεῖς καὶ ἑνὴν ἑκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδια πιντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι, ii. 2. 6; σταθμοὶ διακόσιοι δικαπέντε, παρασάγγαι χίλιοι ἑκατὸν πιντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πιντήκοντα, vii. 8. 26. See v. 5. 4, and § 138. β.

NOTES. α. From the division of the Greek month into decades, the days were often designated as follows; μηνὸς βοηδρομιῶνος ἑκτη ἡπὶ δέκα, *upon the*

[6th after 10] 16th of the month Boëdromion, Dem. 261. 12; ἀνθιστηριῶνος ἑκτὴ ἐπὶ δικάτῃ, Id. 279. 17; βοηδρομιῶνος ἑκτὴ μιστ' εἰκάδα, 'the 26th,' Id. 265. 5. In like manner, τρίτος γὰρ γένναν πρὸς δέκ' ἀλλαισιν γοναῖς, Æsch Prom. 773.

β. Instead of adding eight or nine, subtraction is often employed; as, νῆς ...μίας δίουσαι τεσσαράκοντα, forty ships wanting one [40 — 1 = 39], Th. viii. 7; ναυσὶ δυοῖν διούσαις πεντήκοντα [50 — 2 = 48], Ib. 25; δυοῖν διούσαις ἑκοσι ναυσί, H. Gr. i. 1. 5; πεντήκοντα δυοῖν δέοντα ἔτη, Th. ii. 2; ἐνδὲ δέον εἰκοστὸν ἔτος, Id. viii. 6 (cf. ὄγδοον καὶ δέκατον ἔτος, Id. vii. 18); ἐνδὲ δέοντος τριακοστῷ ἔτει, in the thirtieth year, one wanting, Id. iv. 102. In like manner, τριακοσίων ἀποδόντα μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of fractions with whole numbers are variously expressed; thus, (a) τρία ἡμιδαρικά, three half-darics, i. e. $1\frac{1}{2}$ darics, i. 3. 21 (b) Particularly in Herodotus, τρίτον ἡμιτάλαντον, the third talent a half one i. e. $2\frac{1}{2}$ talents, Hdt. i. 50; ἑβδομον ἡμιτάλαντον + σέταρτον ἡμιτάλαντον = τάλαντα δέκα, $6\frac{1}{2} + 3\frac{1}{2} = 10$, Ib. (compare in Lat. sestertius, shortened from semistertius): (c) Less classic, δύο καὶ ἡμίσειαν μῶν, δύο καὶ ἥμισυ δραχμαί, Poll. ix. 56, 62; (d) ἐπίτριτον, a third in addition, i. e. $1\frac{1}{3}$, Vect. 3. 9; ἐπίπιμκτον, $1\frac{1}{5}$, Ib.: (e) ἡμιόλιον, half as much again, i. e. $1\frac{1}{2}$, i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals with some of the interrogatives, indefinites, diminutives, &c. which correspond with them.

CHAPTER V.

PRONOUNS.

I. SUBSTANTIVE.

[¶ 23.]

§ 141. PERSONAL, ἐγώ, σύ, οὗ. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of root, than of affix. Thus, the 1st Person has the roots, Sing. *μ-*, or, as a more emphatic form, *ἐμ-*, Pl. *ήμ-*, Du. *ν-*; the 2d Pers., Sing. *σ-*, Pl. *ύμ-*, Du. *σφ-*; the 3d Pers., Sing. the rough breathing, Pl. and Du. *σφ-*. Most of the forms have a connecting vowel, which in the Sing. and Pl. is *-s-* (in the Dat. sing. passing into the kindred *-o-*, § 28), but in the Du., *-ω-*. The flexible endings are Sing. Gen. *-o*, Dat. *-i*, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons, had the peculiar forms *ἐγώ* and *σύ*, and in the 3d, from its reflexive use, early disappeared; compare the Lat. *me*, *te*, *se*; *ego*, *tu*, Nom. of 3d Pers. wanting); Pl. Nom. *-es*, Gen. *-ων*, Dat. *-ίv* (the flexible ending of the old Indirect Case, § 83), Acc. *-ας*; Du. Nom. *-s* (in the prolonged forms *ναῖι*, *σφαῖι*, the *-s* appears to have come from an imitation of

the Gen.), Gen. ἦν. In all the forms in common use, the connecting vowel and flexible ending are contracted; thus, ἐμ-έ-ο ἐμοῦ, σ-έ-ο σου, ἑ-έ-ο οὗ (ἐμ-έ-ε ἐμ-ό-ε) ἐμοί, (σ-έ-ε) σοί, (ἑ-έ-ε) οἷ · ἡμ-έ-ες ἡμεῖς, ὑμ-έ-ες ὑμεῖς, (σφ-έ-ες) σφεῖς · ἡμ-έ-ων ἡμῶν, ὑμ-έ-ων ὑμῶν, σφ-έ-ων σφῶν · (ἡμ-έ-ϊν) ἡμῖν, (ὑμ-έ-ϊν) ὑμῖν (σφίς exhibits a different formation without a connecting vowel); ἡμ-έ-ας ἡμᾶς ὑμ-έ-ας ὑμᾶς, σφ-έ-ας σφᾶς · ν-ῶ-ς νῶ, σφ-ῶ-ς σφῶ (νῶ and σφῶ are sometimes written incorrectly νῶι and σφῶι, as if contracted from νῶϊ, σφῶϊ, § 25. α); ν-ῶ-ϊν νῶιν, σφ-ῶ-ϊν σφῶιν (σφῶϊν, from its limited use, remained uncontracted)

§ 142. REMARKS. 1. The Table (§ 23) exhibits, 1st, the common forms of the personal pronouns; 2d, the forms which occur in Homer, whether common or dialectic; 3d, the principal other forms which occur. The forms to which the sign † is affixed are enclitic when used without emphasis (see Prosody). When the oblique cases Sing. of ἰγῶ are not enclitic, the longer forms ἐμοῦ, ἐμοί, ἐμέ are employed.

2. The pronoun οὗ is used, both as a simple personal pronoun, and as a reflexive. In the Attic and Common dialects, however, it is not greatly used in either sense, its place being commonly supplied by other pronouns. The plur. forms σφεῖς and σφέα first occur in Hdt. (vii. 168, i. 46). For the limitations and peculiarities in the use of this pronoun, see Syntax.

3. Besides the forms which are common in prose, the Attic poets also employ, (a) the Epic Genitives ἐμίδεν, σίδεν, ἰδεν · (b) the Accusatives νί and σφέ, without distinction of number or gender; (c) the Dat. pl. σφίν, which even occurs, though rarely, both in Attic and in other poetry, as sing.; (d) the Dat. pl. of ἰγῶ and σύ with the ultima short (especially Sophocles); thus, ἡμῖν, ὑμῖν, or ἡμῖν, ὑμῖν. See 5. below.

4. The DIALECTIC FORMS arise chiefly, (a) from want of contraction, as, ἐμίο, &c.; (b) from protraction, as, ἐμίοο, σίοο, ἰίοο, ἡμίοων, ὑμίοων, σφίοων (§ 47. N.); (c) from peculiar contraction, as, ἐμεῦ, σεῦ, εὔ (§ 45. 3); (d) from the use of different affixes, as Gen. Ep. -θεν (ἐμίδεν, σίδεν, ἰδεν, § 84), Dor. -ος (ἐμίοος, contr. ἐμοῦς, ἡμίοος, τίοος, contr. τιοῦς, with ε doubled τειοῦς, and, similarly formed, ἰείος); Dat. sing. Dor. -ιν (ἐμῖν, σῖν, τῖν, ἰν); (e) from the retention of primitive forms without the flexible ending, as ἄμέ, ἄμμε, ὑμέ, ὕμμε, σφέ (compare the sing. ἐμέ, σί, ἰ, and see §§ 83, 86); (f) from variation of root; as, Dor. τ- for σ- (σύ, τειῦ, τοί, τῷ, Lat. tu, tui, tibi, te, § 70. 2); Æol. F- for the rough breathing (Fίδεν, Fοῖ, Fί- Lat. s-i, sibi, se); Dor. ἄμ-, Æol. and Ep. ἄμμε-, for ἡμ- (ἄμεις, ἄμμεος, &c.); Æol. and Ep. ὕμμε- for ὕμ- (ὕμμεος, &c.); Dor. ψ- and φ-, Æol. ἀφ-, for σφ- (ψίν, ψί, φίν, ἀσφί, ἀσφε). See Table, and 5. below.

5. We add a few references to authors for the dialectic and poetic forms ἰγῶν A. 76 (used by Hom. only before vowels), Ar. Ach. 748 Meg., Ar. Lys. 983 (Lac., Theoc. 1. 14, Æsch. Pers. 931, ἰώνγα (= ἰγῶγος Cor. 12, ἰώνγα Ar. Ach. 898; ἐμίο K. 124, Hdt. i. 126, ἐμίο A. 174, ἐμεῦ A. 88, Hdt. vii. 158, μεν A. 37, Hdt. vii. 209, ἐμίδεν A. 525, Eur. Or. 986, ἐμίδεν Sapph. 89; ἐμῖν Theoc. 2. 144, Ar. Av. 930; ἡμείς Hdt. ii. 6, ἄμεις Ar. Lys. 168, ἄμμεος Φ. 432, Theoc. 5. 67; ἡμίων Γ. 101, ἡμίων E. 258, ἄμῶν Theoc. 2. 158, ἄμμίων Alc. 77; ἡμῖν A. 147, ἡμῖν or ἡμῖν, λ. 344, Soph. Œd. T. 39, 42, 103, Ar. Av. 386, ἄμῖν Theoc. 5. 106, ἄμμε A. 384, Theoc. 1. 102, ἄμμεν N. 379, Alc. 86 (15), ἄμμεσιν Alc. 91 (78); ἡμίας Θ. 211, Hdt. i. 30, ἡμᾶς π. 372, ἄμέ Ar. Lys. 95, ἄμμε A. 59, Sapph. 93 (13), Theoc. 8. 25; νῶι Cor. 16, νῶϊ Δ. 418, II. 99 (νῶϊ?), ὦ E. 219,

νόιν X. 88 : τὸ Ar. Lys. 1188, Sapph. 1. 13, τὴν E. 485, τοῦ Cor. 2 ; σίς A. 396, ἤδ. i. 8, σίς Γ. 137, σίς Γ. 206, ἤδ. i. 9, σίς A. 180, Eur. Alc. 51, τσίς Θ. 37, 468, τσίς Theoc. 2. 126, τσίς Theoc. 11. 25 ; τοί A. 28, ἤδ. i. 9, τίν δ. 619 (not in Π.), ἤδ. v. 60 (Inscr.), Ar. Av. 930, τίν Theoc. 2. 11, Pind. O. 10. 113 ; τίς Theoc. 1. 5, τὺ Theoc. 1. 56, Ar. Eq. 1225 ; ὑμῖς ἤδ. vi. 11, ὑμῖς Ar. Ach. 760, ὕμεις A. 274, Sapph. 95 (17), Theoc. 5. 111 ; ὑμῶν H. 159, ἤδ. iii. 50, ὕμῶν Δ. 348, ὕμῶν Alc. 77 ; ὕμῶν or ὕμῶν, Soph. Ant. 308, ὕμῶν Δ. 249, Theoc. 1. 116, ὕμῶν Z. 77, ὕμῶν K. 551 ; ὑμῶν β. 75, ἤδ. i. 53, ὑμῶν, Ar. Lys. 87, ὕμῶν Ib. 1076, ὕμῶν Ψ. 412, Pind. O. 8. 19, Theoc. 5. 145, Soph. Ant. 846 ; σφῶν A. 336, σφῶν A. 574 ; σφῶν A. 257, ψ. 52 (here considered Nom. by some), σφῶν δ. 62 : ἴσ B. 239, ἴσ Δ. 400, ἴσ Ap. Rh. 1. 1032, ἴσ T. 464, ἴσ ἤδ. iii. 135, ἴσ A. 114, Æsch. Sup. 66, Fίς Alc. 6 (71) ; ἴσ N. 495, ἴν (or ἴν) Hes. Fr. 66, Fίς Sapph. 2. 1 ; Fίς Alc. 56 (84), ἴς Y. 171, μῖν A. 29, ἤδ. i. 9, νῖν Pind. O. 1. 40, Theoc. 1. 150, Æsch. Prom. 55 ; σφῆς ἤδ. i. 46 ; σφῆς Σ. 311, ἤδ. i. 31, σφῆς Δ. 535 ; σφῖν A. 73, Æsch. Prom. 252, as sing. Hom. H. 19. 19, Æsch. Pers. 759, σφῖ B. 614, ἤδ. i. 1, σφ' Γ. 300, ψῖν Soph. 83 (87), φῖν Call. Di. 125, ἄσφῖ Sapph. 98 (40) ; σφῆς B. 96, σφῆς ἤδ. i. 4, σφῆς v. 213, σφῆς E. 567, σφῆς A. 111, Theoc. 15. 80, Soph. Ant. 44, ψῖ Theoc. 4. 3, ἄσφῖ Alc. 92 (80) ; σφῶς A. 8, σφῶ or σφῶ' P. 531 ; σφῶν A. 338 ; ἰμῶν, ἰμῶν, ἰμῶν, μῖδῖν, ἴος, ἴος, ἴος, &c., cited by Apollonius in his treatise on the Greek Pronoun.

§ 143. 6. HISTORY. α. The distinction of *person*, like those of *case* and *number* (§ 83), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d persons, but also in the common forms of these persons in the dual of verbs. The most natural way of designating one's self by gesture is to bring home the hand ; of designating another, to stretch it out towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally keep the voice at home as much as is consistent with enunciation ; while we denote another by a forcible emission of it, a pointing, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a sibilant, a lingual, or a strong breathing. Hence we find all these as roots of the 2d and 3d personal pronouns. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

β. The *μ*- of the 1st Pers. passed in the old Plur. (which afterwards became the Dual, § 85) into the kindred *ν*- (compare Lat. *nos*) ; and in the Sing., when pronounced with emphasis, assumed an initial *α* (compare the Æol. ἄσφῖ, ἄσφῖς), which passed by precession into *σ*. In the new Plur., the idea of plurality was conveyed by doubling the *μ* (ἄμμ-, in the Ep. and Æol. ἄμμῖς, ἄμμῶν, ἄμμῖν, ἄμμῶσι, ἄμμῖς) ; or more commonly by doubling the *α* to *η* (§ 29), pronounced with the rough breathing (ἡμ-, in ἡμῖς, &c.), or, in the Dor., to *ᾱ* (ᾱμ-, in ᾱμῖς, ᾱμῶν, ᾱμῖν, ᾱμῖ). From this the new Plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, *α*, the deepest of the vowels, into *υ*, the most protrusive (ὑμμ-, in the Ep. and Æol. ὑμμῖς, ὑμμῶν, ὑμμῖν, ὑμμῶσι, ὑμμῖς, and ὕμ-, in ὕμῖς, &c.) With the

exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ($\sigma\phi = \sigma + \Phi$). In the separation of the two persons, the sign σ - became appropriated to the 2d Pers. (but in the Dor., τ -, as in the Lat., and also in the verb-endings $-\tau\epsilon$, $-\tau\omicron\nu$, $-tis$); and the rough breathing to the 3d Pers. (in an early state of the language, this was Φ -; in Lat. it became s -; while in the article we find both the rough breathing and τ -, and in verb-endings of the 3d Pers. both σ , and more frequently τ).

γ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the μ , thus, $\dot{\iota}\text{-}\gamma\text{-}\acute{\omicron}\text{-}\mu$ (the γ being inserted simply to prevent hiatus), or, as μ cannot end a word, $\dot{\iota}\gamma\acute{\omicron}\nu$, which passed, by a change of ν to its corresponding vowel (§ 50) and contraction, into ($\dot{\iota}\gamma\omicron\alpha$) $\dot{\iota}\gamma\acute{\omega}$ (compare the Sanscrit *aham*, the Zend *azem*, the Boeotic *ió*, the Latin *ego*, and the verb-ending of the 1st Pers. ω in Greek, and o in Lat.); in the 2d Pers. by affixing Φ , which with the preceding ϵ passed into \ddot{y} in the common Greek (cf. § 117. N.), but in the Boeot. into $\omicron\upsilon$ (compare the Lat. *tū*, § 12. β); in the 3d Pers. by affixing Δ (perhaps chosen rather than Φ , on account of the initial Φ), before which precession took place (§ 118), so that the form became $\Phi\acute{\iota}\Delta$, and from this, $\gamma\Delta$ or $\gamma\Delta$, and, by dropping the Δ , γ or γ (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc. $\gamma\acute{\iota}\nu$ or $\gamma\acute{\iota}\nu$, of which $\mu\acute{\iota}\nu$ and $\nu\acute{\iota}\nu$ are strengthened forms.

§ 144. B. REFLEXIVE, $\dot{\epsilon}\mu\alpha\upsilon\tau\omicron\upsilon$, $\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$, $\dot{\epsilon}\alpha\upsilon\tau\omicron\upsilon$. These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with $\alpha\upsilon\tau\acute{\omicron}\varsigma$.

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct; $\acute{\eta}\mu\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$, $\acute{\upsilon}\mu\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$, $\sigma\phi\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu = \dot{\iota}\alpha\upsilon\tau\acute{\omega}\nu$. In Homer, they are distinct in both Sing. and Plur.; thus, $\xi\mu' \alpha\upsilon\tau\acute{\omicron}\nu$ A. 271, $\dot{\iota}\mu\acute{\epsilon}\theta\iota\pi\epsilon\pi\epsilon\rho\acute{\iota}\delta\acute{\omega}\sigma\omicron\mu\alpha\iota \alpha\upsilon\tau\acute{\eta}\varsigma$ ψ . 78, $\alpha\upsilon\tau\acute{\omicron}\nu \mu\iota\upsilon$ δ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with $\alpha\upsilon\tau\acute{\omicron}\varsigma$, and in the 1st Pers., and often in the other two, contraction takes place: $\dot{\iota}\mu\epsilon\text{-}\alpha\upsilon\tau\omicron\upsilon$ $\dot{\epsilon}\mu\alpha\upsilon\tau\omicron\upsilon$, $\sigma\epsilon\text{-}\alpha\upsilon\tau\omicron\upsilon$ $\sigma\alpha\upsilon\tau\omicron\upsilon$, $\dot{\iota}\text{-}\alpha\upsilon\tau\omicron\upsilon$ $\alpha\upsilon\tau\omicron\upsilon$. In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with $\alpha\upsilon$ into $\omicron\upsilon$ (§ 45. 6): $\dot{\iota}\mu\epsilon\omicron\text{-}\alpha\upsilon\tau\omicron\upsilon$ $\dot{\epsilon}\mu\alpha\upsilon\tau\omicron\upsilon$. The other cases imitate the form of the Gen.: $\dot{\iota}\mu\epsilon\omicron\upsilon\tau\acute{\omega}\nu$, $-\acute{\omicron}\nu$. The Doric forms $\alpha\upsilon\tau\alpha\upsilon\tau\omega$, $\alpha\upsilon\tau\alpha\upsilon\tau\omicron\nu$, $\alpha\upsilon\text{-}\tau\alpha\upsilon\tau\omega\nu$, $\alpha\upsilon\tau\alpha\upsilon\tau\alpha$, &c., which occur chiefly in Pythagorean fragments, are formed by doubling $\alpha\upsilon\tau\acute{\omicron}\varsigma$. Apollonius cites the comic Nom. $\dot{\iota}\mu\alpha\upsilon\tau\acute{\omicron}\varsigma$ from the Metœci of the comedian Plato.

§ 145. C. RECIPROCAL, $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omega\nu$. This pronoun is formed by doubling $\acute{\alpha}\lambda\lambda\omicron\varsigma$, *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For $\acute{\alpha}\lambda\lambda\acute{\alpha}\lambda\omega\nu$ (Theoc. 14. 46), see § 44. 1. For $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omicron\iota\upsilon$ (K. 65), see § 99. 1.

§ 146. D. INDEFINITE, $\acute{\omicron}$ $\delta\epsilon\iota\nu\alpha$. This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it “indefinitely expresses a definite person or thing”; as, *τὸν δεῖνα γινώσκεις*; *Do you know Mr. So and So?* Ar. Thesm. 620. *Ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσαγγέλλει*, A. B., the son of C. D., impeaches E. F., Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, *τοῦ δεῖνα* Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, *δεῖνα*. It appears to be simply an extension of the demonstrative *δεῖ*, by adding *-ιν* or *-ινα*, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When *-ιν* was appended, it received a double declension; when *-ινα*, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

II. ADJECTIVE.

[Π 24.]

§ 147. All the pronouns which are declined in Π 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and τ- (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name *ἄρθρον*, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρθρον* became, in Latin, *articulus* (*small joint*, from *artus*, *joint*, a word of the same origin with *ἄρθρον*), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, *οὗτός ἐστιν ὃς ἀνὴρ ἐν εἰδῇ*, *this is THE man WHOM you saw*; *τὸ ῥόδον ὃ ἀνθί*, *THE rose WHICH blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms *ταῖς* and *ταῇ* of the Nom. sing. became obsolete.

A. DEFINITE.

§ 148. 1. ARTICLE, ὁ, ἡ, τὸ. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, ὁ, ἡ, οἱ, αἱ, with the τ- forms of the *neuter*, the *oblique cases*, and the *dual*.

NOTE. The forms *ταῖ* and *ταῖ* are also used, for the sake of metre, euphony,

or emphaasis, in the Ionic (chiefly the Epic), and in the Doric; e. g. τοί A 147, Hdt. viii. 68. 1 (where it is strongly demonstrative), Theoc. 1. 80; τας Γ. 5, Theoc. 1. 9. So, even in the Attic poets, τοὶ δὲ Æsch. Pers. 423, Soph. Aj. 1404; τὰί Ar. Eq. 1329. For the other dialectic forms, see §§ 95, 96 99. For the forms ἰ and τό, see § 97.

2. RELATIVE, ὅς, ἣ, ὅ. The *postpositive article*, or as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive.

NOTE. For the old Masc. ὃ (II. 835, β. 262), as well as for the Neut. ὃ, see § 97. For the reduplicated ὅου (B. 325) and ἡς (II. 208), see § 48.

§ 149. 3. ITERATIVE, αὐτός, -ή, -ό (§ 97). This pronoun appears to be compounded of the particle αὖ, *again, back*, and the *old definitive* τός (§ 147. β). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

NOTES. α. The New Ionic often inserts ι in αὐτός and its compounds, before a long vowel in the affix (see § 48. 1, ¶ 24). This belongs especially to Hippocrates and his imitator Aretæus; in Hdt., it is chiefly confined to the forms in -η and -ων of αὐτός and οὗτος · e. g. αὐτίη, αὐτίων and αὐτῶν, Hdt. i. 133, αὐτίων τουτίων Ib. ii. 3. For the other dialectic forms of αὐτός, see §§ 95, 96, 99.

β. The article and αὐτός are often united by crasis (§ 39); *as, αὐτός, ταύτόν (§ 97. N.) or ταυτό (Ion. τῶυτό Hdt. i. 53, § 45. 6), ταύτοῦ, ταύτά, for ἰ αὐτός, τὸ αὐτό, τοῦ αὐτοῦ, τὰ αὐτά.

§ 150. 4. DEMONSTRATIVE. The primary demonstratives are οὗτος, *this*, compounded of the article and αὐτός · ὅδε, *this*, compounded of the article and δε (an inseparable particle marking *direction towards*), and declined precisely like the article, with this addition; and ἐκεῖνος, *that*, derived from ἐκεῖ, *there*.

NOTE. Of κεινός (which, with ἄλλος, *other*, is declined like αὐτός, § 97) there are also the forms, Ion. κεινός, which is also common in the Att. poets, Æol. κῆνος Sapph. 2. 1, Dor. κῆνος Theoc. 1. 4. In the Epic forms of ὅδε, τοῖσδεσι φ. 93, τοῖσδεσσι K. 462, τοῖσδεσιν β. 47, there is a species of double declension.

REMARKS. α. The definitives τοῖος, *such*, τόσος, *so great*, ηλικος, *so old*, and ῥύννος, *so little*, are strengthened, in the same manner as the article, by composition with αὐτός and δε · thus, τοιοῦτος and τοιόσδε, *just such*, τοιοῦτος and τοιόσδε, *just so much*, ηλικουῖτος and ηλικόσδε, ῥυννουῖτος. These compound pronouns are commonly employed, instead of the simple, even when there is no special emphasis.

β. In declining the compounds of αὐτός with the article and adjective pronouns, the following rule is observed: — *If the termination of the article or adjective pronoun has an O vowel. it*

unites with the first syllable of *αὐτός*, to form *οὐ*; but is otherwise absorbed.

Thus, (ὁ αὐτός) οὗτος, (ἡ αὐτή) αὕτη, (τὸ αὐτό) τοῦτο • G. (τοῦ αὐτοῦ) τοῦ του, (τῆς αὐτῆς) ταύτης • Pl. (οἱ αὐτοί) οὗτοι, (αἱ αὐταί) αὗται, (τὰ αὐτά) ταῦτα • G. (τῶν αὐτῶν) τούτων (§ 24) • (τόσος αὐτός) τοσοῦτος, (τόση αὐτή) τοσαύτη, (τόσον αὐτό) τοσοῦτο and τοσοῦτον (§ 97. N.)

γ. To demonstratives, for the sake of stronger expression, an *ι* is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short; thus, οὐτοσί, αὐτῇι, τουιι, *this here*; Pl. οὐτοίι, αὐταίι, ταυιι • ἐκεινοσί, *that there*; ὁδί, τουουτοσί.

NOTE. This *ι* *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs; as, οὕτωςι, ὁδί, νυνί, ἰσταυθί, ἰστειθινί. So, in comic language, even with an inserted particle, νυνιμινί Ar. Av. 448, ἰγισταυθί Id. Thesm. 646, ἰμειντευθινί Ath. 269 f.

§ 151. 5. POSSESSIVE. The possessive pronouns are derived from the personal, and are regularly declined as adjectives of three terminations.

We add references for the less common possessives: ναίτιρος, O. 39; σφωίτιρος, A. 216, in Ap. Rh. = σφίτιρος, l. 643, 2. 544; ὅς, Γ. 333, Hdt. i. 205, Soph. Aj. 442; ἄμός or ἁμός, Z. 414, Pind. O. 10. 10, Theoc. 5. 108, Æsch. Cho. 428 (used particularly in the Att. poets as sing.); ἁμίτιρος, Theoc. 2. 31; ἄμμος, Alc. 103; ἁμμίτιρος, Alc. 104; τίος, γ. 122, Æsch. Prom. 162; ὁμός, α. 375, Pind. P. 7. 15; ἰός, α. 409, Theoc. 17. 50; σφός, A. 534; Φός (= ὅς), ὕμμος, cited by Apollonius. For the use of the possessives, particularly ὅς, ἰός, σφίτιρος, σφός, and σφωίτιρος, see Syntax.

B. INDEFINITE.

§ 152. 1. The SIMPLE INDEFINITE is *τις*, which has two roots, *τιν-* and *τε-*, both appearing to be formed from *τ-*, the root of the article, by adding *-ιν-* and *-ε-* to give an indefinite force (cf. § 146. N.).

REMARKS. α. The later root *τιν-* is declined throughout after Dec. III., but the earlier *τε-* only in the Gen. and Dat., after Dec. II. (except in the Gen. Sing., which imitates the personal pronouns) with contraction; thus, τίς, τῇ, τινός, τισί, &c. (§ 105. β); G. τίς τοῦ, D. τῇ τῷ, and, in the compound, Pl. G. ὅτιων ὅτων, D. ὅτιοις ὅτοις (also Ion. τίων, τίοις, § 153. γ). For the accentuation, and the forms ἄττα, ἄσσα, see 2. below, and § 153. α.

β. The short *ι* of τίς, τισί, and the omission of *ν* in τῇ, suggest an intermediate root *τι-*, formed from *τε-* by precession, and afterwards increased by *ν* (cf. § 119, and ὅστις, § 123. γ). To this intermediate root may be referred, according to Dec. II., the Æol. τίς; Sapph. 55 (34), τίσις Id. 109 (113).

2. The INTERROGATIVES in Greek are simply the *indefinites* with a change of accent (see Syntax).

Thus, the forms of the indefinite *τις* (except the peculiar *ἄττα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative *τίς* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite, *τις* and *τῖ*, are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of *ὅς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-*; thus, *οὐτινος*, but *ὅτεο* *ὅτου*. The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. *a.* The forms *ἄσσα*, Att. *ἄττα* (§ 70. 1), appear to be shorter forms of *ἄτινα*, and are said by Eustathius to be compounded of *ἄ* and the Doric *σά* = *τινά*. In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became *ἄσσα*, *ἄττα*.

β. The forms which occur in Homer of *τις*, *τίς*, and *ὅτις*, which is the same with *ὅστις*, except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of *ὅστις*. The doubling of *τ* in some of the forms is simply poetic, for the sake of the metre.

γ. References are added for many of the forms of *τις*, *τίς*, and *ὅστις* : *ὅτις* Γ. 279 (*ὅστις* 167), *ὅ ττι* Θ. 408; *του* Cyr. viii. 5. 7, *τοῦ*; Soph. Œd T. 1435, *ὅτου* i. 9. 21, *τιο* π. 305, Hdt. i. 58, *τίο*; B. 225, *ὅττιο* α. 124, *τιυ* (§ 45. 3) B. 388, Hdt. i. 19, *τιῦ* Σ. 192, Hdt. v. 106, *ὅτευ* ρ. 422, Hdt. i. 119, *ὅττευ* ρ. 121; *τῷ* A. 299, i. 9. 7, *τῷ*; Soph. El. 679, *ὅτῳ* ii. 6. 23, *τῷ* Hdt. ii. 48, *τίῳ*; Hdt. i. 117, *ὅτῳ* β. 114, Hdt. i. 95, *ὅτῳ* M. 428; *ὅτινα* θ. 204 (*ὄντινα* B. 188); *οἰκτρὰ ἄττα* Cyr. ii. 2. 13, *ὀπποῖ' ἄσσα* τ. 218, *ἄττα* Rep. Ath. 2. 17, *ἄσσα* A. 554, Hdt. i. 138, *ὅτινα* X. 450 (*ἄτινα* A. 289); *τιων* Hdt. v. 57, *τίων*; Ω. 387, *τίων*; ν. 200, *ὀτίων* κ. 39, Hdt. viii. 65, *ὅτων* vii. 6. 24 : *τίοισι* Hdt. ix. 27, *ὀτίοισιν* O. 491, *ὀτίοισι* Hdt. ii. 82, *ὅτοισι* Soph. Ant. 1335; *ὅτινας* O. 492 (*ὀύστινας* Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of *ὅς*, *ὅς*, *ὅς*, *τίς*, and *τις*. Forms which have the same letters may be often distinguished by the accentuation; as, *οἱ*, *οἱ*, *οἱ*. Special care is also required in distinguishing the forms of *οὗτος*, those of *αὐτός*. the combined forms of *ὁ αὐτός*, *the same*, and the contracted forms of *ἑαυτοῦ*.

CHAPTER VI.

COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in *-τερος*, *-ᾶ*, *-ον*, and the *superlative* in *-τατος*, *-ῃ*, *-ον*; but sometimes the *comparative* is formed in *-ίων*, *-ιον*, Gen. *-ιονος*, and the *superlative*, in *-ιστος*, *-ῃ*, *-ον*.

A. COMPARISON IN *-τερος*, *-τατος*.

§ 156. In receiving the affixes *-τερος* and *-τατος*, the endings of the theme are changed as follows;

1.) *-ος*, preceded by a long syllable, becomes *-ο-*; by a short syllable, *-ω-*; as,

κοῦφος, *light*,

κουφότερος,

κουφότατος.

σοφός, *wise*,

σοφώτερος,

σοφώτατος.

REMARKS. α. This change to *-ω-* takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, *κακοζινώτερος* υ. 376, *λαγρότατος* β. 350, *διζυρότερον* P. 446, *διζυρότατον* ι. 105. In respect to *κινός*, *empty*, and *στινός*, *narrow*, authorities vary.

β. A mute and liquid preceding *-ος* have commonly the same effect as a long syllable; as, *σφοδρός*, *vehement*, *σφοδρότερος*, *σφοδρότατος*. Yet here, also, the Attic poets sometimes employ *-ω-* for the sake of the metre; as, *δυστοτρώτερη* Eur. Ph. 1348, *βαρυποτρωτάτα*; Ib. 1345, *εὐτεκνώταται* Id. Hec. 620.

γ. In a few words, *-ος* is dropped; and, in a few, it becomes *-αι-*, *-εσ-*, or *-ισ-*; as,

παλαιός, *ancient*,

παλαιότερος,

παλαιάτατος.

φίλος, *dear*,

φίλτερος,

φίλιαιος.

friendly,

φιλαίτερος,

φιλαίτατος.

ἥσυχος, *quiet*,

ἥσυχάτερος.

ἥσυχάτατος.

ἐρρόσιμος, *strong*,

ἐρρόσιμότερος,

ἐρρόσιμίστατος.

λάλος, *talkative*,

λαλίστερος,

λαλίστατος.

NOTES. (a.) Yet also *παλαιότερος*, Pind. N. 6. 91, *φιλότιμος*, Mem. iii. 11 18, *φιλίων* (§ 159) *ω*. 268, *φίλιστος*, Soph. Aj. 842, *ήσυχώτερος*, Id. Ant. 1089

(b.) The change of *-ος* into *-εσ-* belongs particularly to contracts in *-οος*; these contracts, and those in *-εος*, are likewise contracted in the Comp. and Sup.; as,

ἁπλός, simple,

ἁπλοῦς,

πορφύρεος, purple,

πορφυρεῶς,

ἁπλοῖστέρος,

ἁπλούστερος,

πορφυρεώτερος,

πορφυρεώτερος,

ἁπλοῖστατος,

ἁπλούστατος

πορφυρεώτατος,

πορφυρεώτατος.

But *ἁπλωτέρος*, less fit for sea, Th. vii. 60, *εὐχρωότερος*, Ec. 10. 11, *πρωότερος*, Eq. 1. 10, &c.

(c.) Other examples of *-ος* dropped in comparison are *γραιός*, old, *σχολαίος*, at leisure; of *-ος* changed to *-αι-*, *εὐδίας*, clear, *ἴδιος*, private, *ἴσος*, equal *μέσος*, middle (see δ. below), *ὄρεος*, at dawn, *ὄψιος*, late, *πρώιος*, early; of *-ος* changed to *-εσ-*, *αἰδοῖος*, august, *ἄκρατος*, unmixed, *ἄσμενος*, glad, *ἄφθορος*, bountiful, *ἐπίπιδος*, level, *εὐζωρος*, pure, *ἡδυμος*, sweet (poet.); of *-ος* changed to *-ισ-*, *μονοφάγος*, eating alone, *ὀψοφάγος*, dainty, *πτωχός*, poor.

δ. *Μέσος* and *νέος* have old superlatives of limited and chiefly poetic use in *-ατος*; thus, *μέσσατος*, midmost, Ar. Vesp. 1502, Ep. *μέσσατος*, Θ. 223, *νιάτος*, last, lowest, A. 712, Soph. Ant. 627, Ep. *νιάτος*, B. 824. Compare *ἔσχατος*, (*πρόατος*) *πρώτος*, and *ὑπατος* (§ 161. 2).

§ 157. 2.) *-εις* and *-ης* become *-εσ-*; as,

χαρής, agreeable,

σαφής, evident,

πένης, poor,

χαριέστερος,

σαφέστερος,

πενέστερος,

χαριέστατος.

σαφέστατος.

πενέστατος.

REMARK. In adjectives of the first declension, and in *ψυδής*, *-ης* becomes *-ισ-*; as, *πλιονέκτης*, *-ου*, covetous, *πλιονεκτίστατος* · *ψυδής*, *-ίος*, false, *ψευδίστατος*. Except, for the sake of euphony, *ὕβριστής*, *-οῦ*, insolent, *ὕβριστότατος* v. 8. 3, *ὕβριστότατος*, Ib. 22 (referred by some to *ὑβριστός*).

3.) *-υς* becomes *-υ-*; as,

πρεῖβυς, old,

πρεσβύτερος,

πρεσβύτατος.

For the sake of the metre, *ἰδύντατα* Σ. 508.

§ 158. 4.) In adjectives of other endings, *-τερος* and *-τατος* are either added to the simple root, or to the root increased by *-εσ-*, *-ισ-*, or *-ω-*; as,

τάλας, *-ανος*, wretched,

σωφρων, *-ονος*, discreet,

ἄρπαξ, *-αγος*, rapacious,

ἐπίχαρις, *-ιτος*, pleasing,

ταλάντερος,

σωφρονέστερος,

ἑπιχαριώτερος,

ἐπιχαριώτερος,

ταλάντατος.

σωφρονέστατος.

ἄρπαγιότατος.

ἐπιχαριώτατος.

NOTES. α. Other examples are *μάκαρ*, blessed, *μακάρεσσος* λ. 483; *μίλας*,

-ανος, *bluch*. μελάντερος, Δ. 277, and μελανότερος, Strab.; ἀφῆλιξ, -ικος, *elderly*, ἀφελικίστερος· βλάξ, -ᾰκός, *stupid*, βλακώτερος, -άτατος, Mem. iii. 13. 4, iv. 2. 40, for which some read βλακότερος, and βλακότατος or βλακίστατος. From ἄχαρις, *disagreeable*, we find the shorter form ἀχαρίστερος, υ. 392.

β. The insertion of -ισ- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, πίπων, *ripe*, πιπαίτερος Æsch. Fr. 244; πῖων, *fat*, πιότερος, Hom. Ap. 48, πίοτατος, I. 577 (as from the rare πῖος, Orph. Arg. 508); ἐπιλήσμων, *forgetful*, ἐπιλησμότατος, Ar. Nub. 790 (ἐπιλησμονίστερος, Apol. 6).

B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -υς, -ας, -ος, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σων (-τιων, § 70. 1) or -ζων. Thus,

ἡδύς, <i>pleasant</i> ,	ἡδίων,	ἡδιστος.
ταχύς, <i>swift</i> ,	θάσσω, θάτιων,	τάχιστος.
πολύς, <i>much</i> ,	πλείων, πλέων,	πλεῖστος.
μέγας, <i>great</i> ,	μείζων,	μέγιστος.
καλός, <i>beautiful</i> ,	καλλίων,	καλλιστος.
αἰσχρός, <i>base</i> ,	αἰσχίων,	αἰσχιστος.
ἐχθρός, <i>hostile</i> ,	ἐχθίων,	ἐχθιστος.

REMARKS. α. For the declension of comparatives in -ων, see ¶ 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σων and -ζων observe this distinction: -σων can arise only when the consonant preceding -ίων is κ, χ, τ, δ, or θ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, τᾶχύς (originally θᾶχύς, § 62), θαχίων θάσσω, Neut. θᾶσσοι (the regular ταχίων is also common in late prose); ἰλάχης (Epic; ἰλάχεια Hom. Ap. 197), *small*, ἰλάσσω· πᾶχύς, *thick*, παχίων (Arat.) πάσσω, ζ. 230; from ρ. ῥκ-, Comp. ῥσσω, *inferior* (Ion. ῖσσω, Hdt. v. 86); γλύχης, *sweet*, γλυκίων (Σ. 109) γλύσσω, Xenophan.; μακρός, *long*, μάσσω poet., θ. 203, Æsch. Ag. 598; κρᾶτύς (Epic, II. 181), *strong*, κρείσσω (Ion. κρέισσω, Hdt. i. 66); βραδύς, *slow*, βραδίων (Hes. Op. 526) βραῖσσω K. 226; βάθύς, *deep*, βαθίων (Tyrt. 3. 6) βάσσω, Epicharm.; μέγας (the only adj. in -ας compared in -ίων, -ιστος), μεγίων μείζων (Ion. μέζων Hdt. i. 202); ὀλίγος, ὀλίζων, Call. Jov. 72 (ὀπολίζωνες Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσω and -ζω.

γ. The root of πολύς is πολε-, by syncope πλε-. From this short root are formed the comparative and superlative. Πλείων is a yet shorter form for πλείων. The longer form is more common in the contracted cases and plural, but the neut. πλεῖον is more used than πλείον, especially as an adverb. The neut. πλεῖον sometimes becomes πλεῖν, but only in such phrases as πλεῖν ἢ μύριοι, *more than ten thousand*. The Ionic contracts -ιο- into -ειν- (§ 45. 3); as,

πλιῦν, πλιῦνος, πλιῦνις, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. πλίς, A. 395, and πλίης B. 129, are comparative in sense, though positive in form

δ. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τὸ κάλλος -ος, *beauty*. In the adjectives in -ρος which are compared in -ίων and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. R.

ε. Most adjectives which are compared as above have also forms in -τιρος and -τατος; thus, βραδύς, *slow*, βραδύτιρος, βραδίων, and βράσσων, βραδύτατος, βράδιστος, and by poetic metath. (§ 71), βράδιστος, Ψ. 310; μακρός, *long*, μακρότιρος and μάσσων, μακρότατος and (α becoming by precession η, as in the noun τὸ μήκος, -ος, *length*) μήκιστος, Cyr. iv. 5. 28, Dor. μάκιστος, Soph. CEd. T. 1301. Other examples of double formation are αἰσχρός, ἐχθρός, κύνδρος (poet.), *renowned*, οἰκτρός, *pitiable*, βαδύς, βραχύς, *short*, γλυκύς, παχύς, πρεσβύς, ταχύς, ὠκύς, *swift*, κακός (§ 160), φίλος (§ 156. α), &c.

C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives, or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification and some of which are also regularly compared; thus,

ἀγαθός, <i>good</i> ,	ἀμείνων,	ἄριστος.
	βελτίων,	βέλτιστος.
	κρείσσων, κρείττων,	κράτιστος.
	λύων,	λύσιτος.

Poet. ἀμεινότερος Mimn. 11. 9; ἀρίων Æsch. Ag. 81, ἀρειότερος, Theog. 548; βίλτιρος, Æsch. Th. 337, βέλτατος, Id. Eum. 487; φέριτερος, Id. Pr. 768, φέρτατος H. 289, φέριστος, Soph. CEd. T. 1159, and even Pl. Phædr. 238 d, φέρτιστος, Pind. Fr. 92; λωίων, β. 169, λωίτιρος, α. 376 (the pos. form λωία occurs Theoc. 26. 32); κάρτιστος, A. 266 (§ 71; so always in Hom.). Dor. βέντιστος, Theoc. 5. 76, κάρρων, Tim. ap. Pl. 102 d; Ion κρέσσων (§ 159. β). Late ἀγαθώτατος, Diod. 16. 85.

ἀλγεινός, <i>painful</i> ,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἄλγεινότατος.
κακός, <i>bad</i> ,	κακίων,	κάκιστος.
	χείρων,	χείριστος.
	ἥσσων, ἥτιων.	

Poet. κακώτερος, α. 343; χιρότερος, O. 513, χιρίων A. 114, χιριότερος, l. 248 (for the Epic χίρηος, &c., which, though positive in form, are comparative in sense, see § 136. δ); ἥκιστος or ἥκιστος Ψ. 531 (ἥκιστα as an adverb was common in Attic prose; Ælian uses ἥκιστος as an adj.), Ion. ἴστων (§ 159. β).

μικρός, <i>small</i> ,	μικρότερος	μικρότατος.
ὀλίγος, <i>little, few</i> ,	ἐλάσσων, ἐλάττων,	ἐλάχιστος.
	μείων,	ὀλίγιστος.

Poet. ἰλαχὺς, ἰλίζων (§ 159. β) ; μειότερος Ap. Rh. 2. 368, μῖστος, Bion, 5. 10 (yet common reading μῆστα).

ῥάδιος, *easy*,

ῥάων,

ῥᾶστος.

Poet. ῥήδιος, λ. 146, ῥήδιος, Theog. 574, ῥήτιρος, Σ. 258, ῥήτιρος Pind. O. 8. 78, ῥήιστος, δ. 565, ῥᾶϊστος, Theoc. 11. 7, ῥήντατος, τ. 577. The common foundation of the forms of this word appears to have been ῥᾶιδ- (see §§ 118, 119).

§ 161. 1. Examples of double comparison.

ἰσχατος, *last, extreme*, ἰσχατώτερος (Οὔτε γὰρ τοῦ ἰσχάτου ἰσχατώτερον ἐστὶν τι. Aristl. Metaph. 10. 4), ἰσχατώτατος, H. Gr. ii. 3. 49.

πρότερος, *before*, comic προτιραίτερος Ar. Eq. 1164 ;

ΚΑ. Ὀρεῖς ; ἰγώ σοι πρότερος ἐκφίρω δίφρον.

ΑΑ. Ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτιραίτερος.

πρῶτος, *first*, πρῶτιστος, *first of all*, B. 228.

ἰλάχιστος, *least*, ἰλαχιστότερος, *less than the least*, Ep. Ephes. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (ἀμεινότερος, ἀμειότερος, &c.) in § 160. For καλλιώτερον Th. iv. 118, is now read κάλλιστον.

2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

βασιλεύς, *king*, βασιλεύτερος, *more kingly*, a *greater king*, I. 160, βασιλεύτατος, *the greatest king*, I. 69.

ἱταῖρος, *friend*, ἱταιρότατος, *best friend*, Pl. Gorg. 487 d.

κλέπτης, *thief*, κλεπτίστατος, *most adroit thief*, Ar. Plut. 27.

κύνων, *dog*, κύντερος, *more dog-like*, *more impudent*, Θ. 483, κύντατος, K. 503.

κέρδος, -ιος, *gain*, κερδίων, *more gainful*, Γ. 41, κέρδιστος, Æsch. Pr. 385.

αὐτός, *himself*, αὐτότερος Epich. 2 (1), αὐτότατος (*ipsissimus* Plaut. Trinum. iv. 2), *his very self*, Ar. Plut. 83.

ἄγχι or ἄγχου, *near*, ἀγγχότερος, *nearer*, Hdt. vii. 175, ἀγγχότατος, Eur. Pel. 2, oftener ἄγγχιστος Soph. Œd. T. 919.

ἄνω, *up*, ἀνώτερος, *upper*, ἀνώτατος, *uppermost*, Hdt. ii. 125.

ἡρέμα, *quietly*, ἡρεμίστερος, *more quiet*, Cyr. vii. 5. 63.

πλησίον, *near* (πλησίος poet. and Ion.), πλησιαιότερος i. 10. 5, πλησιαιότατος, vii. 3. 29, also πλησιίστερος, -ίστατος.

προὔργου, *of importance*, προὔργιαίτερος, *more important*, Pl. Gorg. 458 c, προὔργιαίτατος.

ἔξ, *out of*, ἰσχατος, *extreme*.

πρό, *before*, πρότερος, *former*, πρῶτος (§ 156. δ), *first* (Dor. πρᾶτος Theoc. 8. 5, § 45. 1).

ὑπέρ, *above*, ὑπέρτερος, *superior*, ὑπέρτατος and ὑπατος, *supreme* (ὑπερώτατος, Pind. N. 8. 73).

ὑπό (?), ὑστέρος, *later*, ὑστατος, *last*.

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives ; in the fact that many nouns

are originally adjectives; and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, ἀλγίων, -ιστος (from ἄλγος, -ιος, *pain*), and ἄριστος (like ἀρετή, from ἄρης or a common root, and signifying originally *best in war*), and also § 159. δ, ι. Add the poetic κήδιστος, I. 642, ῥιγίαν, -ιστος, A. 325, E. 873, μύχαιος, Ap. Rh. 1. 170, μυχοίτατος φ. 146, ἐπλότιρος, -τατος, B. 707, Hes. Th. 137, &c.; and, from adverbs, ἐπίσπερος, -τατος, Θ. 342, παρόιτερος, -τατος, Ψ. 459, Ap. Rh. 2. 29, ὑψίτερος, Theoc. 8. 46, ὑψίαν, Pind. Fr. 232, ὑψιστος, Æsch. Pr. 720, &c.

II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), <i>wisely,</i>	σοφώτερον, <i>more wisely,</i>	σοφώτατα, <i>most wisely.</i>
σαφῶς (from σαφής, § 157), <i>clearly,</i>	σαφέστερον, <i>more clearly,</i>	σαφέστατα, <i>most clearly.</i>
ταχέως (from ταχύς, § 159),	θᾶσσον, θᾶττον,	τάχιστα.
αἰσχροῦς (from αἰσχρός, § 159),	αἰσχρῶν,	αἰσχιστα.

NOTE. The adverbial termination -ως is sometimes given to the Comp. as, χαλιπαιτέρως, *more severely*, ἰχθύνως, *in a more hostile manner*. So Sup. ξυτομωτάτως, *most concisely*, Soph. Œd. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in -τέρω and -τάτω; as,

ἄνω, <i>up,</i>	ἄνωτέρω,	ἄνωτάτω.
ἐκός, <i>afar,</i>	ἐκαστέρω,	ἐκαστάτω.

REMARKS. α. The following are compared after the analogy of adverbs derived from adjectives:

ἄγχι, or ἐγγυῶν, <i>near,</i>	ἄσθεν,	ἄγχιστα.
μέλα, <i>very,</i>	μέλλων,	μέλιστα.

So πρῶτ, *early*, and ὀψί, *late*, employ forms of the adjectives πρῶτος, ὀψιος (§ 156. c), derived from them. In ἀσσοτέρω c. 572, we have a poetic double form (§ 161. N.).

β. Some adverbs vary in their comparison; as,

ἱγγύς, <i>near,</i>	ἱγγυτέρω,	ἱγγυτάτω.
	ἱγγυτίων,	ἱγγυτάτα.
(Not Att.) ἱγγιον,		ἱγγιστα.

CHAPTER VII.

GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see ¶¶ 28–31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λοῖω τινά*, *I wash some one*.

The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λοῦμαι ὑπό τινος*, *I am washed by some one*.

The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *ἐλουσάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the middle voice takes the place of the active. This is particu-

larly frequent in the *Future*. When it occurs in the *theme* (§.170. α), the verb is termed *deponent* (depōnens, *laying aside* sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούσομαι · βαίνω, to go, βήσομαι · γινώσκω, to know, γνώσομαι · εἰμί, to be, ἔσομαι · μανθάνω, to learn, μαθήσομαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δίδωμι, to receive, δύναμαι, to be able, ἥδομαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

B. TENSE.

§ 167. The Greek has six tenses; the **PRES-ENT**, the **IMPERFECT**, the **FUTURE**, the **AORIST**, the **PERFECT**, and the **PLUPERFECT**.

1. The **PRESENT** represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The **IMPERFECT** represents an action as *doing* at some *past time*; as, ἔγραφον, *I was writing*.

3. The **FUTURE** represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The **AORIST** (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραφα, *I wrote, I have written, I had written*.

5. The **PERFECT** represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The **PLUPERFECT** represents an action as *complete* at some *past time*; as, ἐγγράφειν, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done* in the time, or 3. as *complete* at the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the Greek tenses, see ¶ 26.

NOTES. *α.* Some verbs have a *complete future* tense, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

β. For the general formation of the Greek tenses, see ¶ 28.

C. MODE.

§ 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

1. The INDICATIVE expresses *direct assertion* or *inquiry*; as γράφω, *I am writing*; γράφω; *am I writing?*

2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅποι τράπωμαι, *I know not, whither I can turn.*

3. The OPTATIVE (opto, *to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδην, ὅποι τραποίμην, *I knew not, whither I could turn.*

4. The IMPERATIVE expresses *direct command*, or *entreaty*, as, γράφε, *write*; τυπείσθω, *let him be beaten*; δός μοι, *give me.*

5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write.*

6. The PARTICIPLE partakes of the nature of an *adjective*, as, γράφων, *writing.*

NOTES. *α.* For a table of the Greek modes classified according to the character of the sentences which they form, see ¶ 27.

β. In the regular inflection of the Greek verb, the Present and Aorist have all the modes; but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

γ. The tenses of the Subjunctive and Optative are related to each other as *present* and *past*, or as *primary* and *secondary*, tenses (§ 168. I.); and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

D. NUMBER AND PERSON.

§ 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164).

NOTE. The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of *gender* and *case*, instead of person.

REMARKS. *α.* The *first person singular* of the *Present indicative active*, or in deponent verbs (§ 166. 2), *middle*, is regarded as the *THEME* of the verb. The root is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by adding to the root the prefixes and affixes in ¶¶ 28–30.

β. Verbs are divided, according to the *characteristic*, into MUTE, LIQUID, DOUBLE CONSONANT, and PURE VERBS; and according to the *affix in the theme*, into VERBS IN *-ω*, and VERBS IN *-μ* (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see ¶¶ 34, 35; for shorter paradigms of the *several classes of verbs*, see ¶¶ 36–60.

γ. For a fuller view of the use of the Greek verb in its several forms, see *Syntax*.

E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing *μ* to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been *-τ* (cf. §§ 143, 148). By uniting these affixes with the root *φα*-, to say, we have the forms,

φάμ, *I or we say*,

φάτ, *you, he, or they say*.

§ 172. A *plural* was then formed by affixing the plural sign *ν* (§ 83), with the insertion of *ι* to assist in the utterance. Thus,

1 Person.

Sing. φάμ

Plur. φάμιν

2 and 3 Persons.

φάτ

φάτιν

Upon the separation of the 2d and 3d Persons (§ 143. β), the 2d, as being less demonstrative, took in the Sing. the softer form *ι* (in some cases, *ο* or *θ*, in both which forms the *θ* would, by the subsequent laws of euphony, pass into *ι*, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing *ι* (cf. § 83), and in the 3d Pers. by inserting *ν* (cf. *-σ-ι*, § 85). The old Plur. now became, as in nouns (§ 85), a Dual, and the system of numbers and persons was complete. Thus,

1 Pers.

Sing. φάμ

Plur. φάμιν

Dual φάμιν

2 Pers.

φάις

φάτις

φάτιν

3 Pers.

φάτ

φάντ

φάτιν

§ 173. The distinction of *tense*, like those of *number*, *case*, and *person* (§§ 83, 143), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing *ε-* (in Sanscrit, *ā-*), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of *ε-*, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted *ε* (§ 172) was lengthened to *η*, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred *ο* (§ 28). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus,

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. φάμ	φάς	φάτ	ἴφам	ἴφας	ἴφας
P. φάμιν	φάτι	φάντ	ἴφамιν	ἴφαςι	ἴφαντ
D. φάμιν	φάτον	φάτον	ἴφамιν	ἴφατον	ἴφάτην

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while *the striker* simply says with vivacity *τύπτομ*, *I strike*, *the one struck* rubs his head and cries *τύπτομαι*, *tüptom-ah-ee*, *I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, *αι*; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter *ο*, except in the 1st Pers., where a species of *reduplication* seems to have taken place (*-μην*, passing of course into *-μιν*, § 63). Thus *-μ* became *-μαι* and *-μην*; *-ς*, *-σαι* and *-σο*; *-τ*, *-ται* and *-το*; *-ντ*, *-νται* and *-ντο*. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was *σθ* (which might be considered as arising from the *τ* by the addition of *θ*, since *τθ* must pass into *σθ*, § 52). The 1st Pers., in imitation of the others, inserted *θ* (or, if a long syllable was wanted by the poets, *σθ*), after which either *ο* was inserted, to aid in the utterance, or, what became the common form, the final *ν* passed into its corresponding vowel *α* (§ 50). Thus *-τι*, *-τον*, *-την* became *-σθι*, *-σθον*, *-σθην*; and *-μιν* became *-μειον* (*-μισθον*), or commonly *-μεια* (*-μισθα*). In respect to the form *-μειον*, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.			OBJECTIVE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S. φάμ	φάς	φάτ	φάμαι	φάσαι	φάται
P. φάμιν	φάτι	φάντ	φάμεια	φάσθι	φάντο
D. φάμιν	φάτον	φάτον	φάμεια	φάσθον	φάσθι

	SUBJECTIVE.			OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Sec. S.	ἴφα-μ	ἴφα-ς	ἴφα-τ	ἴφά-μην	ἴφα-σο	ἴφα-το
P.	ἴφα-μιν	ἴφα-σι	ἴφα-ντ	ἴφά-μινθα	ἴφα-σθι	ἴφα-ντο
D.	ἴφα-μιν	ἴφα-τοιν	ἴφά-την	ἴφά-μινθα	ἴφα-σθον	ἴφά-σθην

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -ο- before a liquid, but otherwise -ι- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -ι- as a euphonic substitute for the -ο- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γράφ-, to write (§ 36).

	SUBJECTIVE.			OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-ις	-ιτ	γράφ-ομαι	-ισαι	-ιται
P.	γράφ-ομιν	-ισι	-οντ	γράφ-ομινθα	-ισθι	-ονται
D.	γράφ-ομιν	-ιτοιν	-ιτοιν	γράφ-ομινθα	-ισθον	-ισθον
Sec. S.	ἰγράφ-ομ	-ις	-ιτ	ἰγράφ-όμεν	-ισο	-ισο
P.	ἰγράφ-ομιν	-ισι	-οντ	ἰγράφ-όμενθα	-ισθι	-οντο
D.	ἰγράφ-ομιν	-ιτοιν	-ιτην	ἰγράφ-όμενθα	-ισθον	-ισθην

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been υ (§§ 84, 87), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots *with the insertion of ι* to assist the utterance. Thus the Inf. of φα- was φάν; and of γράφ-, γράφιν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάναι, γράφιναι. Voice appears to have been distinguished by the insertion, in these forms, of σθ (before which the υ fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάναι, γράφιναι. Mid. and Pass. (or Obj.) Form, (φάν-σθ-αι) φάσθαι, (γράφιν-σθ-αι) γράφισθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -ν, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάν φαντ-, or, with the affix of declension (§ 5), φάντ-ς, γράφιν γράφοντ-ς (the kindred σ was here preferred as a connecting vowel to ι, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either μ or ν , according to euphonic preference; as, *βορέαν*, but Lat. *boream*); thus, *φάν φάμεν-ος, γράφιν γραφόμεν-ος*. We have now the single non-personal mode developed into a system of Infinitives and Participles; thus,

SUBJECTIVE.

Inf. φάναι, γράφιναι
Part. φάντες, γράφοντες

OBJECTIVE.

φάσθαι, γράφεσθαι
φάμενος, γραφόμενος

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in *ι* (§ 3), and thus formed what is termed the *Optative* mode, which, as denoting past time, takes the secondary affixes; thus, *ἴφαμ φαίμ, ἰφάμεν φαίμεν, ἴγραφομ γράφομ, ἰγραφόμεν γραφόμεν*. The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels *-ο-* and *-ι-* had become established as the prevailing analogy of the language; and to have consisted simply in prolonging these vowels to *-ω-* and *-η-*, attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive* mode (yet see § 169. γ), as denoting present time, takes the primary affixes. Thus, *γράφωμ γράφωμ, γράφομαι γράφωμαι, φάμ φάωμ, φάμαι φάωμαι*. The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers.; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic; hence, we find in the objective inflection *-σο* rather than *-σαι*, and in the subjective, a tendency to drop the affix of the 2d Pers. sing. 'The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding *ω*; thus, *-τω*. In the objective inflection, *-τω*, of course, becomes *-σθω* (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign *ν* (§ 172); thus, *-των, -σθων*. The new Plur. was still further strengthened by prefixing *ν* (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending *σαν* (§ 181. γ) instead of *ν*; thus, *-ντων* or *-τῶσαν*, (*-νσθων*) *-σθων* or *-σθῶσαν*. In the 2d Pers., it is convenient to regard *-θ* as the proper flexible ending (§ 172). The system of personal modes is now complete; thus,

SUBJECTIVE INFLECTION.

INDICATIVE.

	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-ἰς	-ἴτ
P.	γράφ-ομιν	-ἴτι	-όντ
D.	γράφ-ομιν	-ἴτων	-ἴτων
Sec. S.	ἴγραφο-ομ	-ἰς	-ἴτ
P.	ἴγραφο-ομιν	-ἴτι	-όντ
D.	ἴγραφο-ομιν	-ἴτων	-ἴτην

CONJUNCTIVE.

	1 P.	2 P.	3 P.
	γράφ-ομ	-ἡς	-ἡτ
	γράφ-ομιν	-ἡτι	-ώντ
	γράφ-ομιν	-ἡτων	-ἡτων
	γράφ-οιμ	-οις	-οιτ
	γράφ-οιμιν	-οιτι	-οιντ
	γράφ-οιμιν	-οιτων	-οίτην

IMPERATIVE.

	2 P.	3 P.		2 P.	3 P.
S.	φά-θ	φά-τω		γράφ-εθ	-ίτω
P.	φά-τε	φά-ντων, φά-τωσαν		γράφ-ετε	-όντων, -ίτωσαν
D.	φά-τον	φά-των		γράφ-ετον	-ίτων

OBJECTIVE INFLECTION.

INDICATIVE.

	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομαι	-ισαι	-ιται
P.	γραφ-όμεθα	-ισθι	-ονται
D.	γραφ-όμεθα	-ισθον	-ισθον
Sec S.	ἰγραφ-όμην	-ισο	-ιτο
P.	ἰγραφ-όμεθα	-ισθι	-οντο
D.	ἰγραφ-όμεθα	-ισθον	-ίσθην

CONJUNCTIVE.

	1 P.	2 P.	3 P.
	γράφ-ωμαι	-ηται	-ηται
	γραφ-άμεθα	-ησθι	-ωνται
	γραφ-άμεθα	-ησθον	-ησθον
	γραφ-οίμην	-οισο	-οιτο
	γραφ-οίμεθα	-οισθι	-οιντο
	γραφ-οίμεθα	-οισθον	-οίσθην

IMPERATIVE.

	2 P.	3 P.		2 P.	3 P.
S.	φά-σο	φά-σθω		γράφ-ισο	-ίσθω
P.	φά-σθι	φά-σθων, φά-σθωσαν		γράφ-ισθι	-ίσθων, -ίσθωσαν
D.	φά-σθον	φά-σθων		γράφ-ισθον	-ίσθων

§ 178. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded farther. In other verbs, more specific tenses were developed from these, as follows.

1. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*) by new forms, in which the greater energy of the Fut. and Aor. was expressed by a *σ* added to the root (cf. § 84); and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were not needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it preferred *-α-* as a connecting vowel, and simply appended the later affix *-αι* in the Inf. act. (§ 176); thus,

SUBJECTIVE INFLECTION.

INDICATIVE.

S.	ἰγραφ-αμ	-σαι	-σαιτ
P.	ἰγράφ-αμιν	-σαιτε	-σαντ
D.	ἰγράφ-αμιν	-σαιτον	-σαίτην

SUBJUNCTIVE.

γράφ-ω	-σης	-σητ
γράφ-ωμιν	-σητε	-σωντ
γράφ-ωμιν	-σητον	-σητον

OPTATIVE.

S.	γράφ-αιμ	-σαις	-σαιτ
P.	γράφ-αιμιν	-σαιτε	-σαιντ
D.	γράφ-αιμιν	-σαιτον	-σαίτην

IMPERATIVE.

γράφ-αθ	-άτω
γράφ-ατε	-άντων, -άτωσαν
γράφ-ατον	-άτων

INFINITIVE, γράφ-σαι

PARTICIPLE, γράφ-σαντ-ς

OBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S.	γράφ-σάμεν	-σασο -σατο	γράφ-σαιμι	-σησαι -σηται	
P.	γράφ-σάμεθα	-σασθε -σαντο	γράφ-σάμεθα	-σησθε -σωνται	
D.	γράφ-σάμεθα	-σασθον -σάσθην	γράφ-σάμεθα	-σησθον -σησθον	
OPTATIVE.			IMPERATIVE.		
S.	γράφ-σαίμην	-σαισο -σαιτο	γράφ-σασο	-σάσθω	
P.	γράφ-σαίμεθα	-σαισθε -σαιντο	γράφ-σασθε	-σάσθων, -σάσθωσαν	
D.	γράφ-σαίμεθα	-σαισθον -σάισθην	γράφ-σασθον	-σάσθων	
INFINITIVE, γράφ-σασθαι			PARTICIPLE, γράφ-σάμεν-ος		

2. In many verbs, by a change of root, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing*; and in some of these verbs, the old Secondary Tense remained as an Aorist (called, for distinction's sake, the *Second Aorist*, § 199. α); and in a few, the old Primary, as a Future (§ 200. b).

§ 179. The *complete tenses* were, probably, still later in their formation. These tenses, in their precise import, represent *the state consequent upon the completion of an action* (τὴν ἱστομένην γίγγραφα, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (§ 190). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings; the past complete tense (the Pluperfect), the augment and the secondary endings; and the future complete tense (the Future Perfect, or Third Future), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel; and, of course, with many euphonic changes. See the inflection of (γίγγραφ-μαι) γίγγραμμαι (§ 36), πίπραγ-μαι (§ 38), (πίπτειθ-μαι) πίπτισμαι (§ 39), &c. The *subjective* endings appear to have been at first appended in the same way; thus, Perf. Ind. γίγγραφ-μ, Inf. γιγγράφ-ναι, Part. γιγγράφ-ντις. But all these forms were forbidden by euphony. Hence in the Ind. -μ became -α (which, since μ final passes into ν, may be considered the corresponding vowel of μ as well as of ν, § 50); thus, γίγγραφμ γίγγραφα. and after this change the inflection proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary. The α in this way became simply a connecting vowel; thus, γίγγραφα (or, if the analogy of the Aor. be followed here also, γίγγραφα-α-μ), γίγγραφα-α-ς, -α-τ, -α-μιν, -α-τε, -α-ντ, -α-τον. In the Part., ν also became α, which by precession passed into ο (§ 28). Indeed, in Dec. III. no masculine or feminine has a root ending in -ατ- (§ 76. d. 3). Thus, γιγγραφ-ότις. The ν in the Inf., instead of a similar change (as it was followed by α), took -ε- before it; thus, γιγγραφ-έιναι. In the Plup. act., there was a kind of double augment, prefixing ε, both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. -εα-; thus, ε-γιγγράφ-εα-μ. This εα remained in the Ionic, but in the old Attic was contracted into η, which afterwards passed by precession into ιι.

§ 180. The *middle* and *passive* voices were at first undistinguished. The form simply showed that the subject was affected by the action, but did not determine whether the action were his own or that of another. In the

definite and *complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *εἶμι*, *to be*, as an *auxiliary* and compounding its past and future tenses with the root of the verb (the augment being prefixed in the Aor., as in other past tenses, and the *ε* being lengthened in some of the forms from the influence of analogy or for euphony), thus, Aor. *ἔ-γράφ-ην*, Fut. *γράψ-ήσομαι*. The old Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (§ 166. 1). The Aor. and Fut. *pass.* were afterwards strengthened by the insertion of *θ*, which came, perhaps, from employing in the composition the passive verbal in *-τος*, instead of the simple root of the verb; thus, *πρακ-τός ἦν ἐπράχθην*. From the prevalence of the *θ*, the tenses formed with it were denominated *first*, and those formed without it, *second* tenses (§ 199. II.).

§ 181. The system of Greek conjugation was now complete, having *three persons, three numbers, three voices, six modes*, if the Subj. and Opt. are separated, and no fewer than *eleven tenses*, if the *first* and *second* are counted separately. Some remarks remain to be added, chiefly upon *euphonic changes*.

I. By a law which became so established in the language as to allow no exception (§ 63), final *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped, changed, prolonged, or both changed and prolonged*; as follows.

1. Final *μ*, after *-α-* connective, was dropped; after *-ο-* or *-ω-* connective,* was changed to *-α* and then contracted with the preceding vowel; after *-οι-* and *-αι-* connective, and in the primary nude form (§ 173), was prolonged to *-μι*; and, in all other cases, became *-ν*. Thus, *ἔγραψαμ*, *γίγραφαμ*, *ἰγιγράψαμ* became *ἔγραψα*, *γίγραφα*, *ἰγιγράψα*. *γράφουμ* and *γράφωμ* became (*γράφουα*, *γράφωα*) *γράφω*, and *γράφουμ* and *γράφωμ* became *γράφω*. *γράφουμ*, *γράφωμ*, *γράφουμ*, *φάμ* became *γράφουμι*, *γράφουμι*, *γράφουμι*, *φάμι*. *ἔγραφομ*, *ἰγιγράφομ*, *ἔφαμ* became *ἔγραφον*, *ἰγιγράφευν*, *ἔφην*.

2. Final *τ*, in the secondary forms throughout, and in the Perf. sing., was dropped; but, in other cases, was changed into *-ς*, which after *-ι-* or *-η-* connective passed into *-ι* and was then contracted, but otherwise was prolonged to *-σι*. When, by the dropping of *-τ*, *-α-* connective became final, it passed into *-ι* (§ 28). Thus, *ἔφατ ἔφα*, *ἔγραφειτ ἔγραφε*, *ἔγραφοντ ἔγραφον*, *ἔγραψατ ἔγραψε*, *ἔγραψαντ ἔγραψαν*, *γράφουτ γράφοι*, *γράφαιτ γράψαι*, *γίγραφατ γίγραφε*. *γράφ-ι-τ* (*γράφεις*, *γράφεις*) *γράφει*, *γράφ-ι-τ* *γράφει*, *γράφ-η-τ* *γράφει* (written with the *ι* subsc. in imitation of the Ind.), *γράφ-η-τ* *γράφει*. *φάτ* *φάσι*, *φάντ* (*φάνσι*, § 58) *φᾶσι*, *γράφοντ* (*γράφονσι*) *γράφουσι*, *γράφοντ* *γράφουσι*, *γίγραφαντ* (*γίγράφανσι*) *γίγράφανσι*, *γράφοντ* (*γράφονσι*) *γράφουσι*.

NOTES. *α*. In the prolonged forms of the endings *-τ* and *-ντ*, the Doric retained the *τ* (§ 70. 2); as, *φατί* Theoc. 1. 51, *τίθητι* 3. 48, *φαντί* 2. 45, *φιλιόντι* 16. 101, *αἰδήκοντι* 1. 43, *λίγοντι* Pind. O. 2. 51, *ἰπιτρέφοντι* 6. 36.

β. Epic forms of the Subjunctive, with *-μ* and *-τ* prolonged to *-μι* and *-σι*, are not unfrequent; as, *ἰδίλωμι* A. 549, *τύχωμι* E. 279, *ἴκωμι* I. 414, *ἴδωμι* X. 450, *ἰδίλῃσιν* (§ 66) A. 408, *παύσῃσι* δ. 191, *θίῃσιν* Σ. 601; so Dor. *ἰδίλῃσι* (N. *α*) Theoc. 16. 28. A similar form of the Opt., though not free from doubt, occurs in *παρὰφθαίῃσι* K. 346.

γ. A new form of the 3 Pers. pl. secondary was formed by changing *-τ* of the Sing. into *-σαν* (i. e. by affixing *ν* instead of prefixing it, with a change of *τ* into *σ*, as above, and the necessary insertion of a union-vowel, which

* In primary forms (§ 200),

here, as after σ in the Aor., was $-a-$, § 185). This form, in the Attic, is not used in those tenses which have as a connecting vowel $-o-$ or $-a-$, and scarcely in those which have $-ai-$ or $-ai-$; but in most other tenses is either the common form, or may be freely used; thus, for ἴφαντ, ἰγιγράφειντ, ἰπρᾶχθιντ, ἰφᾶσαν, ἰγιγράφισαν, ἰπρᾶχθησαν (§ 183).

3. Final θ was dropped after $-i-$ connective; after a short vowel in the root, it became in the 2 Aor. $-s$, and in the Pres. (except φημί and εἰμί) $-i$, which was then contracted with the preceding vowel (ai becoming η); in other cases (except the irregular substitution of $-on$ for $-a\theta$ in the Aor.) it was prolonged to $-thi$. Thus, γράφειθ γράφει, δίδειθ δίδει, δίδειθ (δίδει) δίδου, φάθ φάθι, γράφειθ γράφειθι.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in $-σθ$ (compare the Eng. and German $-st$), which, according to § 63, must either drop θ and thus become the same with the common form, or assume a vowel. In the latter case, it assumed a , becoming $-σθα$ (compare the affix $-sti$ of the Lat. Perf.). This remained the common form in ἴφισθα (§ 53), ἦσθα (§ 55), ἦισθα (§ 56), εἶσθα, ἦδεισθα, and ἦδισθα (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); as, τίθησθα ι. 404, δίδωσθα T. 270, ἐβίλησθα A. 554, βουλευήσθα I. 99, εἴπησθα T. 250, βάλοισθα O. 571, κλαίεισθα Ω. 619, ἔχεισθα, φίλεισθα Sapph. 89, ἐβίλησθα Theoc. 29. 4, χρεῖσθα Ar. Ach. 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing., $-σαι$ and $-σο$, commonly dropped σ in those tenses in which a vowel uniformly preceded (cf. §§ 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, γράφισσαι γράφισαι γράφῃ or γράφει (§ 37. 4), γράψισσαι γράψῃ or $-ει$, γράφισσαι γράφῃ, ἰγράφισο ἰγράφει ἰγράφου, γράφισσο γράφου, ἰγράφασο ἰγράφω, γράψασο γράψω γράψαι (the contraction is here irregular), γράφισσο γράφω, γράψισσο γράψω.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the $-i-$ often inserted in the Opt. (§ 184); in verbs in $-μι$ before the subjective endings, especially in the Ind. sing. (§ 224); in the euphonic affixes $-is$ and $-in$ of the Pres. and Fut. act. (§§ 203. α , 206. β); &c. This tendency does not appear before endings beginning with ν , since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the subjective far more than the objective, and in the Sing. more than the Plur. or Dual. We give here examples of the two last only of the cases that have been mentioned above: φᾶμι φημί (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), φᾶς φᾶς, φᾶσι φησί, but Pl. φᾶμεν · ἴφᾶν ἴφην, ἴφας ἴφης, ἴφα ἴφην, but Pl. ἴφᾶμεν (§ 53); 2 Pers. γράφεις γράφεις (so some form γράφα and γράφει by lengthening the connecting vowel and dropping the flexible ending), γράψεις γράψεις · γράφην (the old form of the Inf., § 176) γράφην (this became the common form of the Pres. and Fut. inf. act.), γράψην γράψην.

NOTE. The old short forms of the 2d Pers. and Inf. in $-is$ and $-in$ remain in some varieties of the Doric; as, συρίσδεις Theoc. 1. 3, ἀμέιλγεις 4. 3, συρίσδιν 1. 14, βόσκειν 4. 2, γαρεύειν Pind. O. 1. 5, τράφειν Ar. Ach. 788.

§ 184. V. The Opt. subjunctive was often rendered still more expressive, by adding to its connective *ι*, which was lengthened to *η* except before *ντ* (§ 183). This addition was most common before the endings which have no vowel, *-μ*, *-ς*, *-τ*, *-ντ*. In the 3d Pers. pl. this addition was always made; but, except here, it was never made to *-αι*-connective, and rarely to *-οι*-connective except in contract forms. Thus, (γράφ-οι-ντ) γράφουσιν, (γράφ-αι-ντ) γράφουσιν, (φα-ῖ-μ) φαίνω, (φα-ῖ-ς) φαῖς, (φα-ῖ-τ) φαῖν, φαῖμιν φαίμεν, φαῖτε φαίητε, (φα-ῖ-ντ) φαῖν and φαίησαν, ἀγγελοῖν (§ 41), τιμῶν (§ 45), φιλοῖν (§ 46).

NOTES. α. In the Aor. opt. act., a special prolonged form arose, in which the connective was that of the Ind. with *ει* prefixed. This form occurs only in the 2d and 3d Persons sing. and the 3d Pers. pl.; but in these persons was far more common than the other form. Thus, γράφ-ει-α-ς, (γράφ-ει-α-τ, § 181. 2) γράφει, γράφειαν. This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was especially employed by the Attics; yet was not confined to them, nor employed by them to the exclusion of the other forms; thus, τίσειαν A. 42, μείνεις Γ. 52, ψάύσεις Pind. P. 9. 213, ἀγγεῖλαιν Theoc. 12. 19, διαβήξαις Hdt. iii. 12; ἀλγύναις Soph. Œd. T. 446, δικάσαις Ar. Vesp. 726, φήσαις Pl. Gorg. 477 b, ἀρπαλίσαι Æsch. Eum. 983, φθάσαις Th. iii. 49.

β. In analyzing Opt. forms of the 3d Pers. pl., it is often convenient to join the inserted *ι* with the flexible ending, although in strict propriety it is an extension of the connecting vowel. See § 31.

§ 185. VI. One important analogy we ought not to pass unnoticed. The oldest inflection both of verbs and of nouns, that of the nude Pres. and Impf., and of Dec. III., had no connecting vowels. The next inflection in order of time, that of the euphonic Pres. and Impf., of the Fut., and of Dec. II., took the connecting vowels *-ο-* and *-ι-*; while the latest inflection, that of the Aor., of the Perf. Act., and of Dec. I., took the connecting vowel *-α-* (cf. § 176). But the analogy does not stop here. As some nouns fluctuated between the different declensions (§§ 124, 125), so some forms of verbs fluctuated between the different methods of inflection. Thus we find,

α.) Verbs in both *-μι* and *-ω*, particularly the large class in *-ομι* and *-οω*, as, δείκνυμι and δεικνύω, to show.

β.) That verbs in *-μι* whose roots end in *ι*, *ο*, or *υ*, have, in the Impf. act. sing., a second and more common form in *-ον*; as, ἰτίθην and (ἰτίθι-ον) ἰτίζου (§ 50), ἰδίδων and ἰδίδουν (§ 51), ἰδείκνυν and ἰδείκνυνον (§ 52).

γ.) That verbs in *-ω* have the 2 Aor. nude, if the root ends in a vowel, except *ι*; as, (§ 57) ἔβην (r. βα-), ἔγνων (r. γνω-), ἔδυν (r. δυ-); but ἔπιον (r. τι-), 2 Aor. of πίνω, to drink.

δ.) Poetic (chiefly Epic) 2 Aorists middle which want the connecting vowel even after a consonant; as, ἄλτο A. 532; ἄρμινον (Part.) Σ. 600; γίντο (= ἔλτο) Θ. 43; γίντο (= ἔγιντο) Hes. Th. 199, ἔγιντο Theoc. 1. 88; ἰδίγμην ι. 513, δίκτο O. 88 (so even Pres. 3 Pers. pl., δίσχεται M. 147, for δίσχται, § 60), Imp. δέξο T. 10, δέχθι Ap. Rh. 4. 1554, Inf. δέχθαι A. 23, Part. δέγμινος B. 794; ἰλίλικτο A. 39; ἔκτο Hes. Th. 481; ἰλίγμην ι. 335, λίκτο δ. 451, λίξο Ω. 650; μιάνην (3 Pers. du. for ἰμιάνην, § 60)*; ἔμικτο α. 433, μίκτο A. 354; ὄρτο E. 590, Æsch. Ag. 987, ὄρσο Δ. 204, ὄρθαι Θ. 474, ὄρμινος, A. 572. Soph. Œd. T. 177; παλτο O. 545; πέχθαι (for πέχσθαι, §§ 55, 60) τ. 708.

* Δ. 146.

NOTE. These Aorists, being nude, agree in their formation with the Perf. and Plup. (§ 179), except that they want the reduplication.

1.) Poetic (chiefly Epic) Aorists which have the tense-sign *-σ-* with the connectives *-σ-* and *-ι-*, and thus unite the forms of the 1st and 2d Aorists; as, *ἄσιντο* Hom. Il. 16. 1; *ἰθήσιντο* v. 75, *βήσιντο* E. 109, 221; *δύσιντο* H. 465, *δύσιντο* Il. 129; *ἔσιντο* E. 773; *λίξιντο* I. 617; *ῥέσιντο* I. 250, contr. *ῥέσιντο* § 45. 3) Δ. 264. *οἴσιντο* χ. 481, Call. Cer. 136, Ar. Ran. 482, *οἰσίντω* T. 173, *οἴσιντο* v. 154. The use of this form in the 2 Pers. Imp. will be specially noticed. Perhaps the common 2 Aor. *ἔπισσον*, *fell*, and the rare, if not doubtful, *ἔχισσον*, belong here.

2.) Aorists without the tense-sign *-σ-*, but with the connecting vowel *-α-*. See § 201. 2. Compare the omission of *-σ-* both here and § 200. 2 with §§ 117, 182. III.

3.) Reduplicated tenses, having the connectives *-σ-* and *-ι-*, and thus uniting the forms of the Perf. or Plup., and of the 2 Aor. See § 194. 3.

NOTE. These tenses of mixed formation are usually classed as 1st or 2d Aorist according to the connective; a classification which is rather convenient than philosophical.

§ 186. VII. The formation of the complete tenses requires further remark. The affixes of the Perf. and Plup. seem to have been originally nude throughout, and they continued such in the objective inflection, inasmuch as here each flexible ending has a vowel of its own. That this was the reason appears from the fact, that in the subjective inflection also we find remains of the nude formation, but only in cases where the flexible ending has a vowel of its own. These remains abound most in the old Epic, but are also found in the Attic (§§ 237, 238). The inflection with the connecting vowel, however, became the established analogy of the language; so much so, that even *pure* verbs, no less than *impure*, adopted it (cf. § 100. 2). Here arose the need of another euphonic device. The attachment of the open affixes to pure roots produced hiatus, and to prevent this, *κ* was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to *impure*, as well as to *pure* roots. Other euphonic changes were now required, for which see §§ 61, 64. 3. The history of the Perf. and Plup. active, therefore, is a history of euphonic devices, to meet the successive demands of *pure* and *impure* roots. The latter first demanded a connecting vowel: then the former, the insertion of *-κ-*; and then the latter, that this *-κ-* after a labial or palatal mute should be softened to an aspiration uniting with the mute. We have thus four successive formations: 1. the *primitive nude formation*; 2. the *formation in -α, -σι*; 3. the *formation in -κα, -κσι* after a vowel; 4. the *formation in -κα, -κσι* after a consonant (after a labial or palatal mute, softened to *-α, -σι*, § 61). The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted *κ* are distinguished as the *First* Perf. and Plup.; and those without it, although older, as the *Second* (§ 199. II.).

CHAPTER VIII.

PREFIXES OF CONJUGATION.

§ 187. The Greek verb has two prefixes
I. The AUGMENT, and II. the REDUPLICATION.

I. AUGMENT.

The *Augment* (augmentum, *increase*) prefixes ε- in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἔβούλευσα.
γνωρίζω, to recognize,	ἔγνώριζον,	ἔγνώρισα.
βίπτω, to throw,	ἔβριπτον,	ἔβριψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

§ 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.

1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels; as,

ἄδικίω, to injure,	(ιαδίκιον) ἡδίκουν,	(ιαδίκησα) ἡδίκησα.
ἄθλίω, to contend,	ἡθλούν,	ἡθλησα.
ἐλπίζω, to hope,	ἡλπιζον,	ἡλπισα.
ἐκτενύω, to supplicate,	ἡκέντευον,	ἡκέντευσα.
ἐρεθίω, to erect,	ἡρεθον,	ἡρεθωσα.
ὕβριζω, to insult,	ἡύβριζον,	ἡύβρισα.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a *consonant*, as,

αἰτέω, to ask,	ἡτούν (§ 25. 3),	ἡτησα.
αὐξάνω, to increase,	ἡύξανον,	ἡύξησα.
οἰκτιρίζω, to pity,	ἡκτιρίζον,	ἡκτισα.
So also, οἶμαι, to think,	ἡόμην,	ἡήθην.

3. In other cases, the ϵ - is absorbed by the initial vowel or diphthong, without producing any change; as,

ἡγίωμαι, to lead,	ἡγούμην,	ἡγησάμην.
ᾠφιλίω, to profit,	ᾠφίλουν,	ᾠφίλησα.
ἔγω, to yield,	ἔπον,	ἔξα.
οἰωνίζομαι, to augur,	οἰωνίζομην,	οἰωνισάμην.
οὐτάζω, to wound,	οὐτάζον,	οὐτάσσα.

NOTE. In verbs beginning with $\iota\upsilon$, and in $\iota\kappa\acute{\alpha}\zeta\omega$, to conjecture, and $\alpha\ddot{\iota}\omega$, to dry, usage is variable; as,

ἱχόμαι, to pray,	ἱχόμην, ἡχόμην,	ἱχάμην, ἡχάμην.
ἱκάζω,	ἱκάζον, ἡκάζον (Att.),	ἱκασα, ἡκασα.

See, also, the Plup. ἦειν (§ 58), and ἦιν (§ 56).

§ 189. REMARKS. 1. The verbs βούλομαι, to will, δύραμαι, to be able, and μέλλω, to purpose, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. ἐβουλόμην and ἡβουλόμην, Aor. P. ἐβουλήθην and ἰβουλήθην.

2. In a few verbs beginning with a vowel, the ϵ - constitutes a distinct syllable, with, sometimes, a double augment; as,

ἄγνυμι, to break,		ἱάξα.
ἀνοίγω, to open,	ἀνίωγον (§ 188. 2),	ἀνίωξα.
ᾠθίω, to push,	ἰώθουν,	ἱωσα.

Add ἀλίσκομαι, to be captured, ἀνδάνω (Ion. and Poet.), to please, ὀράω, to see, οὐρέω, ὠνίομαι, to buy, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. δ); as, ἱFαξαν ἱαξαν γ. 298, iv. 2. 20; ἱFάνδανι ἱάνδανι Hdt. ix. 5, ἱήνδανι γ. 143, ἱFαδι ἱαδι Hdt. i. 151, ἱFFαδιν ἱαδιν (cf. §§ 71, 117. 2) Ζ. 340.

3. In a few verbs beginning with ϵ , the usual contraction of $\epsilon\epsilon$ into $\epsilon\iota$ (§ 36) takes place; as,

ἱάω, to permit,	ἱών,	ἱᾶσα.
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Add ἰδίζω, to accustom, ἱλίσσω, to roll, ἱλκω, to draw, ἱπω, to be occupied with, ἱργάζομαι, to work, ἱρπω, to creep, ἱστιάω, to entertain, ἱχω, to have; the Aorists ἱλόν, took, ἱῶσα (Ion. and poet.), set, ἱμιν and ἱμην (§ 54); and the Plup. ἱστήκειν (§ 48), stood.

4. An initial α , followed by a vowel, remains in the augmented tenses of a very few verbs, chiefly poetic; as, ἀῖω, to hear, ἄϊον (yet ἱπήϊος Hdt. 9. 93). See, also, ἀναλίσκω (§ 280). An initial $\sigma\iota$ sometimes remains even when followed by a consonant; as, οἰστρέω, to sting, οἰστροῖσα Eur. Bac. 32 (cf. οἶδα, § 191. 3). So ἱλληνίσθην (that the word Ἑλλην may not be disguised), Th. ii. 68, and in poetry ἱζόμην, καθιζόμην, Æsch. Eum. 3, Prom. 229. In these words ι is long by position.

5. An initial ι followed by ϵ unites with this vowel, instead of uniting with the augment; thus, ἱορτάζω, to celebrate a feast, (ἱορτάζον) ἱώρταζον. So, in the Plup., ἱέκειν, and the poet. ἱώλπειν, ἱώργειν, from Perf. ἱοικα, ἱολπα, ἱοργα.

II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, *to re double*) doubles the initial letter of the COMPLETE TENSES, in *all the modes* (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except γν, and, commonly, βλ and γλ), the initial consonant is repeated, with the insertion of ε; but, other wise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment is prefixed* to the reduplication, except when this has the same form with the augment. Thus

Theme.	Perf.	Plup.
βουλεύω, to counsel,	βεβούλευκα,	ἔβειβούλευκιν.
γράφω, to write,	γίγγραφα,	ἔγγεγράφειν.
φιλέω, to love,	σεφίληκα (§ 62),	ἔσεφίληκιν.
χρᾶμαι, to use,	κίχημαι,	ἔκικημήν.
θνήσκω, to die,	τίθηκα,	ἔτιθνήκειν.
μαψφάω, to prate,	ἔρραψάθηκα (§ 62. α),	ἔρραψάθηκιν.
γνωρίζω, to recognize (§ 187),	ἰγνώρικα,	ἔγνώρικειν.
βλαστάνω, to bud,	ἔβλαστήκα,	ἔβλαστήκειν.
βλάπτω, to hurt,	βίβλαφα,	ἔβιβλάφειν.
γλύφω, to sculpture,	ἔγλυμμαι, γίγλυμμαι,	ἔγλύμμεν.
ζηλώω, to emulate,	ἔζήλωκα,	ἔζηλώκειν.
ψεύδομαι, to lie,	ἔψυσμαι,	ἔψεύσμεν.
στεφανώνω, to crown,	ἔστιφάνωκα,	ἔστιφανώκειν.
ἀδικίω (§ 188. 1), (ἀαδίκηκα) ἠδίκηκα,		ἔηδίκηκειν.
αὐξάνω, to increase (§ 188. 2),	ἠῦξμαι,	ἔἠξήμεν.
ἡγίωμαι, to lead § 188. 3),	ἠγήμαι,	ἔἡγήμην.
ὄραω, to see (§ 189. 2),	ἰώρακα,	ἔωράκειν.
ώνιομαι, to buy (§ 189. 2),	ἰώνημαι,	ἔωνήμεν.
ἐργάζομαι, to work (§ 189. 3),	ἔεργασμαι,	ἔεργάσμεν.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, εῖ- commonly takes the place of the regular reduplication, for the sake of euphony :

λαγχάνω, to obtain by lot,	ἐλληκα and λίλογχα, ἔλληγμαι.
λαμβάνω, to take,	ἐλληφα, ἔλλημμαι and ἔλλημμαι.
λέγω, to collect,	ἐλλοχα, ἔλλιγμαι and λίλιγμαι.
μέιρομαι, to share,	ἔμμερμαι. ἔμμερμεν.
εἶμι-, to say,	ἔρηκα, ἔρημαι (§ 53).

2. Some verbs beginning with α, ε, or ο, followed by a single consonant, prefix to the usual reduplication the two first letters of the root; thus,

ἀλείφω, to anoint,	ἀλήλιφα,	ἔἀλήλιμμαι.
ἰλαύνω, to drive,	ἰλήλακα,	ἔἰλήλαμαι.
ὀρύσσω, to dig,	ὀρώρυχα,	ἔὀώρυγμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7),

the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb ἀκούω, *to hear*; thus, ἀλήλιφα, ἀληλίφειν · but, from ἀκούω, ἀκή-
κασα, ἠκηκούειν. This reduplication prefers a short vowel in the penult; as, ἀλήλιφα, though ἤλιφα (§ 269); ἰλήλυθα (§ 301).

3. The verb μιμνήσκω, *to remember*, has, in the Perf., μέμνημαι · κτάομαι, *to acquire*, has commonly κέκτημαι (i. 7. 3), but also ἔκτημαι (properly Ion., as Hdt. ii. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, πίπτακα, πίπταμαι. For ἴσικα, *to seem*, and the poet. ἴσιστα, ἴσιστα, cf. § 189. 2. For οἶδο (§ 58), cf. § 189. 4. The poet. ἄνωγα, *to command*, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. ἰγνώρισα (§ 187), ι- is prefixed to denote past time, but in the Perf. ἰγνώρισα (§ 190), it is a euphonic substitute for the full redupl. γι-ι-. In like manner, analogy would lead us to regard the Aor. ἠδίκησα (§ 188. 1) as contracted from ἰαδίκησα, but the Perf. ἠδίκηκα (§ 190), as contracted from ἀαδίκηκα, the initial vowel being doubled to denote completeness of action. In the Perfects ἔμαρμαι (R. 1), and ἔσσηκα (§ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, ἰώρᾱκα, ἰώνημαι (§ 190).

III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

προσγράφω, *to ascribe*,
ἰξελαύνω, *to drive out*,

προσέγραφον,
ἰξήλαυνον,

προσγέγραφα.
ἰξήληλακα.

REMARKS. 1. Prepositions ending in a vowel, except περί and πρό, suffer elision (§ 41) before the prefix ι-. The final vowel of πρό often unites with the ι- by crasis (§ 38). Thus, ἀποβάλλω, *to throw away*, ἀπέβαλλον · περιβάλλω, *to throw around*, περιέβαλλον · προβάλλω, *to throw before*, προέβαλλον and προῖεβαλλον.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix ι-; as, ἐμβάλλω, *to throw in* (§ 54), ἐνίεβαλλον · ἐκβάλλω, *to throw out* (§ 68), ἐξέεβαλλον.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as, ἰπίσταμαι, *to understand*, ἠπιστάμην · ἐνοχλῶ, *to trouble*, ἐνώχλου, ἐνώχληκα · καθιῦδω, *to sleep*, ἐκάθευδον, καθιῦδον, and καθιῦδον (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, διατάω, *to regulate* (from διαίτα, *mode of life*), διήτησα and ἰδήτησα, δεδήτηκα, ἐδεδητήμην · ἐκκλησιάζω, *to hold an assembly* (ἐκκλη-
·ια), ἐξεκκλησιάζον and ἐκκλησιάζον, ἐξεκκλησίασα · παροινῶ, *to act the drunkard* (πάρυνος), ἱπαρώνησα v. 8. 4; ἐγγυᾶω, *to pledge*, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles δυσ-, *ill*, and εὖ, *well*, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes *after*

these particles; as, *δυσαρεστίω*, to be displeased, *δυσηρέστουν* *εὐεργετίω*, to benefit, *εὐεργετουν* and *εὐεργέτουν*.

III. Other compounds receive the augment and reduplication at the beginning; as, *λογοποιέω*, to fable, *ελογοποιοῦν* *δυστυχέω*, to be unfortunate, *εδυστύχησα*, *δεδυστύχηκα* *εὐτυχέω* to be fortunate, *εὐτύχουν* or *ητύχουν* (§ 188. N.); *δυσωπέω*, to shame, *εδυσώπων*. Yet *ἱπποειτρόφηκα*, Lycurg. 167. 31.

DIALECTIC USE.

§ 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἔθηκεν* A. 2, *ἔηκε* 55; *ὣς ἔφατο* A. 33, 457, 568, *ὣς φάτο* 188, 245, 345, 357, 511, 595; *ἔβαλε* Δ. 459, 473, *βάλε* 480, 499, 519, 527; *ὀρώρει* Σ. 493, *ὠρώρει* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἔγον* Hdt. i. 70, *ἦγον* iii. 47; *ἀπήλλαξε* Id. i. 16, *ἀπαλλάσσειτο* 17; *ἀπειλαύνοντο* Id. vii. 210, *ἀπήλαυνον* 211; *δεδούλωντο* Id. i. 94; *ἄφθη*, *ἄφατο* Id. i. 19, *ἀμύνει* 86; *ἐγράφοντο* Ib. 66, *κατίεργαστο*, *κατιεργασμένοι* 123; *ἀπεργμένοι* ii. 99 (so Ep. *ἔρχεται* Π. 481, *ἐρχατο* P. 354, cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form; as, *νόει* or *ινόει* Hdt. i. 155; *παρισκινάδατο* vii. 218, *παρσκιναδάτο* 219; and even, for euphony's sake, *ἱκαλλλόγητο* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχεῖν*, this freedom remained even in Attic prose; thus, *ἦδη τετελευτήκει* vi. 4. 11, *ἀποδεδῆκε* Ib. 13, *διαβεβήκει* vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); *ἔχεῖν* Cyr. viii. 1. 1, oftener *χεῖν* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse; as, *κτύπησι* Soph. Œd. C. 1606, *ρίγησαν* 1607, *θώυξεν* 1624, *κάλει* 1626.

2. For such forms as *ἔριζον* ψ. 56, *ἔριξεν* B. 274, *ἔριψεν* Hom. Merc. 79, and for such as *ἔδδισιν* A. 33, *ἔλλαζε* Θ. 371, *ἔμμαθιν* ρ. 226, *ἔννιον* Φ. 11, *ἔσσουα* E. 208, see § 71. For the Dor. *ἔγον* for *ἦγον* (Theoc. 13. 70), &c., see § 44. 1. For *ῥεπτωμίνα*, &c., see § 62. α. On the other hand, we find, after the analogy of verbs beginning with *ῥ*, *ἔμμορε* A. 278, *ἔσουμαι* N. 79. For *δεῖδικτο* I. 224, *δεῖδοικα* A. 555, *δεῖδι* Σ. 34, *ἰοικυῖα* Σ. 418, see § 47. N. Compare *κικλήσται* Ap. Rh. 4. 618, and *ικλήσται* Ib. 990, with words beginning with *βλ*- and *γλ*- (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. η), which remains through all the modes, while the Ind. admits the augment in addition (especially in case of the Att. redupl.); as, *δίδαι* Σ. 448, *κικαδών* Δ. 334, *κικαδοντο* Δ. 497, *κικάμων* A. 168, *κικύθωσ* Ζ. 303, *λειάχωσι* H. 80, *λειαβίσσαι* δ. 388, *ικλίλαθον* B. 600, *λειλάθοντι* Δ. 127, *λειλάκοντο* Hom. Merc. 145, *μιμάσκειν* Hes. Sc. 252, *μίμαρσιν* Ib. 245, *ἀμπιπαλάν* Γ. 355, *πιταρεῖν* or *πιπορεῖν* Pind. P. 2. 105, *πιπίθουμι* A. 100, *πιπίθοιτο* K. 204, *τιταγών* A. 591, *τιταρπύμινοι* α. 310, *τίτορον* in

Hesych., τιτύκοντο A. 467, τιτυπόντις Call. Di. 61, τιφιδόιμην i. 277, κιχάροντο Π. 600; with the augment sometimes added, κέκλειτο Δ. 508, ἐκέκλειτο Z. 66, πίπληγον S. 264, πειπλήγιστο M. 162, ἐπίπληγον E. 504, πέφραδι Ξ. 500, ἐπίφραδι K. 127, τίτμιν Z. 374, ἴτισμιν 515, τίτμοιμιν Theoc. 25. 61, πίφιν N. 363, ἴπιφιν Δ. 397; Att. Redupl. ἤγαγεν Δ. 179, ἡγάγιστο X. 116, ἤκαχε Π. 822, ἀπάχοντο π. 342, ἄλαλκε Ψ. 185, ἄραρον M. 105, ἤραρε Δ. 110, ἀραροῖατο Ap. Rh. 1. 369, παρήπαφιν Ξ. 360, ἔξαπάφιστο I. 376, ἰνίντιν (also edited ἰνίντιν and ἰνίντισπιν) O. 546, 552, Ψ. 473, ὤρορε B. 146. Two Second Aorists are reduplicated at the end of the root: ἡνίπαπ-ον from π. ἰνιπ-, B. 245, and ἡρύκῃκ-ον from π. ἰρυκ-, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, ἄραρον Soph. El. 147, κικλόμενος Id. (Ed. T. 159, ἴπιφιν Ib. 1497, ἔξαπαφών Eur. Ion, 704. Ἠγαγον remained even in Att. prose; as, i. 3. 17.

CHAPTER IX.

AFFIXES OF CONJUGATION.

[117 28 - 31.]

I. CLASSIFICATION AND ANALYSIS.

§ 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb εἰμί, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

§ 196. The affixes of the verb may likewise be divided into the following ORDERS;

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.

3. The IMPERATIVE, belonging to the Imperative mode

4. The INFINITIVE, belonging to the Infinitive mode.

5. The PARTICIPIAL, belonging to the Participle.

§ 197. These affixes may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

A. TENSE-SIGNS.

§ 198. The *tense-signs* are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. α), the tense-sign is -σ-; in the *Perfect* and *Pluperfect active*, it is -κ-; in the *Aorist passive*, it is -θε-; in the *Future passive*, it is -θησ-; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-ω, εβούλευ-σ-α, βουλεύ-σ-ομαι, εβουλευ-σ-άμην (¶¶ 34, 35); πεφιλή-σ-ομαι (¶ 46); βεβούλευ-κ-α, εβεβουλεύ-κ-ειν · βουλευ-θε-ίην · βουλευ-θήσ-ομαι · βουλεύ-ω, βουλεύ-ομαι, εβούλευ-ον, εβουλευ-όμην, βεβούλευ-μαι, εβεβουλεύ-μην.

§ 199. REMARKS. I. The sign -θ-, except when followed by a vowel or by νι, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, εβουλεύ-θη-ν, βουλεύ-θη-τι, βουλευ-θη-ναι · (βουλευ-θέ-ω, § 36) βουλευθῶ, (βουλευ-θε-ίην, § 32) βουλευθείην · βουλευ-θέ-ντων, (βουλευ-θέ-ντις § 58) βουλευθείς.

II. The letters κ and θ, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. πέπεικα, 2 Perf. πέποιθα · 1 Plup. έπεπείκειν, 2 Plup. έπεποίθειν (¶ 39); 1 Aor pass. ήγγέλθην, 2 Aor. pass. ήγγέλην · 1 Fut. pass. άγγελθήσομαι, 2 Fut. pass. άγγελήσομαι (¶ 41). See §§ 180, 186.

NOTES. α. The tense in the *active* and *middle voices*, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

β. The regular or *first* tenses will be usually spoken of simply as *the Aorist*, *the Perfect*, &c.

§ 200. III. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

1. Th. tense-sign -σ- becomes -ε- (§ 50),

α.) In the Future of *liquid verbs*. See § 56.

β.) In Futures in -ίσω, from verbs in -ίζω; thus, κομίσω (κομίω) κομίσω, κομίσουσιν κομισῖν, κομίσων κομισῶν. Mid. κομίσομαι (κομίσομαι) κομιούμαι, κομίσσεται κομισῖσθαι, κομισόμενος κομιούμενος (§ 40).

γ.) In the Future of καθίζομαι, to sit (root ἰδ-); thus, (καθίδομαι, καθι-δίσομαι) καθιδοῦμαι. Add the poetic (τίκσισθαι) τικισθαι Hom. Ven. 127, and (μάθσομαι, -ίσομαι, § 45. 3) μαθιῦμαι Theoc. 11. 60. See also b. below.

2. Some Futures in -ᾶσω and -έσω drop -σ-.

Thus, ἱλάυνω, to drive, F. ἱλάσω (ἱλάω) ἱλῶ, ἱλάσεις ἱλᾶς, ἱλάσει ἱλᾷ. ἱλάσιν ἱλᾶν. ἱλάσων ἱλῶν. τελίω, to finish, F. τελίσω (τελίω) τελῶ, τελίσεις τελῖς. τελίσουσιν τελισῖν. τελίσων τελῶν. Mid. τελίσομαι (τελίομαι) τελοῦμαι, τελίσσεται τελισθαι, τελισόμενος τελοόμενος. χίω, to pour, F. (χίω) χίω, (χέσεις, χέσεις) χεῖς. Mid. (χέσομαι) χέομαι. Add καλέω, to call, μάχομαι, to fight, ἀμφιέννυμι, to clothe; all verbs in -άννυμι; sometimes verbs in -άζω, particularly βιβάζω, &c.

NOTE. The contracted form of Futures in -ᾶσω, -έσω, and -ίσω, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, ἑλάσσοντας vii. 7. 55, τελέσουσιν Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, ἰξημοῦσι; will you lay waste? for ἰξημάσῃσι, Th. iii. 58.

3. A few verbs, in the Future middle with an *active* sense, sometimes add ε to -σ-, after the Doric form (§ 245. 2).

Thus, πλείω, to sail, F. πλεύσομαι, oftener (πλευ-σί-ομαι) πλευσοῦμαι. φεύγω, to flee, φεύξομαι and (φρευξέομαι) φρευξοῦμαι. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are κλαίω, to weep, νίω, to swim, παίζω, to sport, πίπτω, to fall, πνίω, to blow, πυνθάνομαι, to inquire, χίζω.

REMARK. a.) The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of *contract verbs* (§§ 45, 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

b.) In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, ἰσθίω, to eat, F. ἴδομαι, Δ. 237, Ar. Nub. 121 (in later comedy ἰδοῦμαι, cf. γ. above); πίνω, to drink, F. πίομαι, κ. 160, Cyr. i. 3. 9 (later πιοῦμαι); ἵμι, to go, commonly used as Fut. of ἔρχομαι. Add a very few poetic forms, which will be noticed under the verbs to which they belong.

§ 201. IV. The sign of the AORIST,

1.) Becomes *-ι-* in *liquid verbs*. See § 56.

2.) Is omitted in *ἔπα* (§ 53), *ἔνεγκα* (γ. ἐνεγκ-, to bear), *ἔχια* (Ep. ἔχια) from *χίω*, to pour, and the poetic *ἔκεια* (Ep. ἔκηα and ἔκεια), from *καίω*, to burn. Add the Epic *ἡλιάμην* and *ἡλευάμην*, N. 436, 184, *ἔσσεια* E. 208, *δατίασθα* Hes. Op. 765. See § 185. ζ.

3.) Is the same with that of the Perf. in *ἔθηκα*, *ἔδωκα*, and *ἤκα*. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the *middle voice*, the Att. writers use only the Ind. *ἡκάμην* Eur. El. 622, with the very rare Part. *ἡκάμενος*, Æschin. 72. 9. The other dialects add *ἰθηκάμην*, K. 31, *σηκάμενος* Pind. P. 4. 52.

NOTE. These Aorists in *-κα* are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final *-ν* (originally *-μ*) passed into *-α*, which became a connecting vowel; and then *-κ-* was inserted to prevent the hiatus (§§ 179, 186); thus, *ἔθη-ν ἔθη-α ἔθη-κ-α*, *ἔθηκα*, *ἔθηκε*, *ἔθηκαν* · *ἔδων ἔδωκα*, *ἦν ἤκα*. This form became common only where the flexible ending had no vowel (cf. § 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

B. CONNECTING VOWELS.

§ 202. The *connecting vowels* serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (*βάσις*, foundation); as, in the Pres. of *βουλεύω*, *βουλιυ-*; in the Fut., *βουλεισ-*; in the Perf. act., *βεβουλιυκ-*.

β. The *regular additions*, which are made to the base in the Present and Future, are throughout the same; as, *βουλιύ-ω*, *βουλεύσ-ω*, *βουλεύ-εις*, *βουλεύεις* · *βουλιύ-οιμι*, *βουλεύσ-οιμι* · *βουλεύ-ομαι*, *βουλεύσ-ομαι*, *βουλιυθήσ-ομαι*.

§ 203. I. In the INDICATIVE, the connecting vowel is *-α-* in the Aorist and Perfect, and *-ει-* in the Pluperfect; in the other tenses, it is *-ο-* before a *liquid*, but otherwise *-ε-*.

Thus, A. *ἔβουλεύσ-α-μην*, *ἔβουλιυσ-ά-μην* · Pf. *βεβουλιύκ-α-μην* · Plup. *ἔβουλιύκ-ει-ν* · Pres. *βουλεύ-ο-μην*, *βουλεύ-ε-τε*, (*βουλεύ-ο-νσι*, § 58) *βουλεύουσι* · *βουλεύ-ο-μαι*, (*βουλεύ-ε-αι*, § 37. 4) *βουλιύη*, *βουλεύ-ι-ται* · Impf. *ἔβούλιυ-ο-ν*, *ἔβούλιυ-ε-ς* · *ἔβουλιυ-ό-μην*, *ἔβουλιύ-ε-το* · F. *βουλεύσ-ο-μην*, *βουλεύσ-ε-τον* · *βουλιυσ-ό-μειθα*, *βουλεύσ-ε-σθον* · *βουλιυθήσ-ο-μαι*.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives *-ο-* and *-ει-*, either by union with the ending, or by simple protraction, become *-ω-* and *-ει-*; as, (*βούλιυ-ο-μ*, *-ο-α*) *βουλεύω*, (*βούλιυ-ε-ς*) *βουλεύεις*, (*βούλιυ-ε-τ*, *-ε*) *βουλιύει* · *βουλεύσω*, *βουλεύσεις*, *βουλεύσει*. See §§ 181. 1, 2; 183.

β. In the 3d Pers. sing. of the Aor. and Perf. act., -ε- takes the place of α-; as, (ἰβούλις-α-τ) ἰβούλιςσι, βιβούλιςσι. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., -ε- commonly takes the place of -ει-

NOTE. The original connective of the Plup. was -εα-, which remained in the Ion. (§ 179); as, ἦδεια Ξ. 71, Hdt. ii. 150, ἰτιθήπεια ζ. 166, ἰτιθήπειας ω. 90, ἦδεις B. 832, ἦδεις Σ. 404, ἰγεγόνεις Hdt. i. 11, συνηδίατε Id. ix. 58. The earlier contraction into -η- is especially old Attic, but also occurs in the Ep. and Dor.; as, 1 Pers. ἦδη Soph. Ant. 18, ἰεπτόνθη Ar. Eccl. 650, κεχήνη Id. Ach. 10; 2 Pers. ἦδης Soph. Ant. 447, ἦδησθα τ. 93, ἰλελήθης Ar. Eq. 822; 3 Pers. ἦδη A. 70, Soph. Œd. T. 1525, ἰλελήθη Theoc. 10. 38. By precession (§ 29), -η- passed into -ει-, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from -ει); as, ἰσσήκει Σ. 557; so λαλοῖσι Theoc. 1. 139. In the 3 Pers. pl., -εα- became -ει-, by the omission of the α, which was only euphonic in its origin (§ 179). So, in the 2 Pers. pl., ἦδιστε for ἦδιτε, Eur. Bac. 1345.

§ 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening -ε- to -η- and -ο- to -ω- (§ 177).

Thus, Ind. βουλεύ-ω, Subj. βουλεύ-ω, βουλεύσ-ω · βουλεύ-ει-ς, βουλεύ-η-ς, βουλεύσ-η-ς · βουλεύ-ει, βουλεύ-η, βουλεύσ-η · βουλεύ-ο-μεν, βουλεύ-ω-μεν · βουλεύ-ε-τε, βουλεύ-η-τε · (βουλεύ-ο-σι, βουλεύ-ω-σι, § 58) βουλεύουσι, βουλεύωσι · βουλεύ-ο-μαι, βουλεύ-ω-μαι, βουλεύσ-ω-μαι · βουλεύ-ε-ται, βουλεύ-η-ται, βουλεύσ-η-ται.

§ 205. III. The OPTATIVE has, for its connective, ι, either alone or with other vowels (§§ 177, 184).

RULE. If the Ind. has no connecting vowel, and the base ends in α, ε, or ο, then the ι is followed by η in the subjective forms, but receives no addition in the objective. In other cases, the ι takes before it α in the Aor., and ο in the other tenses. The connective ι always forms a diphthong with the preceding vowel.

Thus, ἰστα-ίη-ν, ἰστα-ί-μην (§ 48), τιθε-ίη-ν, τιθε-ί-μην (§ 50), βουλιθε-ίη-ν (§ 35), διδο-ίη-ν, διδο-ί-μην (§ 51); βουλεύσ-αι-μι, βουλιεσ-αί-μην · βουλεύ-οι-μι, βουλιε-οί-μην, βουλεύσ-οι-μι, βουλιεσ-οί-μην, βουλιεσθ-οί-μην · ἴ-οι-με (§ 56), δεικνύ-οι-μι, δεικνυ-οί-μην (§ 52).

REMARKS. 1. In Optatives in -ίην, the η is often omitted in the Plur., especially in the 3d Pers., and also in the Dual; as, ἰσταῖμεν, ἰσταῖτε, ἰσταῖν ἰσταῖτον (§ 48), βουλιθεῖν (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek (ἰκπιμφθίσαν Th. i. 38).

2. In contract subjective forms, whether Pres. or Fut., the connective οι often assumes η; as, φιλί-οι-μι, contr. φιλοῖ-μι or φιλοῖη-ν (§ 46); ἀγγελοῖη-ν (§ 41, § 56).

NOTES. α. The form of the Opt. in -οίην, for -οιμι, is called the Attic Optative, though not confined to Attic writers; as, ἰνωρώη Hdt. i. 89, οἰκοῖη Theoc. 12. 28. This form is most employed in the Sing., where it is the common form in contracts in -ίω and -όω, and almost the exclusive form in contracts in -άω. In the 3d Pers. pl., it scarcely occurs δικοῖησαν Æschin. 41.

29). It is likewise found in the Perf., as *πισποισθῶν* (§ 39) Ar. Ach. 940 *ἐκπεφυγοῖν* Soph. CEd. T. 840, *προεληλυθοῖς* Cyr. ii. 4. 17; and in the 2 Aor. of *ἔχω*, to have, which has, for its Opt., *σχοῖν* in the simple verb (Cyr. vii. 1. 36), but *σχοιμι* in compounds (*κατάσχοις* Mem. iii. 11. 11). So *ῥοῖν* (§ 56) Symp. 4. 16.

β. See, in respect to the insertion of *η* (ε) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *ι* prefixed; as, *βουλεύσ-ια-ς*. See § 184. α

§ 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is -α- in the Aorist, and -ε- in the other tenses.

Thus, *βουλεύσ-α-τε*, *βουλεύσ-α-σθε*, *βουλειῷσ-α-ι*, *βουλεύσ-α-σθαι* · *βουλεύ-ε-τε*, *βουλεύ-ε-σθε*, *βουλεύ-ε-σθαι*, *βιβουλεικ-έ-ναι*, *βουλεύσ-ε-σθαι*, *βουλειυθήσ-ε-σθαι*.

REMARKS. α. Before *ν* in the Imperative, -σ- takes the place of -ι-, and, in the 2d Pers. sing., of -α-; as, *βουλιυ-ό-ντων*, *βούλεισ-ο-ν* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., -ι- is lengthened to -ιι (§ 183); as, *βουλεύ-ιι-ν*, *βουλεύσ-ιι-ν*.

§ 207. V. In the PARTICIPLE, the connecting vowel is -α- in the Aorist, and -ο- in the other tenses.

Thus, (*βουλειῷσ-α-ντες*, § 109) *βουλεύσας*, *βουλεισ-ά-μενος* · (*βουλειῷ-ντες*, § 109) *βουλειῶν*, (*βουλεύ-ο-ντσα*, § 132) *βουλειούσα*, (*βουλειῷ-οντ*, § 63) *βουλειῶν* · *βουλεύσων* · (*βιβουλεικ-ό-τες*, §§ 112. α, 179) *βιβουλεικώς*, (*βιβουλεικ-ό-τσα*, § 132. 1) *βιβουλεικυῖα*, (*βιβουλεικ-ό-τ*, § 103) *βιβουλεικός* · *βουλιυ-ό-μενος*, *βουλεισ-ό-μενος*, *βουλειυθησ-ό-μενος*.

§ 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus, naked*), i. e. have no connecting vowel (§ 175),

1.) In the Aor., Perf., and Plup., passive, of all verbs.

1+ the Aor. pass., the flexible endings are affixed, in these modes, to the tense-sign (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἰβουλίυ-θη-ν* (§ 199); *βιβούλιυ-μαι*, *ἰβιβουλεύ-μην*.

2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN -μι, and, in distinction from them, other verbs are termed VERBS IN -ω (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-σαν* · *ἵστα-μαι*, *ἵστά-μην* (§ 48). In the Inf. and Part., the connecting vowels -ι- and -ο- are inserted after *ι*; thus, *ἰ-έ-ναι*, (*ἰ-ό-ντες*) *ἰών* (§ 56). So, in the Imperative, *ἰόντων*. Cf. §§ 185. γ, 205.

3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-θι*, *ἵστά-ναι* (§ 48). In the Part., the connecting vowel is inserted; as, *διδῶς* (§ 58). So, in the Inf., *διδίναι*, with which compare *ἴναι*, above.

C. FLEXIBLE ENDINGS.

§ 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person, and, in part, of tense and mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

SPECIAL RULES AND REMARKS.

FIRST PERS. SING. The ending *-μ*, after *-α- connective*, and, in *primary* forms (§ 196. 1), after *-ο-* and *-ω- connective*, is dropped or absorbed; after *-οι-* and *-αι-*, and in the *nude Present* (§ 208. 2), it becomes *-μι*; in other cases, it becomes *-ν*; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, β-βουλένκ-α, εβούλευσ-α (so after *-εα-*, contr. *-η-*, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, ἴσθη-μι (¶ 48); εβούλευ-ο-ν, εβ-βουλένκ-ει-ν, εβουλεύθη-ν, βουλενθείη-ν · φιλοίη-ν, ἀγγελοίη-ν (§ 205. 2); ἴσθη-ν, ἵσταιη-ν (¶ 48). See § 181. 1.

NOTE. Τρίφον, for τρέφοιμι, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form *-σθα*, see § 182.

2. The ending *-θ* is dropped after *-ε- connective*; after *-α- connective*, it becomes *-ν*, with a change of *-α-* to *-ο-* (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. *σ*, and in the Pres. *ε*, which is then contracted with the preceding vowel (*αε* becoming *η*); in other cases, it becomes *-θι* (see § 181. 3). Thus, βούλευ-ε · βούλευσ-ο-ν · θέ-ς, δό-ς, ε-ς (¶¶ 50, 51, 54); (ἴστᾱ-ε) ἴσθη, (τίθ-ε) τίθει, (δί-δο-ε) δίδου, (δείκνῃ-ε) δείκνῃ (¶¶ 48-52); φάνηθι (¶ 42), βουλενθῆτι (§ 62), ἑστᾱθι (¶ 48), ἴσθι, δέδιθι (¶ 58), and, in like manner, φᾱθι, ῑθι (¶¶ 53, 56, § 181. 3), and the poet. ἰλᾱθι Theoc. 15. 143, ἐπόμνῃθι Theoc. 1195.

NOTE. In composition, στήθι, βῆθι, and ῑθι (¶¶ 48, 56, 57) are often shortened to στή, βῆ, and ῑ · as, παράστᾱ for παράστηθι, κατᾱέῃ for κατᾱέθι, πρέσσι for πρέσειθι.

3. The endings *-σαι* and *-σο* drop the *σ*, except in the Perf. and Plup. pass., and sometimes in the *nude Pres.* and Impf. (§ 208. 2); as, (βουλεύ-ε-αι, § 37. 4) βουλεύῃ or βουλεύει, (βουλεύ-ε-ο) βουλεύου, (β-βουλεύ-ε-ο) εβουλεύου, (εβουλεύσ-α-ο) εβουλεύσω · βουλεύ-οι-ο, βουλεύσ-αι-ο · βεβούλευ-σαι, βεβούλευ-σο, εβεβούλευ-σο · ἵσται-σαι, ἵσται-σο and (ἵστα-ο) ἵστω (¶ 48); τίθε-σαι

and (τίθε-αι) τίθη, (ἔθε-ο) ἔθου (§ 50); δίδο-σο and (δίδο οἰ) δίδου, -(δόο) δοῦ (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βούλυσ-α-ο) βούλευσαι. (b) The contraction of -εαι into -ει (§ 37. 4) is a special Attic form, which was extensively used by pure writers; and which, after yielding in other words to the common contraction into -η, remained in βούλει, οἶει, and ὄψει. (c) In verbs in -μι, -σαι remained more frequently than -σο, and was the common form if α or ο preceded. Yet poet. ἰτίσται Æsch. Eum. 86, δύναι or δύνῃ (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -σ- in verbs in -μι are best learned from the tables and from observation.

§ 211. THIRD PERS. SING. The ending -τι becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἵστη-τι) ἵστησι, ἵστη (§ 48); ἐβούλευε, βεβούλευκε, (βούλευ-ε-τι, βουλεύ-ε-ε) βουλεύει. See § 181. 2.

NOTE. The *paragogic ν* (§ 66), which is regularly affixed only to ι and ε, is, in a few instances, found after -ει in the Plup., and follows ῥ in the Impf. of εἰμί, even before a consonant; thus, 3 Pers. ῥδεν ὥς (§ 58) Ar. Vesp. 635, ῥην οὐδέπω (§ 56) Id. Plut. 696, ἐπιποθεῖν οὐκ Id. Nub. 1347, ἰστέκειν αὐτοῦ Ψ. 691, βεβλήκειν αἰχμή E. 661, ῥν δι i. 2. 3. In all these cases, the ν appears to have been retained from an uncontracted form in -ει(ν). See § 203. N., 230. γ. So Impf. ῥσκειν εἰς Γ. 388.

§ 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.
1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μεσθα. thus, βουλεύο-μεν, βουλευό-μεθα, and poet. βουλευό-μεσθα.

NOTE. Of the form in -μεθον (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδόμεθον Ψ. 485, λειόμεθον Soph. El. 950, ὀρμώμεθον Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ὀνοματοθήρας), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ε. The 2d Pers. du. is obtained by changing this vowel into -ον; and the 3d Pers. du., by changing it into -ον in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε. Du. 2, βουλεύετον, ἐβουλεύετον. Du. 3, βουλεύετον, ἐβουλεύετην, βουλεύετων.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. διώκετον K. 364, τιτεύχετον N. 346, λαφύσσειτον Σ. 583, θωρήσσειτον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. εἰχίτην Soph. Œd. T. 1511, ἡλλαζάτην Eur. Alc. 661, ἐρέτην, ἐπιδημίτην Pl. Euthyd. 273 e.

§ 213. THIRD PERS. PL. 1. The ending -ντι, in the *pri*

mary tenses, becomes *-ναι*. In the *secondary*, after *-ο-* or *-α-* connective, it becomes *-ν*; after a diphthong in the Opt., *-εν*; but, otherwise, *-σαν*. Thus, (βουλεύονσι, § 58) βουλεύουσι, βουλεύσουσι, βεβουλεύῃσι, βουλεύωσι· ἰστιάσι, ἑστιάσι (§ 48); ἐβούλεν-ο-ν, ἐβούλεν-α-ν· βουλεύοι-εν, βουλεύσαι-εν, βουλευθεῖ-εν· ἐβεβουλεύκε-σαν, ἐβουλεύθη-σαν, βουλευθείη-σαν· ἴστα-σαν, ἔστη-σαν, ἰσταίη-σαν (§ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in *-αται* and *-ατο* (§ 60), or, more commonly, supplied by the Part. with *εἰσί* and *ἦσαν* (§ 55); as, *εφθάρ-αται* Th. iii. 13, from *φθίρω* (r. *φθαρ-*), *to waste*, γεγραμμένοι *εἰσί*, γεγραμμένοι *ἦσαν* (§ 36).

REMARK. The forms in *-αται* and *-ατο* are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ); as, from *τρέπω* (r. *τραπ-*), *to turn*, (τίτραπ-νται) *τετρέφαται* Pl. Rep. 533 b; from *τάσσω* (r. *ταγ-*), *to arrange*, (τίταγ-νται) *τετάχεται* iv. 8. 5, *ἰτετάχαστο* Th. vii. 4.

3. In the *Imperative*, the shorter forms in *-ντων* and *-σθων* (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In *ἴστων* and *ἦτων* (§§ 55, 56), the old plur. form has remained without change.

§ 214. 1. INFINITIVE. The *subjective* ending, after *-ει-* connective (§ 206. β), has the form *-ν*; after *-α-* connective, *-ι* forming a diphthong with *-α-*; but, in other cases, *-ναι*; as, βουλεύ-ει-ν, βουλεύσ-ει-ν· βουλεύσ-α-ι· βεβουλευκ-έ-ναι, βουλευθη-ναι· ἰστά-ναι, στή-ναι, ἑστά-ναι (§ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of *ν* to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (§ 22).

§ 215. REMARKS. 1. For the REGULAR AFFIXES of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see §§ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the AFFIXES of the Pres. and Impf. of VERBS IN *-μι* (§ 208. 2), see §§ 29, 30. The AFFIXES of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The AFFIXES of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In βουλεύω (§§ 34, 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. βουλεύω· Fut. Ind. and Aor. Subj. βουλεύσω· Ind. and Imp. βουλεύετε, βουλεύεσθε· Ind.

Pl. 3, and Part. Pl. Dat. βουλευούσι, βουλευσούσι · Imp. Pl. 3, and Part. Pl Gen. βουλευόντων, βουλευσάντων, βουλευθίντων · Act. S. 3, and Mid. S. 2, βουλεύει, βουλεύσει · Subj. Act. S. 3, and Ind. and Subj. Mid. S. 2, βουλεύῃ · Fut Ind. Mid. S. 2, and Aor. Subj. Act. S. 3, and Mid. S. 2, βουλεύσῃ · Aor. Imp. βούλευσον, Fut. Part. βουλειῶσον · Opt. Act. S. 3, βουλεύσαι, Inf. Act. βουλειῶσαι, Imp. Mid. S. 2, βούλεισαι.

3. With respect to the changes which take place in the root, or in the union, of the affixes with the root, the tenses are thus associated : 1. the Pres. and Impf. act. and pass. ; 2. the Fut. act. and Mid. ; 3. the Aor. act. and mid. 4. the Perf. and Plup. act. ; 5. the Perf. and Plup. pass. ; 6. the Aor. and Fut. pass. It will be understood, that whatever change of the kind mentioned above takes place in one of the tenses, belongs likewise to the associated tenses, if nothing appears to the contrary. For the Fut. Perf., see § 239.

II. UNION OF THE AFFIXES WITH THE ROOT

A REGULAR OPEN AFFIXES.

§ 216. When the regular open affixes (§ 215. 1) are annexed to roots ending in α, ε, or ο, CONTRACTION takes place, according to the rules (§§ 31 – 37). See the paradigms (§§ 45 – 47).

NOTES. α. Verbs in which this contraction takes place are termed CONTRACT VERBS, or, from the accent of the theme, *Perispomena*. In distinction from them, other verbs are termed *Barytone Verbs*. See Prosody.

β. The verbs καῶ, to burn, and κλάω, to weep, which have likewise the forms καίω and κλαίω, are not contracted. Dissyllabic Verbs in -ίω admit only the contractions into ει; thus, πλῖω, to sail, πλίεις πλίεις, πλίει πλίει, πλίομεν, πλίεισι πλίεισι, πλίουσι. Except δῖω, to bind; as, τὸ δοῦν, τῷ δοῦντ Pl. Crat. 419 a, b.

γ. The contract Ind. and Subj. of verbs in -αω are throughout the same. See § 45. The contract Inf. in -ᾶν is likewise written without the ι subsc. ; thus, τιμᾶν, as contr. from the old τιμάειν (§§ 25. β, 176, 183). So φιλεῖν, δηλοῖν may be formed from the old φιλείν, δηλόειν.

B. REGULAR CLOSE AFFIXES.

§ 217. I. When the close affixes are annexed to a consonant, changes are often required by the general laws of orthography and euphony; as,

γράφω (§ 36, root γραφ-); γράψω, ἱγραψα, γίγραψαι (§ 51); γίγραφα, ἱγιγράφιεν (§ 61); γίγραμμαι, γιγραμμένος (§ 53); γίγραπτα (§ 52) γίγραφθι, γιγρέφθω (§ 60).

λαίπω (§ 37, γ. λιπ-, λειπ-); λείφθην, λειφθήσομαι (§ 52).

πράσσω (§ 38, γ. πραγ-); πράξω, πράξομαι, ἱπραξάμην, πίπραξο (§ 51) πίπραχα (§ 61); πίπρακτα ἱπράχθην, ἱπίπραχθι, πίπραχθαι (§§ 52, 60).

πειθω (§ 39, r. πιθ-, πιθ-); πείω, ἐπίπεισο, ἐπίπεισθι, πεπιῶσθαι (§ 55) πίπεικα (§ 61); πίπεισμαι, ἐπιπίεισμεν (§ 53); πίπεισται, ἐπίεισθην (§ 52).

ἄγγελλω (§ 41, r. ἄγγελ-); ἄγγελῶ, ἄγγιλοῦμαι, ἤγγιλα, ἤγγιλάμην (§ 56), ἤγγιλθι (§ 60).

REMARKS. α. In the liquid verbs κλίνω, to bend, κρίνω, to judge, κτείνω, to slay, τείνω, to stretch, and πλύνω, to wash, ν is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, κικλῖμαι, ἐκλίθην and ἐκλίνθην, Γ. 360, H. Gr. iv. 1. 30; κέκρικα, κέκριμαι, ἐκρίθην and Ep. ἐκρίνθην, N. 129.

β. In other verbs, ν characteristic, before μ, more frequently becomes σ, but sometimes becomes μ or is dropped (§ 54); as, πίφασμαι, πεφασμένος (§ 42); παροξύνω, to exasperate, Pf. P. Part. παρωξυμένος or παρωξυμένος.

γ. Before μ in the affix, neither μ nor γ can be doubled; hence, κέκαμμαι, ἐλήλεγμαι (§ 44), for κέκαμμμαι, ἐλήλεγγμαι.

§ 218. II. Before the regular close affixes, a short vowel is commonly lengthened; and here ᾱ becomes η, unless preceded by ε, ι, ρ, or ρο (§ 29); as,

τιμάω (§ 45), τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην.

φιλέω (§ 46), φιλήσω, φιλήσομαι, τεφίλημαι, τεφιλήσομαι.

δηλώω (§ 47), δηλώσω, ἐδηλωσάμην, ἐδηλώμην, δηλωθήσομαι.

τίω, to honor, poet., F. τίσω, A. ἔτισα, Pf. P. τίτιμαι.

φύω, to produce, F. φύσω, A. ἔφῡσα, Pf. πέφυκα.

ἱάω, to permit, F. ἱάσω, A. ἑᾶσα (§ 189. 3), Pf. ἑᾶκα.

θηρᾶω, to hunt, F. θηρᾶσω, A. ἐθήρᾶσα, Pf. τεθήρακα (§ 62).

NOTES. α. Χράω, to utter an oracle, χράομαι, to use, and τιτραίνω (r. τρα-), to bore, lengthen ᾱ to η; as, F. χρήσω, χρήσομαι, τρήσω. Ἀλοάω, to thresh, with the common F. ἀλόήσω, has also the Old-Att. ἀλοᾶσω.

β. In the Perf. of verbs in -μι, ε is lengthened to ι, instead of η (§ 29); as, τέθεικα, τέθειμαι (§ 50); εἶκα, εἶμαι (§ 54).

§ 219. REMARKS. 1. Some verbs retain the short vowel, and others are variable; as,

σπάω, to draw, F. σπάσω, A. ἴσπᾶσα, Pf. ἴσπᾶκα, Pf. P. ἴσπασμαι (§ 221), A. P. ἴσπασθην.

τελῶ, to finish, F. τελίσω, τειλῶ (§ 200. 2), A. ἐτίλισα, Pf. τιτίλισκα, Pf. P. τιτίλισμαι, A. P. ἐτελίσθην.

ἄρῶ, to plough, F. ἀρόσω, A. ἥροσα, A. P. ἥρόσθην (Ion. Pf. P. Part. ἀρηροῖνος, Σ. 548, Hdt. iv. 97, § 191. 2).

δέω, to bind, F. δήσω, A. ἔδησα, 3 F. διδήσομαι. Pf. δίδικα, Pf. P. δίδιμαι (δίδισμαι Hipp.), A. P. ἰδίσθην.

θύω (ϑ), to sacrifice, F. θύσω, A. ἔθῡσα, A. M. ἐθυσάμην. Pf. τέθῡκα, Pf. P. τέθῡμαι, A. P. ἐτέθῡσθην (§ 62).

NOTES. α. Verbs in -αννῦμι and -εννῦμι, and those in which the root ends

in λᾱ-, for the most part retain the short vowel ; as, γιλάω, to laugh, F. γιλάσσομαι, A. ἰγίλᾱσα, A. P. ἰγιλᾱσθην.

β. The short vowel remains most frequently before θ, and least frequently before σ. In the PERFECT and PLUPERFECT, it remains more frequently in the *passive*, than in the *active* voice.

§ 220. 2. In seven familiar dissyllables, mostly implying motion, F appears to have been once attached to the root (see §§ 22. δ, 117) :

ῥίω, to run (r. ῥιF-), F. (ῥιFσομαι) ῥιύσομαι (ῥιύσω only Lyc. 1119). See § 166. α.

νίω, to swim, F. νεύσομαι, -οῦμαι (§ 200. 3), iv. 3. 12, A. ἵνευσα, Pf. νίνευκα.

πλίω, to sail, F. πλείσω, commonly πλείσομαι, v. 6. 12, or πλυσσοῦμαι, v. 1. 10, A. ἔπλευσα, Pf. πέπλευκα, Pf. P. πέπλευσαι (§ 221).

πνέω, to breathe, F. πνέσω, Dem. 284. 17, commonly πνέσομαι Eur. Andr. 555, or πνυσσοῦμαι, Ar. Ran. 1221, A. ἔπνευσα, Pf. πίπνευκα.

Add ρίω, to flow, καίω, to burn, and κλαίω, to weep.

221. III. After a short vowel or a diphthong, σ is usually inserted before the regular affixes of the *Passive* beginning with θ, μ, or τ ; as,

σπάω, to draw (§ 219), Pass. Pf. ἔσπα-σ-μαι, ἔσπασαι, ἔσπα-σ-ται, ἰσπό-σ-μιθα · ἰσπα-σ-μένος · A. ἰσπά-σ-θην · F. σπα-σ-θήσομαι.

τελίω, to finish (§ 219), Pass. Pf. τιτίλισμαι, τιτελισμένος · Plup. ἰτιτιλίσμην, ἰτετίλισο, ἰτετίλιστο · A. ἰτελίσθην · F. τελίσθήσομαι.

κελεύω, to command, Pass. Pf. κικέλισμαι, κικέλισται, κικελισμένος · Plup. ἰκικελίσμην · A. ἰκελύσθην · F. κελισθήσομαι.

REMARKS. α. In some verbs, σ is omitted after a short vowel or diphthong in some it is inserted after a simple long vowel ; and some are variable ; thus, ἠρόσθην, δίδεμαι, ἰδίσθην, τίθῃμαι, ἰτῦσθην (§ 219) ; βεβούλιυμαι, ἰβουλύσθην (§ 35) · χίω, to heap up, κίχασμαι, ἰχώσθην · χράωμαι, to use, κίχρημαι, ἰχρήσθην μίμνημαι, to remember, ἰμνήσθην · παύω, to stop, τίπαυμαι, ἰπαύσθην and ἰπαύ-θην · ῥώνυμι (r. ῥο-), to strengthen, ἔρῳμαι, ἔρρώσθην · δράω, to do, δίδραμαι and δίδρασμαι, ἰδράσθην · θραύω, to dash, τίθραυμαι and τίθραυμαι, ἰθραύσθην. It will be observed that the σ is attracted most strongly by the affixes beginning with ῥ.

β. When σ is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simpl. form ; as, Pl. 3, ἰσπασμένοι ἰσσί, κικελισμένοι ἦσαν. See § 213. 2.

§ 222. IV. The regular close affixes are annexed with the insertion of η,

1.) To double consonant roots, except those which end in a labial or palatal mute not preceded by σ, and those which end in a lingual mute preceded by ν ; as,

αὔξ-ω (r. αὔξ-, ¶ 43), αὔξ-ή-σω, πῦξ-η-σα, πῦξ-η-κα, πῦξ-η-μαι, πῦξ-ή-θην αὔξ-η-θήσομαι.

ἵψω, to boil, F. ἰψήσω, A. ἤψησα. ὀζω, to smell, F. ὀζήσω, A. ὤζησα.

μίλλω, to be about to, to purpose, to delay, F. μιλλήσω, A. ἰμίλλησα and ἡμίλλησα (§ 189. 1).

ἔρρω, to go away, F. ἐρρήσω, A. ἤρρησα, Pf. ἤρρηκα.

βίσκω, to pasture, to feed, F. βοσκήσω.

But λάμπω, to shine, F. λάμψω, A. ἔλαμψα, 2 Pf. λίλαμπα. ἄρχω, to lead, to rule, F. ἄρξω, A. ἤρξα, Pf. P. ἤρχμαι, A. P. ἤρχθην. σπένδω, to make a libation, F. (σπένδ-σω, §§ 55, 58) σπείσω, A. ἴσπισσα, Pf. P. (ἴσπινδ-μαι, ἴσπινσμαι, § 53) ἴσπεισμαι, A. P. ἴσπεισθην, late Pf. A. ἴσπεικα.

2.) To *liquid* roots in which the characteristic is preceded by a *diphthong*, and to a few in which it is preceded by ε; as,

βούλομαι, to will, F. βουλήσομαι, Pf. βεβούλημαι (Ep. 2 Pf. βέβουλα A. 113), A. ἐβουλήθην and ἔβουλήθην (§ 189. 1).

ἰθέλω, and shortened θέλω, to wish, F. ἰθελήσω and θελήσω, A. ἠθέλησα and ἰθέλησα, Pf. ἠθέληκα, and late τεθέληκα.

μέλω, to concern, F. μελήσω, A. ἐμέλησα, Pf. μεμέληκα (Ep. 2 Pf. as Pres. μίμηλα, B. 25), A. P. ἐμελήθην. This verb is commonly used impersonally: μέλει, it concerns, μελήσει, &c.

μένω, to remain, F. μινῶ, A. ἔμεινα, 1 Pf. μεμείνηκα (cf. 54. γ), 2 Pf. μέμυνα.

νίμω, to distribute, F. νειῶ, and later νειμήσω, A. ἔνειμα, Pf. νενίμηκα, Pf. P. νενίμημαι, A. P. ἐνεμήθην and ἐνεμήθην (R. α).

3.) To a few other roots; as,

δέω, to need, F. δέησω, A. ἰδήσα (δῆσεν Σ. 100), Pf. δεδέηκα. Mid. δέομαι, to need, to beg, F. δέησομαι, Pf. δεδέημαι, A. P. ἰδεήθην. The Act. is most common as impersonal: δεῖ, there is need, δέησει, ἰδήσει, &c. See R. γ.

εὔδω, to sleep, Impf. εὔδον and νύδον (§ 188. N.), F. εὐδήσω.

οἶομαι, to think, F. οἴήσομαι, A. P. ᾤήθην. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms οἶμαι, ᾤμην. In Hom. we find the forms οἶομαι, ἴδω, οἶω (Dor. οἶῶ Ar. Lys. 156), ᾤσάμην, ᾤσθην, with ι commonly long. See R. γ.

οἶχομαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. οἰχήσομαι, Pf. ᾤχημαι, and poet. οἶχωκα or ᾤχωκα (R. β) Soph. Aj. 896 (ᾤχηκεν K. 252).

παίω, to strike, F. παίσω, in Att. poetry παίσω, Ar. Nub. 1125, A. ἴπαισα, Pf. σίταικα, A. P. ἴπαισθην.

REMARKS. α. In a few verbs, ι is inserted instead of η (cf. 219); as,

ἄχθομαι, to be vexed, F. ἀχθήσομαι, A. P. ἠχθέσθην.

μάχομαι, to fight, F. μαχήσομαι, μαχοῦμαι (§ 200. 2), A. ἰμαχισάμην, Pf. μιμάχημαι (Ion. μαχίομαι, Hdt. vii. 104, F. μαχήσομαι A. 298).

β. In a very few verbs, we find the insertion of ο or ω. See οἶχομαι (3. above), ᾄμνυμι, ἰσθίω, ἄγω, εἴωθα (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of *euphony*. That the vowel should be commonly η, rather than ι, results from

§ 218. In *δῖω*, to need, and *οἶμαι*, to think, there appears to have been once a digamma, of which we find traces in the Homeric (*δέφομαι*) *δέομαι*, *δεγῆσομαι*, *ιδεύω*, and in the long *ι* of *οἶμαι*.

§ 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that remain close (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

βάλλω (r. *βαλ-*, transp. *βλα-*), to throw, F. *βαλῶ*, and in Att. poetry *βαλῆσω* (§ 222), Ar. Vesp. 222, 2 A. *ἔβαλον*, Pf. *βέβληκα* (§ 218), Pf. P. *βέβλημαι*, 3 F. *βεβλήσομαι*, A. P. *ἔβληθην*.

κάμνω (r. *καμ-*, transp. *κμα-*), to labor, to be weary, F. *καμῶμαι*, 2 A. *ἴκαμον*, Pf. *κίκμηκα*.

C. VERBS IN -μι.

[For the paradigms, see ¶¶ 48-57.]

§ 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (*ᾱ* becoming *η*; unless preceded by *ρ*, § 29; and *ι*, *ει*),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, *ἵστημι* (¶ 48; r. *σιᾱ-*), *ἵστην* · *τίθημι* (¶ 50; r. *θε-*), *εἰτίθην* · *δίδωμι* (¶ 51; r. *δο-*), *εδίδων* · *δείκνυμι* (¶ 52; r. *δεικ-*, *δεικνῦ-*), *εδείκνυν* · *εἶμι* (¶ 56; r. *ῖ-*), *εἶ*, *εἶσι*.

2.) In the SECOND AORIST ACTIVE throughout, except before *ντ* (§ 183).

Thus, *ἔστην*, *ἔστημεν*, *σιῆθι*, *στήτωσαν*, *στήναι* · *σιάντων*, (*σιά-ντες*) *σιάς* · *ἀπέδρᾶν* (¶ 57; r. *δρᾱ-*), *ἀποδρᾶναι* · *ἔγνων* (¶ 57; r. *γνο-*), *ἔγνωμεν*, *ἔγνωτον*, *γνῶθι*, *γνῶναι* · *γνόντων*, (*γνόντες*) *γνούς*.

EXCEPTION. The short vowel remains, in the 2 Aor. of *τίθημι*, *δίδωμι*, and *ἵημι*, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, *ἵθιμεν*, *θίς*, *θῖναι*, (*θί-ντες*) *θίς* · *ἵδομεν*, *δός*, *δοῦναι*, (*δό-ντες*) *δούς* · *εἶμεν* (¶ 54; r. *ι-*; for the augment, see § 189. 3), *ἴς*, *ῖναι*, (*ῖ-ντες*, *ἴς*) (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. *ἴκταῖν* and *οὔταῖν*.

3.) In a few MIDDLE forms, mostly *poetic*.

Thus, *διζήμαι* (r. *διζε-*), to seek; *ὀνίνημι*, to profit, 2 A. M. *ὠνήμην*, and later *ὠνάμην* · *πίμπλημι*, to fill, 2 A. M. poet. *ἐπλήμην*.

§ 225. II. If the characteristic is *ε*, *ο*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the *connecting vowel* (§ 185. β); thus, *ετίθεον*, contr. *ετίθουν*, *ετίθεες* *ετίθεις*, *ετίθεε* *ετίθει* · *εδίδoon* *εδίδουν* *εδείκνουν* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs in -υμι*, which may be regarded as having a second but less Attic theme in -*ϋω* (§ 185. α); thus, *δείκνυμι* and *δεικνύω*, *δείκνυσι* and *δεικνύσι*, *εδείκνυσαν* and *εδείκνουν*, *δεικνύς* and *δεικνύων*.

§ 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in -μι differ from other verbs only in the mode of contracting -*αη* and -*οη* (§§ 33, 37. 3); thus, *ιστιά-ω* *ιστώ*, *ιστιά-ης* *ιστῆς* · *ιστιά-ωμαι* *ιστῶμαι*, *ιστιά-ῃ* *ιστῇ* · *τιθέ-ω* *τιθῶ*, *τιθέ-ης* *τιθῆς* · *τιθέ-ωμαι* *τιθῶμαι*, *τιθέ-ῃ* *τιθῇ* · *διδό-ω* *διδῶ*, *διδό-ης* *διδῆς* · *διδό-ωμαι* *διδῶμαι*, *διδό-ῃ* *διδῇ* · *δεικνύ-ω*, *δεικνύ-ωμαι* · *ϋ-ω* (§§ 56). If, however, *ρ* precede -*αη*, the contraction is into *α*; as, *ἀποδορῆς* (§ 57).

2. VERBS IN -*ωμι* have a second form of the Opt. act. in -*ώην*, which is most frequent in late writers, but is not confined to them, as, *ἀλώην* ξ. 183 (*ἀλοῖην* X. 253), *βιώην* Ar. Ran. 177 (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt., § 205. 2), *βιώην* Pl. Gorg. 512 e.

3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs in -ω*; thus, *τιθοίμην*, *ιοίμην* (§§ 50, 54), and the compound forms, *ἐπιθοίμην*, *συνθοίμην*, i. 9. 7, *προοίμην*, Ib. 10. So even *κρέμοισθε* for *κρέμαισθε*, Ar. Vesp. 298; *μαρνοίμεθα* for *μαρναίμεθα*, λ. 513; and *ἀφίοιτε* for *ἀφίειτε*, Pl. Apol. 29 d.

4. In a few instances, verbs in -*υμι*, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *διασκεδάννυσι*, *διασκεδάννυται* for *διασκεδαννύη*, *διασκεδαννύηται*, Pl. Phaedo, 77 b, d; *πήγνυτο* for *πηγνύοιτο*, Ib. 118 a. Add the poet. *ικδῶμιν* II. 99, *φῶη* Theoc. 15. 94, *δαίνυτο* Ω. 665, *δαινύατο* (for -*υντο*) σ. 248; and the similarly formed *φῶμην* κ. 51, *φῆτο* λ. 330.

§ 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔβην*, *ἀπέδραῖν*, *ἔγνων*, *ἔδυν* (§ 57).

NOTES. α. Except *ἔτιον* (cf. §§ 205, 208. 2, 3), which yet has the Imp. *τίθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *σκέλλομαι*, to dry up, 2 A. (γ. *σκαλ-*, *σκαλ-*) *ἔσκλην*, Opt. *σκαλίην*, Inf. *σκληναι* Ar. Vesp. 160.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned: *κλάω*, to break, 2 A. Part. *κλάς* Anacr. Fr. 16; *κλύω*, to hear, poet. 2 A.

Imp. κλῦθι A. 37, Eur. Hipp. 872, κλῦτις B. 56, Æsch. Cho. 399, redupl. κίεκλῦθι K. 284, κίεκλυτις Γ. 86; λύω, to loose, 2 A. M. λύμην Φ. 80, λύτο 114, λύντο H. 16; φύω, to produce, 2 A. ἰφῦν, Cyr. ii. 1. 15, Subj. φύω, Opt. φύην (§ 226. 4), Inf. φῦναι, Part. φύς.

REMARKS UPON PARTICULAR VERBS.

Φημί, to say.

[¶ 53.]

§ 228. (a) In certain connections, φημί, ἰφην, and ἰφην are shortened, for the sake of *vivacity*, to ἡμί, ἦν, and ἦ · thus, ἦν δ' ἰγώ, said I, Ar. Eq. 634; ἦ δ' ἔς, said he, Pl. Rep. 327 b, c; ἦ, he spake, A. 219; παῖ, ἡμί, παῖ, παῖ, boy! I say, boy! boy! Ar. Nub. 1145. (b) The 2 Pers. sing. of the Pres. ind. is commonly written φῆς, as if contracted from φαίς. For ἰφηνσθα, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 φάσθε κ. 562, Imp. φάο τ. 168, φάσθω υ. 100, φάσθε I. 422 (Inf. φάσθαι A. 187, Æsch. Pers. 700); Pf. P. S. 3 εἰφασται Ap. Rh. 1. 988, Part. πεφασμένος, Ξ. 127.

Ἰημι, to send.

[¶ 54.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms ἰᾶσι and ἰῶσι (for ἱε-ναι, ἱᾶσι, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form ἱεν, which occurs only in composition (προῖεν ι. 88, ἡφίεν Pl. Euthyd. 293 a), seems either to have come from ἱην (which is of doubtful occurrence) by *precession*, or to have been formed after the analogy of ἱις, ἱι, or of the Plup. (d) For the Opt. forms ἰοίμην and οἰμην, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes ἱω and ἱω · thus, Impf. ἱόνιον A. 273, Imp. ἱόνι Theog. 1240, Pf. P. Part. μεμετισμένος Hdt. v. 108 (§§ 69. α, 192. 3; cf. μεμίστικα, Anacr. Fr. 79); Pr. ἰνίονται Hdt. ii. 165. In the S. S. we find ἡφις Mk. 1. 34, ἀφίς Rev. 2. 20, Pf. P. ἀφίωνται Mt. 9. 2, 5.

Εἶμι, to be.

[¶ 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable ε-,

1.) Before a *vowel*, unites with it; thus, (ε-ναι, ε-ᾶσι, § 58) εἶαι · (ε-ω) ὦ, (ε-ης) ἦς · (ε-ίην) εἶην.

2.) Before ντ, becomes ο (cf. §§ 203, 206); thus, (ε-ντις, ὀ-ντις, § 109) ὦν, Imp. (ε-ντιν) ὄντιν (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

α.) It becomes ι in the forms εἰμί, εἶς, εἷ, εἶναι (cf. §§ 218. β, 224. E). The form εἷ, both here and in ¶ 56, is either shortened from εἶς (which is not used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes σ (compare § 221);

thus, ἰ-σ-μίν, ἰ-σ-τί, ἰ-σ-τόν, ἰ-σ-τω, ἰ-σ-τωσαν, ἰ-σ-των (§ 213. N.). After the σ, the τ in the 3d Pers. sing. is retained; thus, ἰ-σ-τί. Before the σ, ι in the 2d Pers. sing. of the Imperative becomes ι by precession (cf. § 118); thus, ἰ-σ-θι.

γ.) In the Impf. it becomes η, and may likewise assume σ before τ; thus, ἦν, ἦτι or rather ἦ-σ-τι. The *Old-Att.* form of the 1st Pers. ἦ (Ar. Av. 1363), and the 3d Pers. ἦν, appear to have been contracted from ἦα and ἦεν (cf. § 179, 201. N., 211. N.). For ἦσθα, see § 182. The *middle form* ἦμην is little used by the more classic writers (Cyr. vi. 1. 9). The Imp. ἦτω, which follows the analogy of the Impf., occurs but once in the classic writers (Pl. Rep. 361 c.), and is there doubtful.

REMARKS. a. In the Fut., instead of ἴσται, the Attics always use the *nude form* ἴσται.

b. Some regard the root of this verb as being ἰσ-, and adduce in support of this view, the Lat. (*esum*) *sum, es, est, (e)sumus, estis, (e)sunt*, and the Sanscrit *asmi, asi, asti, &c.*

Εἶμι, to go.

[¶ 56.]

§ 231. (a) The Pres. of εἶμι has commonly in the Ind., and sometimes in the other modes, the sense of the Fut. (§ 200. b); thus, εἶμι, (*I am going*) *I will go*. (b) For ἦεν, in the Plup., the common Attic form was ἦα, which appears to be a remnant of the old formation noticed in § 203. N. A Perf. εἶα, corresponding to this Plup., nowhere appears, and some regard ἦεν (omitting the ι subsc.) as an Impf. doubly augmented (§ 189). For the use of this tense, see § 233. (c) For εἶμι and εἰόν, see § 205; for ἴτων, § 213. N.; for εἶναι, εἶόν, and εἶόντων, § 208. 2; for ἦσθα, § 182; for ἦεν in the 3d Pers., § 211. N.; for ἦμιν, ἦτι, &c., § 237. (d) The *middle forms* εἶμαι, εἶμην are regarded by some of the best critics as incorrectly written for ἴμαι, ἴμην, from ἴημι (§ 54).

Κεῖμαι, to lie down.

[¶ 60.]

§ 232. (a) This verb appears to be contracted from κείμεαι, a dependent inflected like τίθεμαι (§ 50); thus, κίμαι κείμεαι, κίνται κίνται, κίσο κίσο, κίσσθαι κίσσθαι, κείμενος κείμενος · κείμεν κείμεν · κίσσομαι κίσσομαι. In the Subj. and Opt. the contraction is commonly omitted; thus, κίωμαι, Ec. 8. 19, κείμην, iv. 1. 16, like τίθωμαι (also accented τίθωμαι) and τιθεῖμην · yet κῆται (also written κῆται), for κῆται, T. 32, β. 102. (b) The Subj. sometimes retains the form of the Ind. (§ 177); as, Subj. διάκειμαι Pl. Phædo, 84 e. (c) We find the following forms in the dialects, some of which have the shorter root κι-: Pres. S. 2 κίαι Hom. Merc. 254, S. 3 κίεται Hdt. vi. 139, Pl. 3 κέονται X. 510, κιάται Ω. 527, κιάται Λ. 659, Hdt. i. 14; Impf. Pl. 3 ἐκίατο Ap. Rh. 4. 1295, κίατο φ. 418, ἐκίατο Hdt. i. 167, κίατο N. 763; Fut. κισσῶμαι Theoc. 3. 53 (§ 200. 3); old Pres. as Fut. (§ 200. b) κίω, η. 342, κίω τ. 340. (d) Some of the best grammarians regard κίμαι as a Perf. having the sense of the Pres. (§ 233).

D. COMPLETE TENSES.

§ 233. I. In some verbs, the sense of the complete

tenses, by a natural transition (see Syntax), passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (§ 48), *to station*, Pf. ἐσθήκα, (*I have stationed myself*) *I stand*, Plup. ἐστήκειν, *I stood*, F. Pf. ἐστήξω, *I shall stand*; μνησκειν, *to remind*, Pf. P. μέμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμνήμην, *I remembered*, F. Pf. μεμνήσομαι, *I shall remember*; Plup. ᾗειν (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See ¶ 58, 59.

§ 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly *supplied* by the *Participle* with the *auxiliary verb* εἶμι (§ 55, § 169. β); thus, Pf. Act. Subj. βεβουλευκώς ὦ, Opt. βεβουλευκώς εἶην. Pf. P. Subj. βεβουλευμένος ὦ, Opt. βεβουλευμένος εἶην.

REMARKS. α. Sometimes, however, the Perf. *forms* these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a Pres.; as, ἰσθῆκα, vi. 5, 10, ἰστώ, Pl. Gorg. 468 b, ἰσταίν, Ψ. 101 (§ 48), πιπιοιόην (§ 205. α), δεδίω (§ 58), Rep. Ath. l. 11; εἰλόφωσιν Pl. Pol. 269 c, πιπτώκοι v. 7. 26, βεβλήκοιν Th. ii. 48, πιπιοήκοι Id. viii. 108.

β. In the Perf. *pass.*, these modes are formed in only a few pure verbs, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. κέκλημαι, *I have been called, I am named*, Opt. (κεκλη-ί-μην) κεκλήμην, κέκλητο Soph. Ph. 119, κέκλητο, &c.

κτάομαι, *to acquire*; Pf. κέκτημαι, *I have acquired, I possess*, Subj. (κεκτά-ω-μαι) κεκτῶμαι, κεκτῇ, κεκτῆται Symp. l. 8; Opt. (κεκτη-ί-μην) κεκτῆμην, κέκτητο, κέκτητο Pl. Leg. 731 c, or (κεκτα-οί-μην) κεκτῶμην, κεκτῶ, κεκτῶτο Ages. 9. 7.

μύμνημαι (§ 233), Subj. μεμνῶμαι, Pl. Phil. 31 a, Opt. μεμνήμην Ω. 745, μεμνήτο Ar. Plut. 991, or μεμνῶμην, μεμνῶ (or μέμνοιο) i. 7. 5, μεμνῶτο Cyr. i. 6. 3.

For κάθημαι, see ¶ 59. Add Subj. βιβλήσθαι Andoc. 22. 41, τιτμῆσθαι Pl. Rep. 564 c; Opt. λιλύτο σ. 238 (cf. § 226. 4).

§ 235. 2. The Perfect, in its *proper sense*, may have the IMPERATIVE in the 3d Pers. *pass.*; but, otherwise, this mode belongs only to those Perfects which have the *sense of the Pres.*; and, even in these, the *Imperative active* is scarcely found except in the *nude form* of the 2d Perf. (§§ 237, 238); yet ἄνωγε, κεκράγετε (§ 238. β), γέγωνε Eur. Or. 1220, βεβηκέτω Luc. de Hist. Scrib. 45, εἰκέτω Ib. 49.

§ 236. III. VOWEL CHANGES. The affixes in -α, -ειν of

the SECOND PERFECT and PLUPERFECT are annexed with the following changes in the preceding syllable.

1.) ϵ becomes o , and $\epsilon\iota$ becomes oi ; as, μένω, *to remain*, 2 Pf. μέμονα · δέρομαι, *to see*, poet., δέδορκα · λείπω, λέλοιπα (§ 37); πείθω, πέποιθα (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, κλέπτω, *to steal*, κέκλοφα · τρέπω, *to turn*, τίτροφα · σίμπτω, *to send*, σίπομφα · δίδωκα (§ 58). (b) Analogous to the change of ϵ into o , is that of η into ω in ῥήγνυμι, *to break*, 2 Pf. ῥῥῶγα. (c) In the following Perfects, there appears to be an insertion of o or ω (§ 222. β): ἄγω, *to lead*, ἀγῆοχα (§ 191. 2), Dem. 239. 1, ἐσθίω, *to eat*, ἐδήδοκα, iv. 8. 20 (Ep. Pf. P. ἰδῆδομαι, χ. 56), εἴρω (r. ἰθ-), *to be wont*, preteritive, οἴχωκα (§ 221. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the *passive*: ἀφίονται (§ 229. e); ἄωρτο γ. 272, Theoc. 24. 43, for ἤερτο or ἤετο, Plup. S. 3 of αἰέρω or αἶρω, *to raise*; ἐπάχατο M. 340, Plup. Pl. 3 of ἐπίχω · ἰδήδομαι (N. c).

2.) Short α , ι , or υ , before a *single consonant*, is *lengthened* (α , not preceded by ϵ or ρ , § 29, becoming η); as, φαίνω, πεφῆνα (§ 42; r. φᾶν-); θάλλω, *to bloom*, τεθῆλυ · ἄγνυμι (r. ἄγ-), *to break*, ἔαγα · κράζω, κέκραγα (§ 238. β); κέκευγα (r. κεύγ), *to creak*, pret.; μῆκύομαι (r. μῆκ-), *to bellow*, μέμυκα.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, ἠλόλυθα (§ 191. 2). In λάσκω (r. λᾶκ-), *to sound*, α is not changed into η in the Att.; thus, 2 Pf. λίλᾶκα, Ar. Ach. 410 (λίληκα, X. 141).

§ 237. IV. NUDE FORMS. In the SECOND PERFECT and PLUPERFECT, the connecting vowel is sometimes omitted in the *Indicative plural* and *dual* (§ 186). When this omission takes place, (a) the Ind. sing. is commonly *supplied* by forms from a *longer base* (cf. § 201. N.); which forms likewise occur in the *plural* and *dual*, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of *verbs in -μι*; (c) the Part. is *contracted*, if the characteristic is α or o . Thus,

Pf. Ind. Sing. ἕστηκα (§ 48; r. στα-, base ἵστα-, prolonged to ἵστηκ-, § 186), ἕστηκας, ἕστηκε, Pl. ἵστα-μεν Pl. Gorg. 468 b, and rarely ἵστήκαμεν, ἵστα-τι, (ἵστα-νσι, ἵστά-σι, § 58) ἵστασι (ἵστήκασι Δ. 434); Subj. (ἵστά-ω) ἵσταῶ, and ἵστήκα · Opt. ἵσταῖην (poet.); Imp. ἵστα-θι (poet.) Ar. Av. 206; Inf. ἵστᾶναι iv. 7. 9; Part. Ep. ἵστᾶ-ός, -ότος T. 79 (also ἵσθῆός Hes. Th. 519), commonly contr. ἵστός (§ 22. 8) i. 3. 2, (ἵστα-ό-τσα) ἵστώσα, (ἵστα-ό-ς) ἵστώς and sometimes, by syncope, ἵστός Pl. Parm. 146 a, Ion. ἵστωίς (§ 48. 1), -ῶτος Hdt. ii. 38; also ἵστηκώς Pl. Meno. 93 d. Plup. Sing. ἵσθήκειν or ἵσθήκειν, -εις, -ει, Pl. ἵστα-μεν, ἵστα-τι, ἵστα-σαν i. 5. 13 (ἵσθήκισαν Cyr. viii. 3. 9).

Θνήσκω, *to die* (r. θαν-, θνα-, § 64), Pf. Ind. Sing. τίθηκα (base τιθνα-, τιθνηκ-, -ας, -ι, Pl. τίθναμεν Pl. Gorg. 492 e, τίθνατι, τιθῆασι iv. 2. 17, Du. τίθνατον iv. 1. 19; Subj. τιθῆκω, Th. viii. 74; Opt. τιθαῖην, Cyr. iv. 2. 3;

Imp. *τίθναθι* X. 365, *τιθνάτω* Pl. Leg. 933 e, &c.; Inf. *τιθνᾶναι* Mem. i. 2 16, *τιθνηκίνας* Soph. Aj. 474, and Poet. (*τιθνα-ί-ναι*) *τιθνᾶναι* Æsch. Ag. 539 Part. *τιθνηκώς* (fem. δ. 734), *τιθνᾶ-ώς*, Pind. Nem. 10. 139, commonly contr., with *ι* inserted (cf. §§ 35, 48. 1), *τιθνιώς*, *-ῶσα*, *-ώς* or *-ός*, vii. 4. 19, τ. 351, Ep. *τιθνηώς* or *τιθνιώς*, *-ότος* or *-ῶτος*, α. 289, P. 435. Plup. Sing. *ἰτιθνή-κυν*, *-υς*, *-υι*, Pl. *ἰτίθναμεν*, *-τι*, *-σαν* H. Gr. vi. 4. 16.

Pf. Ind. Sing. *δίδοικα* Cyr. i. 4. 12, and *δίδια* Soph. Œd. C. 1469 (¶ 58, base *διδι-*, *διδοικ-*), *δίδοικας* and *δίδιας*, *δίδοικε* and *δίδι* · Pl. *δίδιμιν* Th. iii. 53, *δίδιτι*, (*δίδινσι*, § 58) *διδιάσι* Pl. Apol. 29 a; Subj. *διδίω* · Imp. *δίδιθι* Ar. Vesp. 373; Inf. *διδίειναι* (§ 208. 3) Rep. Ath. 1. 11, and *διδοικίνας* Eur. Sup. 548; Part. *διδιώς* Pl. Prot. 320 a (contr. or sync. *διδιυῖαν* Ap. Rh. 3. 753), and *διδοικώς* Eur. Ion, 624. Plup. Sing. *ἰδίδοικεν* Pl. Charm. 175 a, and *ἰδίδιεν*, *-υς*, *-υι* · Pl. *ἰδίδιμιν*, *ἰδίδιτι*, *ἰδίδισαν* Pl. Leg. 685 c (*ἰδίδοίκισαν* iii. 5. 18).

Pf. Ind. Sing. *οἶδα* (¶ 58; base *ιδ-*, *οιδ-*), *οἶσθα* (for *οἶδ-σθα*, § 182; *οἶδα*, scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *οἶσθας* Eur. Ion, 999), *οἶδε* · Pl. (*ἰδ-μιν*, § 53) *ἴσμεν* ii. 4. 6, (*ἴδ-τι*, § 52) *ἴσσι*, (*ἴδ-νσι*, the δ becoming σ in imitation of the other persons) *ἴσῃσι*, and rarely *οἶδαμιν* Pl. Alc. 141 e, *οἶδατε*, *οἶδᾶσι* · Imp. (*ἴδ-θι*) *ἴσθι* ii. 1. 13. Plup. Sing. *ἤδειν*, Pl. *ἤδειμεν*, &c., and poet. (*ἤδ-μεν*) *ἤσμεν* Eur. Hec. 1112, (*ἤδ-σι*) *ἤσσι*, (*ἤδ-σαν*) *ἤσαν* Æsch. Prom. 451.

Plup. Sing. *ἦεν* (¶ 56), *ἦις*, *ἦι*, Pl. *ἦιμιν*, *-τι*, commonly *ἦμεν* Pl. Rep. 328 b, *ἦτι* vii. 7. 6, *ἦσαν* Cyr. iv. 5. 55, sometimes Ion. *ἦσαν* τ. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

α. PURE. *ἄριστάω*, to dine; Pf. Pl. 1 *ἤριστᾶμιν* Ar. Fr. 428, Inf. *ἤριστᾶναι* Ath. 423 a. In imitation of these comic forms, we find also, from *δυσινῶν*, to sup, *διδεῖσινᾶμιν* and *διδειπνᾶναι* Ath. 422 e, Ar. Fr. 243.

βαίνω, to go; Pf. *βέβηκα* (τ. βα-), 2 Pf. Pl. poet. *βέβαμεν*, *βέβασσι*, *βεβάσῃσι* B. 134, *βεβᾶσιν* Soph. El. 1386; Subj. Pl. 3 *βεβῶμι* Pl. Phædr. 252 e; Inf. *βεβᾶναι* Eur. Heracl. 610, Hdt. iii. 146, Part. Ep. *βεβᾶώς*, *-υῖα*, *-ῶτος*, E. 199, Ω. 81, Att. contr. *βεβῶς*, *-ῶσα*, *-ῶτος*, Soph. Ant. 67, 996, Œd. C. 314, H. Gr. vii. 2. 3, Pl. Phædr. 254 b. 2 Plup. Pl. *ἰβέβαμεν*, *-ασι*, *-ασαν* B. 720.

βιβρώσκω, to eat; 1 Pf. *βίβρωκα* (τ. βρο-), 2 Pf. Part. (*βιβρο-ώς*) *βιβρώς*, *-ῶτος*, Soph. Ant. 1022.

γίγνομαι (τ. γα-, γιν-, γιγν-), to become; 2 Pf. *γίγωνα*, poet. Pl. 2 *γιγάετι* (Ep. for *γίγάτι*) Hom. Batr. 143, 3 *γιγάσῃσι* Δ. 41; Inf. *γιγάμιν* (Ep. for *γιγάναι*) E. 248; Part. Ep. *γιγαώς*, *-υῖα*, *-ῶτος*, Γ. 199, I. 456, Att. contr. *γιγῶς*, *-ῶσα*, *-ῶτος*, Eur. Alc. 532, 677. Plup. Du. 3 *γιγάτην* κ. 138

μίμονα (τ. μα-, μιν-, § 236. 1), to be euger, pret., E. 482, *μίμονας* Æsch. Sept. 686, *μίμονε* Soph. Tr. 982, Pl. *μίμαμεν* I. 641, *μίμασι* H. 160, *μιμάσῃσι* K. 208, Du. *μίματος* Θ. 413; Imp. S. 3 *μιμάτω* Δ. 304; Part. *μιμᾶώς*, *-υῖα*, *-ῶτος*, Δ. 40, 440, Θ. 118, and *μιμᾶώς*, *-ότος*, Π. 754, B. 818. Plup. Pl. 3 *μίμασαν* B. 863.

πίπτω, to fall; 1 Pf. *πίπτωκα* (τ. πτι-, πτο-); 2 Pf. Part. Ep. *πιπτιώς* *-ῶτος*, Φ. 503, and *πιπτηώς*, *-υῖα*, *-ότος* and *-ῶτος*, ν. 98, Ap. Rh. 2. 832 Att. contr. *πιπτιώς*, *-ῶτος*, Soph. Ant. 697, 1018.

τίτληκα (τ. τλα-), to bear, pret., Pl. *τίτλαμεν* ν. 311; Imp. *τίτλαθι* A.

586 ; Inf. *τιτλάμην* (Ep. for *τιτλάναι*) γ. 209 ; Part. *τιτλήώς*, -*ῶια*, -*ότος*, υ. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, *τ* passes into *θ*, after the analogy either of the 2d Pers. sing., or of the *objective* inflection.

ἄνωγα, to command, poet. preteritive, Pl. *ἄνωγμην* Hom. Ap. 528 ; Imp. *ἄνωγε* Eur. Or. 119, and *ἄνωχθι* Id. Alc. 1044, *ἄνωγίτω* β. 195, and (*ἄνώγτω*) *ἄνώχθω* Λ. 189, Pl. *ἄνώγῃ* ψ. 132, *ἄνωχθι* Eur. Herc. 241.

κράζω, commonly 2 Pf. *κίκραγα*, to cry ; Imp. *κίκραχθι* Ar. Vesp. 198, Pl. *κικράγε* Ib. 415, and *κίκραχθι* Ar. Ach. 335.

ιγίρω, to rouse ; 2 Pf. *ιγρήγορα* . Imp. Pl. 2 *ιγρήγορθι* Σ. 299 ; Inf. *ιγρηγόρειναι* (as if from *ιγρηγόρμαι*) K. 67.

πάσχω, to suffer ; 2 Pf. *πίπονθα*, Pl. 2 (*πίπονθτι*, *πίπονστι*, § 52, *πίποσσι*, § 55) *πίποσθι* Γ. 99, κ. 465.

ῥοικα, to be like, pret. (base *ῖικ-*, *ῖοικ-*, §§ 191. 3, 236. 1), Pl. trag. *ῥοιγμην* Soph. Aj. 1239, Du. Ep. *ῥίκτον* δ. 27, Plup. *ῖικτην* A. 104.

ἔρχομαι, to come ; 2 Pf. *ἰλήλυθα*, Ep. Pl. 1 *ἰλήλουθμην* (§ 47. N.) γ. 81.

πίπτοιθα, to trust (§ 39 ; base *πιπιθ-*, *πιπειθ-*, *πιποιβ-*, § 236. 1) ; Imp. trag. *πίπεισθι* Æsch. Eum. 599 ; Plup. Ep. Pl. 1 *ἰπίπιθμην* B. 341.

§ 239. V. FUTURE PERFECT, OR THIRD FUTURE. The Fut. Perf. unites the *base* of the Perf. with the *affixes* of the Fut. act. and mid. ; as, (*ἐστήκ-σω*, ¶ 48) *ἐυτήξω*, (*γεγράφ-σομαι*, § 36) *γεγράψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in *liquid* verbs, or in verbs beginning with a vowel (*πιφύρσισθαι* Pind. Nem. 1. 104, *εἰρήσομαι*, ¶ 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the sense of the common *future* (§ 233).

2. (a) Of the Fut. Perf. act., the only examples in Attic prose are *ἰστήξω* and *τιθνήξω*, both formed from Perfects having the sense of the Pres., *ἵστηκα* and *τίθνηκα* (§§ 233, 237), and both giving rise to *middle* forms of the same signification (§ 166. 2), *ἰστήξομαι* and *τιθνήξομαι*. (b) Other examples of a reduplicated Fut. in the active voice are *τιτορήσω* Ar. Pax, 381, and the Ep. *ἄκαρήσω*, Hom. Merc. 286, *κικαδήσω*, φ. 153, *πιπιθήσω* X. 223, *κίχαρήσω*, O. 98 (also *κίχαρήσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (c) Other examples of the Fut. Perf. mid. with the Perf. act., are *κίελαγγα*, *κίελάγξομαι* Ar. Vesp. 930, *κίκραγα*, *κικράζομαι* Ar. Ran. 265, *κίκηδα*, *κικαδήσομαι*, Θ. 353. (d) An example of a reduplicated Fut. mid. with a reduplicated 2 Aor. is *πιφιδήσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256) ; 1. their *defective formation* ; 2. the *entire want* of these tenses in many verbs ; 3. the *comparative infrequency* of their use ; and 4. their more frequent occurrence in the *later* than in the *earlier* writers.

DIALECTIC FORMS.

A. CONTRACTION.

§ 241. Forms which are *contracted* in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain *uncontracted* in Ion. prose, while the Ep. has great freedom in the employment of either *uncontracted*, *contracted*, or *variously protracted* forms. Here belong, Contract Verbs in -άω, -ίω, and -όω (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in -μι (§ 226), and the 2d Pers. Sing. in -αι and -ο (§ 210 3). In these forms, the first vowel is either (I.) α, (II.) ι or η, or (III.) ο. Of these, ι or η is far the most frequently uncontracted.

§ 242. I. *The first vowel α.* (a.) In the Ion., the α is commonly contracted or changed into ι (§ 44. 2); and when α with an O vowel is contracted into ω, ι is often inserted (§ 48. 1, cf. § 35). Thus we find, as various readings, ὀρέωντες, ὀρίοντες, and ὀρίωντες, Hdt. i. 82, 99. So ἰωρεῶμεν i. 120, ὠρίομεν ii. 131, χρεῖσθαι vii. 141, χρεῖσθαι (33. α) i. 47, χρεῖσθαι 157, ἰχρεῖοντο 53, χρεῖω (for χρεῖου) 155, ἰμνηχανίατο (for ἰμνηχανόοντο, one ι dropped; see §§ 243. 2, 248, f) v. 63. Subj. of Verbs in -μι, δυνεώμεθα iv. 97, 2 Aor. πτίομεν or πτίωμεν χ. 216, for πτάωμεν, contr. πτάωμεν (see also b. below).

NOTE. In the 2 Pers., the termination -ας commonly remains; as, ἰχρή-σας Hdt. i. 117, ἰπίστας vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly ο with ω, and ᾱ with ᾱ, § 48); and sometimes by prolonging a short vowel, particularly ι used for α to ιι; as, δράω, contr. ὀρεῶ Γ. 234, protracted δρόω E. 244, δράιμι ὀρεῶς Λ. 202, δράιμι H. 448, δράων ὀρεῶν E. 872, δρόαν A. 350, δρώσας Δ. 9, ὀρεῖσθαι λ. 156, δράσθαι π. 107, ὀρέσθαι Δ. 347, ἀντιόωσαν A. 31, ἀσχάλαα B. 293, ἀσχαλάαν 297, ἰμνώοντο 686, γελώοντες σ. 40, γελώντες 111, ἄλλω (Imp. for ἄλάου, -ω) ε. 377; μνάσθαι α. 39, μεινοῖω N. 79 (μεινοῖεν M. 59), δρώσι ο. 324; δρώοιμι 317, ἡρώοιμι H. 157 (ἡρώμι 133), (μνάω, μνάου, μνώ) μνώοι Ap. Rh. I. 896, ναισταῶσι Γ. 387; μεινιήσιν O. 82, for μεινιᾶν, κίραι I. 203, for κίραι Att. Fut. ἰλώσι N. 315, η. 319, ἰλάαν ε. 290 (see § 200. 2); κριμόω H. 83; 2 Aor. Subj. of Verbs in -μι, στήσι P. 30, στή E. 598, στείμεν O. 297 (στίωμεν Λ. 348), στήσι P. 95, στήσιον σ. 183; βίω Z. 113, for βῶ (§ 57), βή I. 501, βίωμεν K. 97 (βίωμεν Hdt. vii. 50. 2).

NOTES. 1. α is not prefixed, when the flexible ending begins with τ; as in ὀρεᾶ-τι, ὀρεᾶ-ται. Yet ᾠᾶται Hes. Sc. 101, for ᾠται (ᾠ being resolved into ᾠᾶ, § 29).

2. We also find in Ion. prose, in imitation of the Ep., κομόωσι Hdt. iv. 191, ἡγορόοντο vi. 11. So Dor. κομόωντι Theoc. 4. 57.

(c.) The Dor. sometimes contracts α with an O sound following into ᾱ and commonly α with an E sound following into η (§ 45. 1, 4); as, πεινᾶντ. Theoc. 15, 148, διαπινᾶμι Ar. Ach. 751; 1 Aor. Sing. 2 ἰπάξᾱ Theoc. 4 28, for ἰπήξας, -ω, ἥρᾱ Ar. Ach. 913; τολμῆς Theoc. 5. 35, λῆς 64, ὀρεῖται 110 σιγῇ Ar. Ach. 778, ἰρώτη 800. The latter contraction appears in some Ion prose-writers (as Hipp.; so θυμῆται Hdt. iv. 75); and in the Ep. ὀρεῖται ξ

343 (written by some *ῥεσαι*, as if from *ῥεσμι*), and in the Du. forms, *πρῶσαν* *δήτην* A. 136, *συλήτην* N. 202, *συναντήτην* π. 333, *φοιτήτην* M. 266.

§ 243. II. The first vowel *ε* or *η*. (a.) In Ion. prose, contraction is commonly omitted, except as *εο* and *εου* often become *ευ*; as, *ποιῶν* Hdt. i. 38, *ποιῆεις* 39, *ἱποῖε* 22, *ποιόμινος* 73, *ποιούμινος* 68, *ποιεῦσι* 131, *ποιεῦμα*. *ἀξιούμινος* ix. 11; Fut. *σημανίω* Ib. i. 75, *κερδάνεις* 35, *ἱρέων* 5; Aor. Subj. *ἀπαιρεθῆω* Ib. iii. 65, *φανίωσι* i. 41, *θίωσι* iv. 71 (see § 226. 1); 2 Pers. *βοῦλαισι*, *τιύξαισι* Ib. i. 90, *ἰγίνω* 35, *ἔθειν* vii. 209.

NOTES. 1. In like manner, *εο*, used for *αο* (§ 242. a), may become *υ*; as, *ἱρώτειν* Hdt. iii. 140, *ἱρωτεῦντας* 62 (*ἱρωτίωντος* v. 13). So in the Dor., *ἡρώτειν* T. 200. i. 81, *γελεῦντι* 90, for *γελάουσι*, &c.

2. If *εε* is followed by another distinct vowel, one *ε* is often dropped; as, *φοβίαι*, *φοβίω* Hdt. vii. 52 (*φοβεῦ* i. 9), for *φοβέσαι*, *φοβέω*. So Ep. *ἱκλίο* Ω. 202, *παλίο* or *παλίοι* δ. 811. A similar omission of *ο* appears in *ἀνακοίνω* Theog. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-εῖν*, as if formed by contraction, to *-εῖεν*; as, *ἰδέειν*, *παθεῖεν* Hdt. i. 32, *φυγεῖν* 1, B. 393 (*φυγεῖν* 401), *πίεειν* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *ε* (§ 48. 1); as, *συμβαλλόμενος* (cf. *συνεβάλλετο*) Hdt. i. 68, *ἐνίχαι* 118, *ἀγίομενον* iii. 14, *ἱδυνόουσι* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *φ*, *οι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *εἰδῶ*); but otherwise employs or omits it according to the metre (*εο*, when contracted, becoming *ευ*; yet *ἐπόρου* Δ. 308, *ἀνερρίπτου* v. 78). Synizesis is frequent when *ε* precedes a long *Ο* vowel, and sometimes occurs in *εον*, and even in *εαι*. The Ep., also, often protracts *ε* to *ει*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλοῖο* ο. 305 (yet *φιλοῖη* δ. 692, and *φοροῖη* ι. 320), *φιλέωμεν* θ. 42, *οἰκέοιτο* Δ. 18, *πειρηθῶμεν* X. 381, *εἰδῶ* A. 515, *εἰδῶ* π. 236; *φιλεῖ* B. 197, *φιλεί* I. 342, *ἔρρει* P. 86, *ἔρρει* N. 539, *ἔσῃ* τ. 254, *ἔσαι* A. 563, *ἔσαι* Σ. 95, *ἔσαι* Ζ. 33, *γνώσῃ* B. 367, *γνώσῃ* 365; *μυθῆαι* θ. 180 (*μυθῆαι* or *μυθῆη* β. 202, § 243. a. 2), *νῆαι* λ. 114, for *μυθῆσαι*, *νῆσαι*. *ἔπλει* X. 281, *ἔπλει* Ψ. 69, *φράζω* E. 440, *φράζω* δ. 395, *κάλειν* Δ. 477, *κάλειν* θ. 550, *καλεῖντο* B. 684; *νεκείω* Δ. 359, *τελεῖτο* A. 5, *ἱεῖομεν* 62, *ἔρειο* A. 611, *σπεῖο* K. 285, Aor. Pass. Subj. *δαμείω* σ. 54, *δαμείης* Γ. 436, *δαμῆη* X. 246, *δαμείετι* Η. 72; 2 Aor. Subj. of Verbs in *-μι*, *θίω* Π. 83 (*θίω* Hdt. i. 108, *θείης* κ. 341, *θίῃ* 301, *ἀνήη* B. 34, *θέωμεν* ω. 485, *θείομεν* A. 143, *θείομαι* Σ. 409).

(c.) For the Dor. contraction of *εο* and *εου* into *ευ*, and, in the stricter Dor., of *εε* into *η*, see §§ 45. 3, 44. 4; e. g. *ἱλέγνυ* Theoc. 1. 86, *μάχυν* 113, *ὠμαρτέιν* 2. 73, *εὔσα* 76; *ποίη* Ar. Lys. 1318. So, in Hom., *ὠμαρτήτην* N. 584, *ἀπειλήτην* λ. 313.

REMARKS. a. Some varieties of the Dor. change *εο* into *ιο* or *ιω*; and *εω* into *ιω*; as, *μογίομε* Ar. Lys. 1002, *ὀμιώμεθα* 183, *ἱπαινίω* 198, for *μογίομεν*, *-οῦμεν*, *ὀμούμεθα*, *ἱπαινῶ*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *α* for *η*, in verbs in *-ίω*; as, *φιλασῶ* Theoc. 3. 19, *δάσας* 5. 118 So. Aor. Pass. *ἰτύπαν* Id. 4. 53.

§ 244. III. *The first vowel o.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *eu* for *ou*, and the Dor. *ω* and *ω* for *ou* and *oi* (§§ 44. 4, 45. 3); as, *δικαιεῦσι* Hdt. i. 133, *ἐδικαίευν* vi. 15, *οἰκισιεύνται* i. 4, *στεφανεύνται* viii. 59; *ὑπῶν* Ar. Lys. 143, *μαστιγῶν* Epich. 19 (1). The Dor. *ω* is likewise used by other dialects in *ρίγῶν*, *to be cold*, and in the Ion. *ιδρών*, *to sweat*; as, *ρίγῶν* Ar. Vesp. 446 (*ρίγουν* Cyr. v. 1. 11), *ρίγῳ* Pl. Gorg. 517 d; *ιδρώσαι* A. 598.

(b.) The Ep. sometimes protracts the *o* to *ω*, and sometimes employs the combination *ow* after the analogy of verbs in *-άω*; as, *ιδρώοντα* Σ. 372, *ιδρώουσα* A. 119, *ὑπνώοντας* ε. 48; *ἀρόωσιν* ι. 108, *δηϊόωντο* N. 675, *δηϊόωεν* δ. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *ἀλάω* A. 405, *δάη* μ. 216, *δώσειν* A. 324 (*δῶσι* 129), *δώομεν* H. 299 (*δώμεν* Ψ. 537), *δώωσιν* A. 137.

B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs *ξ* for *σ*, in the Fut. and Aor.; as, *καθίζας* Theoc. l. 12, for *καθίσας* from *καθίζω*, *χαρίζη* 5. 71, *ἐκόμεζαν* Pind. N. 2. 31. This change appears also in a few other verbs in which short *α* precedes; as, *γελάζας* Theoc. 7. 42, *ἔφθαξα* 2. 115, from *γελάω* (§ 219. α), *φθάνω* (§ 278). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφετεριζάμενον* Æsch. Sup. 39, *ἡλιάξει* Ar. Lys. 380, *ἐκφλύξει* (φλύω) Ap. Rh. 1. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign *ι*, which is then contracted with the connecting vowel; as, (*ἄσιω*) *ἄσῳ* Theoc. 1. 145, (*ἄσιόμαι*, § 45. 3) *ἄσεῦμαι* 3. 38, *ποποσις* 3. 9, *ἄξῃ* l. 11, *πεμψέ* 6. 31, *διξέϊται* Call. Lav. 116, *γρυλλιξέϊται* Ar. Ach. 746, *πειρασίσθης* 743, for *ἄσω*, *ἄσομαι*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with *σ* dropped (or of the Pres. used as Fut.); as, *άνύω* A. 365, *ἐρύουσι* 454, *χύω* β. 222. So *ἰκγινάονται* (from Pf. base *γίγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without *σ* is extended, (a) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἀπούρας* A. 356, *ἀπηνύρω* Æsch. Prom. 28, *ἰπαυράμην* Hipp., *εὔρατο* Ap. Rh. 4. 1133, *ᾠσφραντο* Hipp. i. 80: (b) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἔλλαται* Mt. 25. 36, *ἀνίλατο* Acts 7. 21.

5. For the doubling of *σ* by the poets, especially the Ep., to make a short vowel long by position (*καλίσσιτο* A. 54, *ᾠμοσσον* 76, *ἰλάσσαι* 147), see § 71. For Ep. examples of *σ* retained in liquid verbs, see § 56. β. In *ὀφίλλειν* Π 651, β. 334, the *λ* is doubled to compensate for the loss of the *σ*.

C. CONNECTING VOWELS.

§ 246. 1. For *-ι-* connective, the Dor. and Æol. sometimes employ *η-* (§ 44. 4); as, *ἰθιλησθα* Theoc. 29. 4, for *ἰθίλεις*, *εὔρῃν* l. 4, for *εὔρειν*, *ἄγην* Sapph. 1. 19. For the Dor. forms in *-ις* and *-ιν*, see § 183. N.

2. The Dor. and Æol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *διδόικω* Theoc. 15. 58, for *δίδικα*, *πιπόνθης* 10. 1 (see 1. above), *ἐπώτη* 5. 7, *πειπίθει* 5. 28; Inf. *διδύκει*

1. 102, *γυᾶσκιν* Pind. O. 6. 83, *τινάσκην* Sapph. 2. 15; Part. *κίχλαδοντας* Pind. P. 4. 318, *πιφρίποντας* 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, *καπλήγοντας* M. 125, *ἐρρίγοντι* Hes. Sc. 228; *ἰμίμηκον* i. 439, *ἰπέφῃκον* Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from *ἄνωγα*, *ἀνώγω*, to order, O. 43, Δ. 287, Hdt. vii. 104, Impf. *ἤνωγον* I. 578 (*ἡνώγειον* H. 394), F. *ἀνώξω* π. 404, A. *ἤνωξα*, Hes. Sc. 479; from *ᾄλικα*, *ὀλίκω*, to destroy, Σ. 172, A. 10, Soph. Ant. 1286; from *γίγωνα*, *γίγωνίω* and *γίγωνίσκω*, to cry aloud.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, *ἀγίρομεν* A. 142, *ἵμεν*, *ἰγίρομεν* B. 440, *φθίομεσθα* Ξ. 87, *φθίεται* Υ. 173, *ἰδομεν* A. 363, *εἵδεις* Θ. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

α.) Of Pure Verbs. *ἀνύω*, to accomplish; Impf. *ἤνυτο* i. 243, *ἄνιτο* Theoc. 2. 92, *ἄνυμις* 7. 10.

ἰρύω, Ion. and Poet. *ἰρύω*, to draw, Mid. to draw to one's self; to protect; Act. Inf. *ἰρῶμεναι* Hes. Op. 816; Mid. *ἰρῶται* Ap. Rh. 1208, *ἰρῶνται* A. 239, *ἰρῶσ* X. 507, *ἰρῶτο* Δ. 138, *ἰρῶτο* Π. 542, *ἰρυντο* Theoc. 25. 76, *ἰρυντο* M. 454, *ἰρυσθαι* i. 484, *ἰρυσθαι* ψ. 82; Pass. *ἰρῶτο* Hes. Th. 301; from the shorter *ρύομαι*, *ἰρῶτο* Soph. CEd. T. 1352, *ρύατο* Σ. 515, *ρύσθαι* O. 141; Iter. *ρύσκιν* Ω. 730.

σιύω, to shake, *σιῶται* Soph. Tr. 645.

στιῦται, he takes his stand, purposes, Γ. 83, *στιῦνται* Æsch. Pers. 49, *στιντο* B. 597, λ. 583.

τανύω, to stretch; *τάνυται* P. 393.

β.) Of Impure Verbs. *ἔδω*, comm. *ἰσθίω*, to eat; Inf. *ἔδμεναι* Δ. 345.

λείπω, to leave; Impf. *ἔλιπτο* Ap. Rh. 1. 45.

πέρω, to lay waste, Inf. Pass. (*πέρω-σθαι*, § 60) *πέρθαι* Π. 708.

φέρειω, to bear; Imp. *φέρει* I. 171.

φυλάσσω, to watch (τ. *φυλακ-*); Imp. *προ-φύλαχθε* (cf. § 238. β) Hom. Ap. 538.

D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form *-σθα*, see § 182. Π. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops *σ* in the Perf. and Plup. pass.; as, *μῑμένηαι* Φ. 442, contr. *μῑμένη* O. 18, Theoc. 21. 41, *βίβληαι* E. 284, *ἴσσο* Π. 585. (d) On the other hand, in the S. S., we find *σ* retained in some contract forms, and in the Presents having the sense of the Fut. *πίομαι*, *φάγομαι*; thus, (*καυχάσσαι*) *καυχᾶσαι* Rom. 2. 17, *ὀδυνᾶσαι* Lk. 16. 25, *πίσαι*, *φάγισαι* Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses *-μεις* for *-μεν* (§ 70. 3); as, *ἔδοίκαμεις* Theoc. 1. 16, *εἶδομεις* 2. 25. For the endings *-μισθα* and *-μειθον*, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. *-ντι*, see § 181. α. (b) The Æol. uses *-οισι* for *-ουσι*, and *-αισι* for *-ᾱσι* (§ 45. 5); as, *κρύπτουσι*

Alc. 7 (1), *στάξεισι* Pind. P. 9. 110, *φαισί* Sapph. 35 (88). (c) In the Alexandrine Greek we find *-αν* for *-ασι* of the Perf., and *-οσαν* for *-ον* of the Impf. as, *πέφρικαν* Lyc. 252, *ἔγνωκαν* St. Jn. 17. 7 (so *ἔοργαν* Hom. Batr. 179) *ἔσχαζοσαν* Lyc. 21, *ἤλθοσαν* LXX. Ps. 79. 1, *ἰδολιούσαν* Rom. 3. 13. So, in the Opt., *εἴποισαν* Ps. 35. 25, *ποιήσαισαν* Deut. 1. 44, for *εἴποιεν*, *ποιήσαιεν* (d) Rare instances occur in the poets of *-ασι* in the Perf. with a short penult (cf. § 45. 5); thus the old reading *λελόγχασιν* λ. 304, *νεκύνκασιν* Antim

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending *-ν* (§ 181. γ); as, *ἔστῃν* A. 535, Pind. P. 4. 240 (*ἔστησαι* N. 488), *ἴεν* M. 33, Pind. I. 1. 34, *τίθεν* Id. P. 3. 114, *ἔιδον* Hom. Cer. 437, *ἔγνον* Pind. P. 4. 214, and *ἔγνων* Ib. 9. 137, *ἔφυν* ε. 481, Pind. P. 1. 82, *ἤγεσθιν* A. 57, *τράφιν* 251, *φάνθιν* 200, Mosch. 2. 33, *ἰφίλᾱθιν* Theoc. 7. 60, *φάνιν* Pind. O. 10. 101. So, in imitation of the Ep., *ἐκόρισθιν* Ar. Pax, 1283, *ἐκρυφθιν* Eur. Hipp. 1247. We even find, as 3 Pers. pl., *ἡσίδιν* Ap. Rh. 4. 1700, *ῥῆδιν* 2. 65.

(f) In the Ion., the endings *-ᾶται* and *-ᾶτο*, for *-νται* and *-ντο* (§ 213. ε), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective *-ι-* is used instead of *-ο-* (§ 203), *α* and sometimes *ει* become *ι*, and consonants are changed according to § 213. R. Thus, *οἰκιάται* Hdt. i. 142, for *ᾠκηνται*, *ἵαται* Γ. 134, Hdt. ii. 86, *εἵαται* (§ 47. N.) B. 137, *ἵατο* H. 414, *εἵατο* Γ. 149, for *ῥῆνται*, *ῥῆντο*, *πτεροζήατο* Φ. 206; *ἐβουλίατο* Hdt. i. 4, for *ἐβούλοντο*, *ἀπικίατο* 152; *δυνίαται* Id. ii. 142, *ιδύνιατο* iv. 114, *ἀναπισπτίαται* ix. 9, for *δύνανται*, &c.; *κίαται* A. 659, Hdt. i. 14, *κίαται* Ω. 527, *κίατο* Hdt. i. 167, *κίατο* φ. 418, *ἀποκειχλίατο* Hdt. ix. 50, for *κύνται*, &c. (so, with an intervening consonant, *ἱερῖδαται* Ψ. 284, *ἱερῖδατο* η. 95, from *ἐριῖδω*); *σιτρίφαται* (r. *τριβ-*) Id. ii. 93, *δεδιχαται* (r. *δικ-*, Ion. *δικ-*) 65 (yet *ἀπικάται* vii. 209, cf. § 69. α), *κίχωριδαται* i. 140, *ἰσκινάδατο* vii. 67 (so, as if from verbs in *-ζω*, *ἰληλάδατο* η. 86, *ἀκηχίδαται* P. 637, *ἱρράδαται* υ. 354, *-το* M. 431, *ἰσταλάδατο* Hdt. vii. 89); *βουλοίατο* Hdt. i. 3, *πιρῖατο* iv. 139, *γυσταίατο* ii. 47. The Opt forms in *-ατο* are likewise used by the Att. poets; as, *διξαίατο* Soph. CEd. C 44, *πιμψαίατο* 602, *πυθόατο* 921.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing *ν* to the flex. ending of the Sing. (cf. § 172); as, *ποιούντω* (compare Lat. *faciunto*), (*διδόνσθω*, cf. § 177) *διδόσθω* Inscr. Coreyr.

d. For the Subj. forms in *-μι* and *-σι*, see § 181. β. For the Dor. Sing. 3 in *-τι*, see § 181. α. For the Dor. Sing. 1 in *-μᾶν*, and Du. 3 in *-τᾶν*, *-σθᾶν* (for *-μένη*, *-σσην*, *-σθην*), cf. §§ 44. 1, 243. c. β.

§ 249. e. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of *repeated* or *continued action*, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to *-σκον*, *-σκεις*, *-σκε(ν)*, *-σκον* in the *subjective inflection*, and to *-σκόμην*, *-σκες* (*-ιν*, *-ου*), *-σκεστο*, *-σκοντο* in the *objective*. This form, which is called the *iterative* (*itero*, *to repeat*) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἔχισκον*, *I was in the habit of carrying*, N. 257, *ἔχισκες* E. 472, *ἔχισκε* 126, Hdt. vi. 12, Pl. 3 *ἔχισκον* δ. 627, for *εἶχον*, *-εις*, *-ει*, *-ον*, *ὕφαινισκιν*, *she kept weaving*, β. 104, *ἀλλύσκειν* 105, *πίμψισκε*, *ἐπίμψισκον* Hdt. i. 100,

φέρεισσι Theoc. 25. 138, παύσσι Soph. Ant. 963, μαχέσκειτο H. 140, πείσκειτο X. 433, ἱμοσγέσκειτο υ. 7, ζωννύσκειτο E. 857; 2 Aor. ἴδισκε I. 217, λάβῃσσι Hdt. iv. 78, ἰλάβῃσσι 130, δύσκει Θ. 271, γινέσκειτο λ. 208, ἰλέσκειτο 586 1 Aor. (only poet.), στρέψασκον Σ. 546, ὄσασσι λ. 599, μνησάσκειτο Α. 566

NOTES. (a) That the connecting vowel before -σκ- is ε rather than ο, follows from § 203. (b) Before -σκ-, a short vowel remains, and ε takes the place of ει; as, στάσκειν Γ. 217, for ἴστη (r. στα-), δόσκειν I. 331, ἀνίσκει Hes. Th. 157, for ἀνίη, φάνισκιν Α. 64, for ἰφάνη (§ 199), ἴσκειν H. 153, for ἴη, κάλισκε Ap. Rh. 4. 1514, for ἰκάλει (καλίσκει §. 402, for ἰκάλει), καλίσκειτο O. 338, for ἰκαλεῖτο, κέσκειτο φ. 41, for ἔκειτο. (c) Verbs in -άω have commonly the iterative Impf. in -ασκον, sometimes doubling the α for the sake of the metre (cf. 242. b); as, ἔασκεις T. 295, for ἔας, ναυστάσασκον B. 539; so Pl. 1 νικάσκειν λ. 512, for νικῶμεν. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in -άω), in κρύπτασκον Θ. 272, ῥίπτασκον O. 23, ῥοίζασκε Hes. Th. 835, ἀνασσεῖσσι Hom. Ap. 403, from κρύπτω, ῥίπτω, ῥοιζέω, and ἀνασείω.

§ 250. f. *Infinitive*. In the Inf., instead of -ναι, the Dor. and Æol. commonly retain the old ending -ν (§ 176), or, with the Ep., reduplicate this ending to -μεν (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to -μεναι. (a) Thus the Æol. forms the Aor. pass. inf. in -ην, the Dor. in -ῆμεν, and the Ep. (which also employs the common form) in -ήμεναι as, μεθύσθην Alc. 28(29), ὀννάσθην (for ἀναμνησθῆναι) Theoc. 29. 26; διακοιθῆμεν Th. v. 79; ὀμοιωθῆμεναι A. 187. (b) In other tenses, the nude Inf. has commonly in the Dor. the form -μεν, in the Æol. -ν and -μεναι, and in the Ep. -ναι, -μεν, and -μεναι; as, θίμεν Theoc. 5. 21, Pind. P. 4. 492, λ. 315, θίμεναι Inscr. Cum., B. 285, Pind. O. 14. 15, θεῖναι Δ. 26 (cf. 57), φάμεν Pind. O. 1. 55, δόμεν Th. v. 77, Δ. 379, δόμεναι A. 98, 116, α. 317, δοῦναι 316, γινώμεναι α. 411; νικάν (§ 251. 2) Alc. 86(15), ἄντλην 11(8); τιθνάμεν O. 497, τιθνάμεναι Ω. 225, ἴδμεν Α. 719, ἴδμεναι Ν. 273. So ἰσπάμεναι Hdt. i. 17. Before -μεν and -μεναι, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for -ειν (originally -εν, § 176), the prolonged -έμεν and -έμεναι; as, (ἀκού-εν) ἀκούμεν Α. 547, Pind. O. 3. 44, Theoc. 8. 83, ἀκούμεναι λ. 380, ἀξιμεν Ψ. 111, ἀξιμεναι 50, χολώσμεν Α. 78, ἰλθέμεναι 151. (d) So, in the Perf., πεπληγέμεν Π. 728. For the Perf. inf. in -ειν or -ην, see § 246. 2. The common form in -έναι first occurs in Hdt. (e) Verbs in -άω and -έω have a contract form in -ήμεναι; as, (γοά-εν) γοήμεναι Ξ. 502, πεινήμεναι υ. 137, καλήμεναι K. 125, πεινθήμεναι σ. 174, from γοάω, πεινάω, καλέω, πεινθίω. Yet (ἀίμεναι) ἄιμεναι Φ. 70. In ἀγινέμεναι υ. 213, from ἀγινέω, and ἀρόμεναι Hes. Op. 22, from ἀρόω, the connecting vowel is omitted.

g. *Participle*. For the Æol. contraction into αι and οι in the Part., see § 45. 5; thus, κίρναις Alc. 27, ῥίφναις Pind. P. 1. 86, θρεῖφαισα 8. 37, ξεύξαισα Sapph. 1. 9, ἔχουσα 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. -ουσα, the Laconic uses -ωα; as, ἱκλιπῶα, κλιῶα, θυραδδωῶν (§ 70. V.), for ἱκλιποῦσα, κλείουσα, θυραζουῶν, Ar. Lys. 1297, 1299, 1313. So Μῶα 1293 (§ 45. 5).

E. VERBS IN -μι.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs whose characteristic is σ or ο; as, τιθεῖς Pind. P. 8. 14, τιθεῖ α. 192, Hdt. i.

133, διδοῖς I. 164, διδοῖ 519, Hdt. i. 107; ἰστᾶ Ib. iv. 103, Imp. καθίστα I 202; προθίουςι (unredupl., for προτιθίσαι) A. 291; 2 Aor. Opt. προσθείσθαι Hdt. i. 53; Inf. συνίεν Theog. 565, διδῶν (§ 244. a) Theoc. 29. 9.

2. On the other hand, the Æol., Dor., and Ep. retain the form in -μι in some verbs, which in the Att. and in Ion. prose have only the form in -ω; as, κάλλημι Sapph. 1. 16, ὄρημι 2. 11, φίλημι 79(23), αἶνημι Hes. Op. 681, νίκημι Theoc. 7. 40, for καλῶν, ὀράω, &c.; ἀνέχῃσι, φέρῃσι, βεῖθῃσι τ. 111, 112, for ἀνέχει, &c. (unless rather Subj. ἀνέχῃσι, &c.); φορῆναι B. 107.

3. The Ion. changes a characteristic before another α to ε (cf. 242. a), and sometimes inserts ε before α (§ 48. 1); as, (ιστάσσι, § 58) ἰστιάσσι Hdt. v. 71, δυνάτασι (§ 248. f), ἰστίαιτο Hdt. iv. 166. So, in the nude Perf., ἰστιάσσι Hdt. i. 200, ἰστιάτι v. 49.

4. The Ep. sometimes differs from the common language in the length of the characteristic vowel (§ 224); as, Inf. τιθήμεναι Ψ. 247, διδοῦναι Ω. 425, ζευγνύμεν Π. 145, for τιθίναι, &c.; Part. τιθήμενον K. 34; Imp. ἴληθι, δίδωθι γ. 380 (so nude Perf. ἴστητι Δ. 243, 246, for ἴστατι): 2 Aor. βᾶσαν M. 469, βᾶτην A. 327, for ἔβησαν, &c.

5. For the Impf. ἰτίθην and ἦν, the Ion. has ἰτίθαι Hdt. iii. 155, and ἦα β. 313, unaugmented ἦα Δ. 321, Hdt. ii. 19. So ἦας Hdt. i. 187, ἦεν A. 381, ἦατι Hdt. iv. 119, ἦσαν ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of εἰμί, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3): εἰμί Theoc. 20. 32, Sapph. 2. 15, ἰσσί (ι assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, S. 3 ἐνσί (ν inserted instead of σ) Id. 1. 17, εἰμίν E. 873, Hdt. i. 97; Inf. ἦμιν (for which some give the form ἦμις, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in -ω: ἔασιν B. 125, ἔω A. 119, Hdt. iv. 98, ἔησι B. 366, ἔωσι I. 140, Hdt. i. 155, ἔοις I. 284, ἔοι 142, Hdt. vii. 6, ἰών B. 27, Hdt. i. 86, ἰούσα Γ. 159, ἰοῖσα Pind. P. 4. 471, Theoc. 2. 64, εὔσα 76, (ἔ-ντσα, § 58) ἔασα or ἔασσα Tim. Locr. 96 a, ἔον A. 762, εὔντα Theoc. 2. 3. (c) Various protracted forms: ἦην (1 P.) A. 762, (3 P.) B. 642, Hdt. vii. 143, ἦνε Theoc. 19. 8, ἦσθα X. 435, ἦην A. 808, εἴω Ψ. 47; Impf. iter. (§ 249. b), ἔσκον (1 P.) H. 153, (3 P.) Hdt. i. 196, ἔσκει Ib. E. 536, Æsch. Pers. 656. (d) Middle forms: ἴσο, commonly ἴσσο α. 302, Sapph. 1. 28, εἶατο v. 106 (for ἦντο, cf. S. 1 ἦμην - others read εἶατο, Ep. for ἦντο from ἦμαι). (e) Old short and unaugmented forms: ἰμίν Call. Fr. 294, ἴσαιν A. 267, Pind. P. 4. 371, ἴσαν Id. O. 9. 79. (f) For εἶς Π. 515, Hdt. vii. 9, see § 230. α; for P. 3 ἐνσί Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. α; for ἦα, ἦα, ἦας, ἦεν(ν), ἦατι, ἦσαν, § 251. 5; for ἦσι T. 202, and ἔησι, § 181. β; for ἦσθα Theog. 715, ἦσθα, § 182; for εἰμῖς, ὅμῖς Theoc. 15. 9, ἦμῖς 14. 29, § 247. b; for Impf. S. 3 (ἦσσι) ἦς Theoc. 2. 90, § 230. γ; for Inf. ἦμιν Δ. 299, ἦμαι Γ. 40, ἦμιν Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, ἦμιναι A. 117, Sapph. 2. 2, ἦμιν Theoc. 2. 41, εἶμιν (for which some write εἶμῖς, cf. α above) Th. v. 79, Tim. Locr. 93 a, εἶμιναι or ἦμιναι Ar. Ach. 775, § 250. b; for ἴσσημαι Δ. 267, ἴσσηται Δ. 164, Æsch. Pers. 121 (ἴσσηται A. 211), § 71; for ἴσαι A. 563, ἴσαις Σ. 95, § 243; for ἴσση Theoc. 10. 5, ἴσσηται Eur. Iph. A. 782, ἴσσηται B. 393, Theoc. 7. 67, ἴσσηται Th. v. 77, § 245. 2.

7. *Dialectic Forms of εἶμι, to go* (§ 56). (a) The protraction of ι to ιι (§ 224) likewise appears in P. 3 εἶσι (or ἴσι, or perhaps ισίσι from εἰμί, to be)

Hes. Sc. 113, Theog. 116, εἶω only Sophr. 2 (23), εἶη (by some ascribed to εἰμί, to be) §. 496, Ω. 139, εἴσομαι Ξ. 8, εἴσατο Δ. 138, εἴισατο O. 415, εἰσάσθην 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root *i-*, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, (ῥιν, cf. 251. 5) ῥῖα (from which may be formed by contr. the Att. ῥα, § 231. b) δ. 427, Hdt. 1. 42, ῥῖς A. 47, Hdt. i. 65, ῥῖς M. 371, ῥῖς B. 872, ῥομεν κ. 251, ῥσαν A. 494, ῥισαν K. 197, Hdt. i. 62, ῥῖον ψ. 370, ῥσιν A. 347. (c) The Opt. ἰσῖν (only T. 209) is formed, as if from the root *is-* (cf. § 231. d). (d) The Inf. ῖναι Ath. 580 c, is the regular nude form. (e) For εἶς see § 230. α; for εἴσθα K. 450, ῖσθα K. 67, § 182; for ἰῃσι I. 701, § 181. β; for ἴμεν B. 440. § 246. 3; for ἴμιν A. 170, Pind. O. 6. 108, ἴμεναι Γ. 32, ἴμεναι 365, § 250. b.

F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in -ώς pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in -ότος or -ώτος, according to the metre. If the preceding vowel remains short, the form in -ώτος is commonly required by the metre. Thus, βεβαρηότις γ. 139, κικμηότας Δ. 801, κικμηῶτα κ. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse, as, λεῖλακνῖα μ. 85 (λεληκώς X. 141), μεμᾶκνῖαι Δ. 435 (μεμηκώς K. 562) ἀρᾶρῖαι Γ. 331, τεθᾶλνῖαι I. 208.

CHAPTER X.

ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

I. THE SECOND AORIST AND SECOND FUTURE.

REMARKS. α The 2d Aor. act. and mid. is simply the *Impf. of an old root*

(§ 178. 2); thus ἔλιπον and ἐλιπόμην (§ 37) are formed from the old root λιλ- in precisely the same way as ἔλειπον and ἐλειπόμην from the new root λειπ-.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *impure* verbs which *want* the 2d Aor. *act.* and *mid.* They affix -ην and -ησομαι (§ 180) to the simplest form of the root.

γ. These tenses (except the nude 2 Aor. *act.*, § 224. 2) have commonly a short syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

§ 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see τρέφω, § 263, φθείρω, § 268, &c.) from an earlier root.

III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234 – 238

IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their *attachment to the original form* of the root; while the Pres. and Impf. are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three roots*, they are commonly formed from the *middle root*. See, for example, λαμβάνω (§ 290).

2. Many verbs are DEFECTIVE, either from the *want of a complete formation*, or from the *disuse of some of their forms*. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 ἔεραχε, *rang*, Δ. 420, δίδω (r. δια-), *appeared*, ζ. 242, 1 A. ἐάπυσσιν, *breathed*, X. 467, λίσγῃ, *twanged*, Δ. 125, Pf. Pt. καταφύοτα, *gasping*, E. 698.

3. On the other hand, many verbs are REDUNDANT, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(a.) Belong to *different periods, dialects, or styles of composition*; thus, πείνω, and later πεινῶμι (§ 295); τάσσω (§ 274. γ), A. P. ἰτάχθην, and later ἰτάχην· καίω (§ 267. 3), A. P. ἐκαύθην, and Ion. ἐκάην· πυθάνομαι and poet. πυθόμαι (§ 290); πείθω (§ 39), A. ἔπεισα, and poet. ἔπειον.

Or, (β.) *Differ in their use*; thus, 1 Pf. πείπει, transitive, *I have persuaded*, 2 Pf. πίπει, intransitive, *I trust* (§ 39); 1 A. ἵστησα, trans. *I placed*, 2 A. ἵστην, intrans. *I stood* (§ 48). The second tenses are more inclined than the first to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) *Are supplementary to each other*. See §§ 201. N., 237. a.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

§ 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

A. EUPHONIC CHANGES.

§ 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), α becoming ε, and ε and ο becoming ι.

a. Change of α to ι.

NOTE. If the α is preceded or followed by a liquid, it is sometimes retained in the *Perfect*, particularly the *Perfect passive*.

δέρκομαι (γ. δαρκ-, δερκ-), and 2 Pf. δίδορκα, to see, poet., Γ. 342, Soph. CEd. T. 389, 2 A. ἰδρακον (§ 262) Eur. Or. 1456, 1 A. P. ἰδέρχθην, Aesch. Pr. 53, 2 A. P. ἰδράκην, Pind. N. 7. 4.

δέρω (γ. δαρ-), to flay, F. δερῶ, A. ἰδωρα, Pf. P. δίδαρμαι, 2 A. P. ἰδάρην, iii. 5. 9. Poet. and Ion. δαίρω, Ar. Nub. 442, δείρω, Hdt. ii. 39.

δρίτω, to pluck, poet. δρίπτω (§ 272), Mosch. 2. 69, F. δρέψω, A. ἰδρεψα. 2 A. ἰδρακον, Pind. P. 4. 231.

πλίκω, to wreath, F. πλίζω, A. ἵπλιζα, Pf. P. πίπλιγμαi, 1 A. P. ἱπλίχθην, 2 A. P. ἱπλάκην, A. M. ἱπλιζάμην. In Hipp., Pf. ἱμ-πίπλιχα, διαπίπλοχα.

στρίψω, to twist, F. στρίψω, A. ἵστρεψα, Pf. P. ἵστραμμαi, 1 A. P. ἱστρίφθην, 2 A. P. ἱστράφην. Pf. ἀν-ἵστροφα, Ath. 104 c. 1 A. P. Ion. and Dor ἱστράφθην, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., στρωφάω, ζ. 53, στρωφάομαι, Eur. Alc. 1052, Hdt. ii. 85, F. στρωφήσομαι Theog. 837; στροφίω, Ar. Pax, 175.

τρέπω (Ion. τράτω Hdt. ii. 92), to turn, F. τρέψω, A. ἵτρεψα, Pf. τίτροφα (§ 236. a) and τίτραφα, Pf. P. τίτραμμαi, 1 A. P. ἱτρίφθην, 2 A. P. ἱτράπην, 1 A. M. commonly trans. ἱτρεψάμην, 2 A. M. intrans. ἱτρατόμην. 2 A. Ep. ἵτρακον, E. 187, F. Pf. τιτραψομαι Hesych.

b. Change of *i* and *o* to *u*.

The change of *i* and *o* to *u* is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants as, *τίκτω* (§ 272. β), *κίρνημι* (§ 278. δ), *ἀμυγλίσκω* (§ 280).

§ 260. 2. Some roots are CONTRACTED; as,

ᾄδω, to sing, F. *ᾄσομαι*, A. *ᾄσα*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην* · contr. from *ᾄϊδω*, A. 1, *ᾄϊσομαι*, χ. 352 (*ᾄϊσω* Theoc. 22. 26, Eur. Herc. 681), &c. For *ᾄϊσις*, see § 185. ι.

ᾗσσω or *ᾗττω* (§ 70. 1), to rush, F. *ᾗξω*, A. *ᾗξα* · contr. from *ᾗϊσις*, Θ. 88, &c. A. P. *ᾗϊσθην*, Γ. 368.

λούω, to wash, F. *λούσω*, A. *ἴλουσα*, Pf. P. *λίλουμαι*, A. P. *ιλούθην* · contr. from Ep. *λοίω*, δ. 252, F. *λοίσω*, &c. From the old r. *λο-* we have the Ep. Impf. or 2 A. *λοίς* κ. 361, *λόον* Hom. Ap. 120, Mid. Inf. *λόισθαι* or *λοίσθαι* Hes. Op. 747; and from the same root, or from *λου-* with the omission of the connecting vowels, are the common shorter forms of the Impf. act. and Pres. and Impf. mid.; as, (for *ιλόομιν* or *ιλούομιν*) *ιλούμιν* Ar. Pl. 657, *λούμαι*, *λούται* Cyr. i. 3. 11, *λούσθαι* ζ. 216.

§ 261. 3. Some roots are SYNCOPATED in the *theme*, chiefly in cases of *reduplication*; as, (r. *γίγεν-*, *γινγ-*) *γίγνομαι*, *πίπτω*, *μῖμνω* (§ 286): others in the 2d Aor. (§ 255. δ); as, (r. *έγερ-*, *έγρ-*) *ἡγρόμην* (§ 268), *ἦλθον* (§ 301. 3), Ep. defect. (r. *τεμ-*) *ἔτετμον* (§ 194. 3), *found*: others in *other tenses*; as,

καλίω, to call, F. *καλίσω*, *καλῶ* (§ 200. 2), A. *ικάλισα*, Pf. (r. *καλι-*, *κλι-*) *κίκληκα*, Pf. P. *κίκλημαι*, F. Pf. *κικλήσομαι*, Ar. Av. 184, A. P. *ικλήθην* (*ικαλίσθην*, Hipp.). Poet., *κικλήσκω* Æsch. Sup. 217, *προ-καλίζομαι*, Γ. 19.

μίλω, to concern (§ 222. 2); Ep. Pf. P. *μίμβλισται*, *-ισθι*, T. 343, Plup. *μίμβλιστο* Φ. 516. See §§ 64. 2, 222. α.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλι-*, *κλαι-*, *κλη-*) *κίκληκα*.

§ 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a *liquid*. This occurs, (a) in the *theme*; as, *βλώσκω*, *θνήσκω*, *θρώσκω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *ἔσκηλν* (§ 227. β), *ἔιλν* (§ 301. 2), *ἔδρακον* (§ 259. α), *ἔπραθον* (§ 288): (c) in *other tenses*; as, *βέβληκα*, *ἐβλήθην*, *κέκμηκα* (§ 223).

§ 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

τρέφω (r. *τραφ-*, *τριφ-* § 259, *τραφ-*, *τριφ-*), to nourish (Old *τρέφω*, Pind. P. 4. 205), F. *τρέψω*, A. *ἴθριψα*, Pf. *τίτρεφα*, Pf. P. *τίθραμμαι*, 1 A. P. *ίθρίφθην*, commonly 2 A. P. *ίτράφην*. Ep. 2 Aor. intrans. or pass. *ίτράφην* E. 555, Pf. *συν-ίτρεφθι* Hipp.

NOTE. See, also, *ίχω* (§ 300), *θάπτω*, *θρύπτω* (§ 272), *θύω* (§ 219),

τρέχω (§ 301), τύφω (§ 270). A few other roots have both aspirated and unaspirated forms; as, τυχ- and τυκ- (§§ 270. 9, 285, 290), χαδ- and καδ- (§ 275. ζ), ψύχω, *to cool*, F. ψύξω, &c., 2 A. P. ψύχην, Ar. Nub. 151, and ψύχην, Æsch. Fr. 95.

6. In a few cases, a consonant is DROPPED OR ADDED for the sake of euphony or the metre; as, λείδω, *to pour out*, Ep. εἶδω, II. 11; δουπέω, *to sound*, A. εδοῦπησα, i. 8. 18, Δ. 504, and ἐγδοῦπησα, Δ. 45; λείχω, *to lick*, Pf. P. λειχμῶς Hes. Th. 826. So, in reduplicated forms, πίμπλημι, πίμπρημι (§ 284), and in the Att. Redupl., ἐγγύγορα (§ 268), ἡμύω, *to bow down*, ἐμνήμυκε X. 491 (for ἐμνήμυκε, ἐμ- being prefixed according to analogy, § 191. 2, although the η is radical). With χολόομαι, -ώσομαι, *to be angry*, we have also the Ep. (χοόομαι, § 29. α) χῳόομαι, χῳόομαι, Δ. 80 (see Γ. 413, 414).

§ 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

ἀλιύω (r. ἀλιF-, ἀλι-, ἀλιυ-), *to avert*, poet. Æsch. Prom. 568, F. ἀλίσσω Soph. Fr. 825, A. ἡλυσσα, Æsch. Sept. 87; Mid. ἀλίομαι and ἀλιόομαι, *to avoid*, Σ. 586, ω. 29, A. ἡλιαῖμην and ἡλιιάμην (§ 201. 2). Deriv., ἀλειίνω, Δ. 794, ἀλύσσω (§ 273. α).

ἀνα-πνίω, Ep. ἀμ-πνύω (§ 48. 2; r. πνιF-, πνι-, πνιυ-, πνυ-, πνυν- § 277), *to recover breath*, X. 222, A. P. ἀμπνύνθην, E. 697, nude 2 A. M. ἄμπνυτο Δ. 359. From the root πνυ- are formed the extended πινύσσω and πινύσσω, *to make wise*, Æsch. Pers. 830, Ξ. 249, and the Pf. P. πίαπνυμαι, *to be wise*, Ω. 377, referred by some to πνίω, by others to πινύσσω.

ῥίω (r. ῥιF-, ῥυ-), *to flow*, F. ῥεύσομαι (§ 220), A. ῥρίσσα, and better Att. F. M. (or 2 F. P.) ῥυήσομαι, 2 A. P. (or 2 A. Act. r. ῥυι-) ῥρύν, Pl. ῥρύνκα. Ion. Pres. Pt. ῥιούμηναι Hdt. vii. 140. Late F. ῥύσω.

σύομαι and σόομαι (r. σιF-, σιυ-, συ-, σι-, whence σο- § 28), *to rush*, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. σινάμην (§ 201. 2) H. 208, Pf., as Pres., ἰσσύμαι, Z. 361, A. P. ἰσῦθην or ἰσῶθην, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. ἰσῦμην or ἰσῶμην, Eur. Hel. 1162, Ξ. 519. Ep. A. Act. ἰσσεῖα E. 208. Lacon. 2 A. P. ἀπ-ισσοῦα H. Gr. i. 1. 23, for ἀπισσύη. Observe the augm. and redupl.

χίω (r. χιF-, χυ-), *to pour*, F. χίω (§ 200. 2), A. ἱχία (§ 201. 2), rare and doubtful ἱχῦσα, Pf. P. κίχῦμαι, A. P. ἱχῶθην. Ep. F. χύσω, χύω β. 222, A. ἱχυσσα, ἱχυσσα, Δ. 269, 2 A. M. ἱχῶμην, Δ. 526, Æsch. Cho. 401. Late Pf. κίχῦκα, Anth. Late form, χύνω.

NOTE. See, also, θίω, νίω, πλίω (§ 220), δαίω, παίω, κλαίω (§ 267. 3). An Ep. and Ion. form of πλίω is πλώω, -ώσω, &c., ε. 240, Hdt. vi. 97, 2 A. ἱπλων, γ. 15; extended, πλωῖζω, Th. i. 13.

B. EMPHATIC CHANGES.

§ 265. Most impure roots and many pure roots are PROTRACTED in the *Present* and *Imper-*

fect, to express with more emphasis the idea of *continued action*. This protraction takes place,

§ 266. I. By LENGTHENING A SHORT VOWEL as follows.

In *mute verbs*, *ă* becomes *η*; in *liquid verbs*, and in some *mute verbs*, *ι* and *υ* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

In *mute verbs*, the change commonly extends to all the *regular tenses* (§ 215. 1).

1. Change of *ă* to *η*.

οητω (r. *σαπ-*, *σηπ-*), to rot, trans., F. *σήψω*, 2 Pf. intrans. (§ 257. β) *εήπηα*, iv. 5. 12, 2 A. P. *ισάπην*.

τήκω, to melt (Dor. *τάκω* Theoc. 2. 28), F. *τήξω*, A. *ἴτηξα*, 2 Pf. intrans. *εήτηκα*, iv. 5. 15, 1 A. P. *ισήχθη*, commonly 2 A. P. *ισάκην*. Pf. P. *εήτημαι* Anth.

§ 267. 2. Change of *ă* to *αι*.

δαίμας (r. *δα-*, *δαι-*), to divide, chiefly poet. o. 140, F. *δᾶσμαι*, A. *ιδᾶσάμην*, Ec. 7. 24, *διδασμαι*, A. 125, *διδάμμαι*, a. 23. Kindred, *δαίζω*, -ίξω, to rend, Æsch. Ag. 207, *δατίμας*, to divide, Σ. 264, Hdt. i. 216, A. *δατίασθαι* (§ 201. 2).

καθαίρω (r. *καθαρ-*), to purify, F. *καθαρῶ*, A. *ἐκάθηναι* (sometimes written *ἐκάθηναι*, cf. § 56. α), Pf. P. *ἐκάθαμαι*, A. P. *ἐκάθεσθην*.

καίνω, to kill, chiefly poet., F. *κάνῶ*, 2 A. *ἔκανον*.

ναίω (r. *να-*), to dwell, poet., Soph. Tr. 40, F. *νάσσομαι* (§ 71) Ap. Rh. 2. 747, A. *ἵνασσα*, built, δ. 174, Pf. P. *νίνασμαι*, Herod. Att., A. P. *ινάσθην* Eur. Med. 166. Ep. deriv. *νυστάω*, Δ. 45.

ὀφάινω, to weave, F. *ὀφανῶ*, A. *ὀφηναι*, Pf. P. *ὀφασμαι* (§ 217. β), A. P. *ὀφάνθη*. From the pure root *ὀφα-*, Ep. *ὀφόνσι* (§ 242. b) η. 105.

φαίνω (§ 42), to show, F. *φανῶ*, &c. The Pf. *πίφαγκα* is late, first occurring in Dinarch., who employs it in composition with *ἀπό*. Kindred poet. verbs, *φαείνω*, to shine, μ. 383; from r. *φα-*, Impf. *φάει* ξ. 502, F. *πιφίσσεται* P. 155; from r. *φαίδ-*, Pt. *φαίδων* A. 735, Soph. El. 824.

χαίρω (r. *χαερ-*, *χαερ-*), to rejoice, F. *χαίρησιν* (§ 222. 2), Pf. *νιχάρηκα*, Pf. P. *νιχάρημαι* and *νιχαρμαι*, 2 A. P. *ιχάρην*. Ep., redupl. F. *νιχαρήσω*, *νιχαρήσομαι* (§ 239. b), 2 A. M. *νιχαρόμην* (§ 194. 3), 1 A. M. *ιχηράμην*, Ξ. 270, 2 Pf. Pt. *νιχαρηώς* (§ 253. 1), H. 512. Late, 1 Aor. *ιχαίρησα*, 2 F. P. *χαρήσομαι*.

3. Various Changes of *α*.

δαίω (r. *δαF-*, *δα-*, *δαι-*), to burn, poet. Æsch. Ag. 496, 2 Pf. as Pres. intrans., *δίδηα*, Υ. 18, 2 A. M. *ιδάμην*, Υ. 316, Pf. P. *δέδωμαι*, Call. Ep. 52.

καίω and *κᾶω* (r. *κᾶF-*, *καυ-*, *κῑ-* § 259, *και-*, *κᾶ-*), to burn, F. *καύσω* and *καύσομαι*, A. *ἵκανα* and poet. *ἵκα* (§ 201. 2), Æsch. Ag. 849 (Ep. *ἵκηα* A. 40, *ἵκω*, φ. 176), Pf. P. *κίκανα*, Pf. P. *κίκανυαι*, A. P. *ἱκάνθη*. Ion. 2 A. P. *ικᾶν*, Hdt. ii. 180.

πλαίω and πλάω, to weep, F. κλαύσομαι or κλαυσούμαι (§ 200. 3), and κλαίησω or κλαῆσω (§ 222), A. ἔκλαυσα, Pf. P. κίκλαυμαι, 3 F. κεκλαύσομαι, Ar. Nub. 1436. F. κλαύσω, Theoc. 23. 34. Late, A. P. ἐκλαύσθην, Pf. P. κίκλαυσμαι, Anth.

NOTE. Κάω and πλάω are Att. forms, and are not contracted (§ 216. β). For καύσω, κλαύσομαι, διδauμαι, from κάFω, κλάFομαι, δίδαFμαι, &c., see § 220.

τρώγω (r. τραγ-, τραγ- § 28. 1), to eat, F. τρώξομαι, 2 A. ἔτραγον, Pf. P. ἐτίτρωγαμ. Ion. 1 A. ἔτρωξα Hom. Batr. 126.

§ 268. 4. Change of ι to υ.

ἀγίρω (r. ἀγερ-, ἀγερ-,) to collect, F. ἀγερῶ, A. ἤγισα, A. P. ἠγέρθην. Ep., Pf. P. ἀγῆγεμαι, Δ. 211, 2 A. M. ἠγέρομην, B. 94, Pt. sync. ἀγρόμενος, H. 134. Ep. forms, ἠγείρομαι, Γ. 231, ἠγείρομαι, K. 127; later Ep. ἀγέρομαι Ap. Rh. 3. 895.

αἶρω (r. αἶρ-, αἶρ-,) to raise, poet. and Ion., F. αἶρῶ, contr. ἄρῶ, Æsch. Pers. 795, A. ἤισα, Pf. P. ἤισμαι (for ἄωρτο, see § 236. d), A. P. ἠέρθην. commonly αἶρω (r. ἄρ-, sync. from αἶρ- § 261, αἶρ- § 267), F. ἄρῶ, A. ἤρα, Subj. ἄρω (§ 56. α), Pf. ἤρεκα, Pf. P. ἤρμαι, A. P. ἤρθην, 1 A. M. ἠράμην, ἄωμαι, ἄραίμην, Eur. Or. 3, 2 A. M. poet. ἠρόμην, ἄρωμαι, ἄροίμην Soph. El. 34. Æol. αἰρῶ, Sapph. 44(73). Poet. deriv., ἠερίομαι, Γ. 108, αἰρετάζω, Ap. Rh. 1. 738, ἀρνύμαι Soph. Ant. 903, αἰνύμαι (§ 293. 3), ξ. 144.

ιγίρω (r. ιγερ-, ιγερ- § 261, ιγερ-,) to rouse, F. ιγερῶ, 2 Pf., as Pres. intrans., (the sync. root prefixed, by a peculiar Att. redupl., § 263. 6) ιγρήγορα, Pf. P. ἰγῆγεμαι, A. P. ἰγῆρθην, 2 A. M. ἠγρόμην. For ιγρήγορθε, ιγρηγόρθεαι, see § 238. β. 2 Pf. Pl. 3 ιγρηγόρθεαι (as from r. ιγερθ-) K. 419. Hipp. has ἰξ-ἠγερτο and ιγίρετο. Deriv., Ep. ιγρηγοράω, υ. 6, ιγρήσω υ. 33; late γρηγορέω.

ἔλλω (r. ἔλ-, ἔλ- § 259), to roll up, press hard, Ep. E. 203, A. ἔλλασ (§ 56. β) A. 409, Pf. P. ἔελμαι, Ω. 662, 2 A. P. ἐάλην, N. 408. Att. forms, ἔλλω or ἔλλω, Ar. Nub. 761, Th. ii. 76, and ἔλλω Soph. Ant. 340. Deriv. εἰλέω or εἰλείω, -ῆσω, εἰλύω, -ύσω (Ep., A. P. ἐλύσθην, Ψ. 393; Deriv. εἰλύφάω, Δ. 156, εἰλύφάζω, Υ. 492), ἐλίσσω, -ίξω (poet. and Ion. εἰλίσσω or εἰλίσσω, Æsch. Pr. 1085, Hdt. ii. 38), ἐλελίζω, -ίξω, Ep. A. 530.

θρίνω, to smile, poet., F. θρινῶ, 2 A. ἔθρινον, Ar. Av. 54, 1 A. ἔθρινα, Υ. 481.

κίρω (r. καρ-, κερ- § 259), to shear, F. κερῶ, A. ἔκισα, Pf. P. κίκαρμαι. F. κίρσω, Mosch. 2. 32, A. ἔκισσα, κ. 456, ἐκισσάμην, Æsch. Pers. 952 (§ 56. β), 1 A. P. ἐκέρθην, Pind. P. 4. 146, 2 A. P. ἐκάρην, Anth.

μείρομαι (r. μαρ-,) to obtain, chiefly poet., I. 616, 2 Pf. ἔμμορα, A. 278, Pf. P. εἴμαρται (: 191. 1), it has been fated, Pl. Rep. 566 a, Pt. εἰμαρμένος, later Ep. μεμόρηται Ap. Rh. 1. 646, Dor. μεμόρακται Tim. Locr. 95 a.

ὀφείλω, to owe, ought (Ep. ὀφίλλω Θ. 462), F. ὀφειλήσω (§ 222. 2), 1 A. ὀφείλησα, 2. A., used only in the expression of a wish, ὀφείλων, Pf. ὀφείληκα. Kindred verbs, ὀφίλλω, to assist, poet. (for ὀφίλλαις, see § 245. 5), ὀφλισκάνω, to incur (§ 289), ὀφιλίω, to assist.

πίρω (r. παρ-,) to pierce, F. περῶ, Pf. P. πίπαρμαι. A. ἔπιρα, A. 465, 2 A. P. ἐπάρην, Hdt. 4. 94, Ath. 349 c.

σπείρω, to sow, F. σπερῶ, A. ἔσπειρα, Pf. P. ἔσπαρμαι, 2 A. P. ἐσπάρην.

τείνω (r. ταν-,) to stretch, F. τεινῶ, A. ἔτεινα, Pf. τέτακα (§ 217. α), Pf. P. ἐτίτᾶμαι, A. P. ἐτάθην. Kindred Ep. forms, τιταίνω, B. 390, A. Pt. τιτάναι

N. 534; *τανύω* P. 390, F. *τανύσω*, &c.; *Imp.* *τῆ* (contr. from *τάι*, r. *τα-*, *Ξ.* 219; 2 *Aor. Pt.* *τιταγών* (§ 194. 3; r. *ταγ-*) A. 591.

φθείρω, to destroy, F. *φθιρῶ*, A. *ἔφθιρα*, 1 *Pf.* *ἔφθαρκα*, 2 *Pf.* *ἔφθορα*, *Pf. P.* *ἔφθαρμαι*, 2 A. P. *ἔφθάρην*. F. *φθίρσω*, N. 625, F. M. *φθαρίομαι* *Hdt.* vii. 108, *φθειρίομαι* ix. 42, 2 A. M. *ἔφθαρίατο* (§ 248. f) *Id.* viii. 90.

§ 269. 5. Change of *γ* to *ι*.

κλίνω, to bend, F. *κλινῶ*, A. *ἔκλινα* (§ 56), *Pf. P.* *κίκλιμαι* (§ 217. α) 1 A. P. *ἐκλίθην* and *ἐκλίνθην*, 2 A. P. *ἐκλίην*.

τρίβω, to rub, to wear, F. *τρίψω*, A. *ἔτριψα*, *Pf.* *τίτριφα*, *Pf. P.* *τίτριμμαι*, 1 A. P. *ἰτρίφθην*, commonly 2 A. P. *ἰτρίβην*.

6. Change of *γ* into *ιι*.

ἀλείφω (r. *ἀλιφ-*, *ἀλειφ-*), to anoint, F. *ἀλείψω*, A. *ἤλειψα*, *Pf.* *ἄληλψα* (§ 191. 2) and *ἤλειφα*, *Pf. P.* *ἄλήλιμμαι* and *ἤλιμμαι*, 1 A. P. *ἠλείφθην*, 2 A. P. *ἠλίφην*.

ῥίπτω, to break, F. *ῥιίξω*, 1 A. *ῥριίξα*, *Ar. Vesp.* 649, and *ῥριίξα*, *Hipp.*, 2 A. *ῥριικον*, P. 295, *Pf. P.* *ῥήριγμαι*, *Hipp. Collat.*, *Ep.* *ῥίρχθω*, i. 83.

ῥεῖπω, to cast down, F. *ῥεῖψω*, A. *ῥριψα*, A. P. *ῥρίφθην*. 2 A., comm. *Intrans.*, *ῥριπον*, E. 47, *Plup. P.* *ῥέριπτο* *Ξ.* 15, late *Pf. P.* *ῥήριμμαι*.

See, also, *λείπω* (§ 37) and *πείθω* (§ 39).

7. Change of *ο* into *ου*.

ἀκούω (r. *ἀκο-*, *ἀκου-*), to hear, F. *ἀκούσομαι*, A. *ἤκουσα*, 2 *Pf.* *ἀκήκοα*, 2 *Plup.* *ἠκηκόειν* (§ 191. 2), A. P. *ἠκούσθην*. Late, F. *ἀκούσω*, *Pf. P.* *ἠκουσμαι*. *Ep.* *ἀκουάζω*, *Hom. Merc.* 423.

§ 270. 8. Change of *υ* into *υ*.

ἀλγύνω, to afflict, F. *ἀλγυνῶ*, A. *ἤλγυνα*, A. P. *ἠλγύνθην*.

ὀδύρομαι and *δύρομαι*, to lament, F. *ὀδύροῦμαι*, A. *ὠδύράμην*.

πλύνω, to wash, F. *πλυνῶ*, A. *ἔπλυνα*, *Pf. P.* *πίπλυμαι* (§ 217. α), A. P. *ἰπλύθην*.

τύφω (r. *θύφ-*, *τυφ-* § 263), to fumigate, to burn, F. *θύψω*, *Pf. P.* *τίθυμμαι*, 2 A. P. *ἰτύφην*.

9. Change of *υ* into *ιν*.

κρύβω (r. *κυθ-*, *κυθ-*), to hide, poet. *Æsch. Pr.* 571, F. *κρύσω*, 1 A. *ἔκρυσα*, e. 263, 2 A. *ἔκρυθον*, γ. 16 (*κίκρυθον*, § 194. 3), 2 *Pf.* *κίκριυθα*, *Soph. El.* 1120. *Ep.* *κρυθάνω*, Γ. 453.

τίττω, to prepare, poet., F. *τιύξω*, A. *ἔτιυξα*, *Pf. P.* *τίτιυγμαι*, A. P. *ἰτίυχθην*. *Pf. Pt.* *intrans.* *τιτιυχώς* μ. 423, *Pf. P.* *τιτιύχεται* (§ 248. f) β. 63, *Plup.* *ἰτιτιύχαστο* A. 808, *Pf. P.* *Inf.* *τιτιυχῆσθαι* χ. 104, F. *Pf.* *τιτιύξομαι*, M. 345, A. P. *ἰτιύχθην*, *Hipp.* Kindred verbs, *τυγχάνω* (§ 290), *τιτύσκομαι* (§ 285).

φύγω, and sometimes *φυγγάνω* (§ 290), to flee, F. *φύξομαι* and *φυζοῦμαι*. (§ 200. 3), 1 A. *ἔφυξα*, commonly 2 A. *ἔφυγον*, 2 *Pf.* *πέφυγα*. *Ep.* *Pf. Pt.* *σιφυζότες* (cf. 274. δ) Φ. 6, *σιφυγμίνας* α. 18.

10. Change of *ι*, in the diphthong *ιι*, to *η*.

κλείω and κλήω, to shut, F. κλείω and κλήω, A. ἔκλεισα and ἔκλησα, Pf. P. κέκλεισμαι, κέκλειμαι, and κέκλημαι, F. Pf. κεκλείσομαι, Ar. Lys. 1072, A. P. ἐκλείσθην. Ion. κληίω, -ίω, Hdt. iii. 117; Dor. F. κλαῖω or κλαῖω Theoc. 6. 32, A. ἔκλαξα, &c., as from κλάζω or κλάζω (§ 245. 1).

§ 271. II. By the ADDITION OF CONSONANTS, usually either *τ*, *σ*, *ν*, *σκ*, or *ζ*.

Of these consonants, *τ* is chiefly added to *labial* roots; *σ*, to *palatal* and *lingual* roots; *ν* (without further addition, § 289. 2), to *liquid* and *pure* roots; *σκ*, *ζ*, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

§ 272. 1. ADDITION OF *τ* (see § 52).

α. To Labial Roots.

ἄπτω (τ. ἄφ-, ἄπτ-), to fasten to, to set on fire, F. ἄψω, A. ἥψα, Pf. P. ἥμμαι, A. P. ἥφθην (ἄφθην, Hdt. i. 19, ἰάφθην, v. 543). Kindred, ἀφάω, to handle, Ion. ἀφάσσω, A. ἥφασα, Hdt. iii. 69, ἀπαφίσκω (§ 296).

βάπτω (τ. βαφ-, βαπτ-), to dip, F. βάψω, A. ἔβαψα, Pf. P. βίδαμμαι, 1 A. P. ἐβάφθην, commonly 2 A. P. ἐβάφην.

βλάπτω (τ. βλαβ-, to hurt, F. βλάψω, A. ἔβλαψα, Pf. βίβλαφα, Pf. P. βίβλαμμαι, 1 A. P. ἐβλάφθην, 2 A. P. ἐβλάβην. F. Pf. βεβλάψομαι, Hipp. Ep. βλάβομαι, T. 82.

δρύπτω (τ. δρυφ-, to tear the flesh, poet. Eur. El. 150, F. δρύψω, 1 A. ἰδρυψα, Π. 324, 2 A. Opt. ἀποδρύφω Ψ. 187, A. P. ἰδρύφθην, ε. 435.

θάπτω (τ. θαφ-, to bury, F. θάψω, A. ἔθαψα, Pf. P. τίθαμμαι, 3 F. τιθάφομαι, Soph. Aj. 577, 2 A. P. ἰτάφην (§ 263). 1 A. P. ἰθάφθην, Hdt. ii. 81. From the τ. θαφ- in another sense, come the Ep. and Ion. 2 Pf., as Pres., τίθησα, to be amazed, Δ. 243, Hdt. ii. 156, 2 A. ἔταφον, I. 193; and the late 1 Pf. trans. τίθαφα, Ath. 258 c.

θρύπτω (τ. θρυφ-, to break in pieces, F. θρύψω, Pf. P. τίθρυμμαι, A. ἔθρυψα, Hipp., 1 A. P. ἰθρύφθην, Anth., 2 A. P. ἰθρύφην (§ 263), Γ. 363.

κάμπτω (τ. καμπ-, to bend, F. κάμψω, A. ἔκαμψα, Pf. P. κέκαμμαι (§ 217. γ), A. P. ἐκάμθην. Kindred, γνάμπτω.

κλέπτω (τ. κλαπ-, κλιπ- § 259), to steal, F. κλείψω, A. ἔκλιψα, Pf. κέκλοφα (§ 236. α), Pf. P. κέκλιμμαι, 1 A. P. ἐκλήφθην, commonly 2 A. P. ἐκλάτν. Late 2 A. ἔκλαπον.

κόπτω (τ. κοπ-, to cut, to strike, F. κόψω, A. ἔκοψα, Pf. κέκοφα, Pf. P. κέκομαι, 3 F. κινόφομαι, Ar. Ran. 1223, 2 A. P. ἐκόπην. 2 Pf. Pt. κικοτώ; N. 60.

κρύπτω (τ. κρυβ-, to hide, F. κρύψω, A. ἔκρυψα, Pf. P. κέκρυμμαι, 1 A. P. ἐκρύφθην, sometimes 2 A. P. ἐκρύβην. In Hipp., Pf. κέκρυφα, F. Pf. κικρύψομαι. For κρύπτασθαι, see § 249. d.

ράπτω (τ. ραφ-, to stitch, F. ράψω, A. ἔρραψα, Pf. P. ἔρραμμαι, 2 A. P. ἔρράφην.

μάπτω (τ. μαρπ-, to seize, poet., F. μάψω, O. 137, 1 A. ἔμαρψα, Ar. Eq

197, Ep. 2 A. μέμαρτον, shortened μέματον (§§ 194. 3, 255. δ, 263. 6), and ἴματον, Hes. Sc. 231, 2 Pf. μέμαρτα, Id. Op. 202.

τύπτω (Γ. τυπ-, τυπτ-), F. τυπτήσω (§ 222. 1), 2 A. ἴτυπον, Pf. P. τιτύσσηται and τίτυμμαι, 2 A. P. ἰτύτην. Ion. 1 A. ἴτυψα, Δ. 531, ἰτυψάμην Hdt. ii. 40. For τιτυπόντις, see § 194. 3.

β. To Other Roots.

ἀνύω, ἀνύτω (Γ. ἀνυ-, ἀνυτ-), to accomplish, F. ἀνύσω, A. ἥνυσα, Pf. ἥνυκα Pf. P. ἥνυσμαι. A. P. ἥνυσθην, Hes. Sc. 311. The simpler form ἄνω likewise occurs in the Pres. and Impf. For ἥνυστο, &c., see § 246. α

τίκτω (Γ. τικ-, τικτ- § 259), to beget, to bring forth, F. τίξω, commonly τίξομαι, 1 A. ἔτιξα, commonly 2 A. ἔτικον, 2 Pf. τίτοκα, A. P. ἐτίχθην. Late Pf. P. τίτιγμαι. For τικίσθαι, see § 200. γ.

§ 273. 2. ADDITION OF σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form σσ (τι, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently σσ (τι).

NOTES. (1.) Palatals in -ζω are mostly onomatopoes. (2.) Linguals in -ζω are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently δ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

α. Prefixed.

ἀλύσκω (Γ. ἀλυκ-, ἀλυσκ-), to avoid, poet., F. ἀλύξω, A. ἥλυξα. Extended Ep. forms, ἀλυσκάζω Z. 443, ἀλυσκᾶνι χ. 330.

ἴσχω (Γ. ἴικ-, ἴικ- § 260, ἴισκ-), to liken, Ep. Γ. 197 (also ἴσχω δ. 279), Pf. P., as Pres., ἥγγμαι, to be like, Eur. Alc. 1063, Plup. P. ἥγγμην, δ. 796. The common trans. form is ἰκάζω, -άσω, &c., and the common intrans., the pret. ἴοικα (§ 238. β), for which are also used the simpler ἴκα (having in the 3d Pers. pl. the irregular form ἰζᾶσι Ar. Av. 96; cf. ἴσῃ, § 237. οἶδα), and Ion. οἶκα, Hdt. i. 155; Plup., as Impf., ἰφκιν (§ 189. 5), F. ἰζῶ, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) ἴκσι Σ. 520.

ἰνίσω and ἰνίστω (Γ. ἰνισ-, ἰνισ- § 259, ἰνισκ-), to speak, E. 4, poet. A. 643, B. 761, Soph. Œd. T. 350, F. ἰνίψω, H. 447, and ἰνισκίτω (§ 222) ε. 98 2 A. ἰνιστον, Eur. Sup. 435. Kindred, ἰνίστω and ἰνίσσω (§ 276. θ), to reproach, Ep. Γ. 438, O. 198, 2 A. ἡνίσσασον and ἰνίσκον (§ 194. 3). Related to ἴσων (§ 301. 7).

λάσκω (Γ. λακ-), to sound, to utter, poet., F. λακήσομαι (§ 222), A. ἰλάκησα, commonly 2 A. ἰλάκον, 2 Pf. λίλακα (§ 236. E.). 2 A. M. λιλάκοντο (§ 194. 3). For λιλᾶναι, see § 253. 2. Deriv. forms, Ep. ληκίω, θ. 379 Dor. λᾶκίω, Theoc. 2. 24, Att. λακάζω, Æsch. Sup. 872.

β. Affixed.

ἀλίζω (Γ. ἀλιε-, ἀλιε-), to wurd off, poet. in the Act., F. ἀλιζήσω, Z. 109, 1 A. ἡλίζησα, γ. 346, and ἡλίζα, Æsch. Sup. 1052, 2 A. ἄλ. λικον (§§ 194. 3,

261), ἡλκαθον (§ 299) Æsch. Fr. 417; Mid. to *repel*, F. ἀλιξήσομαι, vii. 7. 3 A. ἡλιξάμεην, i. 3. 6.

ὀδαξομαι, to *bite*, Ion. and Poet., F. ὀδαξήσομαι, Hipp., A. ὠδαξάμεην, Anth., Pf. P. ὠδαγμαί. Act. ὀδάξω, to *smart from a bite*, Symp. 4. 27.

§ 274. γ. Uniting with a Palatal to form σσ (ττ).

αλλάσσω or ἀλλάττω (γ. ἀλλαγ-), to *change*, F. ἀλλάξω, A. ἡλλαξα, Pf. ἡλλαχα, Pf. P. ἡλλαγμαί, 1 A. P. ἡλλάχθην, 2 A. P. ἡλλάγην.

πλήσσω (γ. πληγ-), to *strike*, in composition with *ἐκ* or *κατά*, to *strike with* ὑποτ-, F. πλήξω, A. ἑπληξα, 2 Pf. πέπληγα, Pf. P. πέπληγμαί, 3 F. πεπλήξομαι, Ar. Eq. 272, 1 A. P. ἐπλήχθην, commonly 2 A. P. ἐπλήγην, but ἑξίπληγην, κατιπλήγην (-ήγην, Γ. 31, Σ. 225). For πέπληγον, &c., see § 194. 3. The form πλῆγνύμαι (§ 293) occurs Th. iv. 125. In the simple sense to *strike*, the Att. writers associate the Act. of πατάσσω with the Pass. of πλήσσω (§ 301).

πτήσσω (γ. πτακ-, πτηκ- § 266), to *crouch from fear*, F. πτήξω, 1 A. ἑπτηξα, poet. 2 A. ἑπτακον, Æsch. Eum. 252, Pf. ἑπτηχα. Ep., from γ. πτα-, 2 A. D. 3 πτήτην H. 136, Pf. Pt. πιπτηώς (§ 253. 1), B. 312 (cf. § 238. a). Kindred, πτώσσω, Δ. 371, πτωσκάζω, Δ. 372.

ταράσσω (γ. ταραχ-), to *disturb*, F. τaráξω, A. ἰτάραξα, Pf. P. τιτάραγμαί, A. P. ἰταράχθην. From ταράσσω is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), θράσσω (ταρατσ-, τραασσ-, θραῦσσ-), F. θράξω, A. ἰθραξα, A. P. ἰθράχθην. Ep. Pf., as Pr. intrans., σίτηρχα (§ 62), H. 346.

τάσσω (γ. ταγ-), to *arrange*, F. τάξω, A. ἵταξα, Pf. τίταχα, Pf. P. τίταγμαί, F. Pf. τιτάξομαι, Th. v. 71, 1 A. P. ἰτάχθην, rare 2 A. P. ἰτάγην.

φρίσσω (γ. φρικ-), to *shudder*, F. φρίξω, A. ἱφρίξα, 2 Pf. σίφρικα. For πιφρίκοντας, see § 246. 2.

δ. Uniting with a Palatal to form ζ.

κράζω and 2 Pf. κίεραγα (§ 238. β), to *cry*, F. Pf. κικράξομαι (§ 239. c), 2 A. ἱκραγον. Kindred, κλάζω (§ 277. a), κρώζω, -ῶζω, κλώζω.

οἰμῶζω (γ. οἰμωγ-), to *bewail*, F. οἰμῶξομαι, A. ὄμωξα, Pf. P. οἰμωγμαί (§ 189. 4). A. P. Pt. οἰμωχθείς Theog. 1204, late F. οἰμῶξω, Anth.

ὀλολύζω (γ. ὀλολυγ-), to *shout, to shriek*, F. ὀλολύξομαι, A. ὠλόλυξα.

στινάζω, and poet. στινάχω, to *groan*, F. στινάξω, A. ἰστίναξα. Poet. forms, στοναχίω, Soph. El. 133, στοναχίζω or στίναχίζω, B. 781, A. ἰστονάχησα, Σ. 124.

σφάζω and σφάττω (γ. σφαγ-), to *slay*, F. σφάξω, A. ἑσφαξα, 1 A. P. ἰσφάχθην, commonly 2 A. P. ἰσφάγην. Pf. P. ἑσφαγμαί, κ. 532. The shorter root φα- appears in the Ep. Pf. P. τίφμαι, E. 531, F. Pf. πεφήσομαι, N. 829. Hence (γ. φα-, φιν- §§ 259, 277), the poet. 2 A. ἑσφινον (§ 194. 3, 261).

ι. Uniting with γγ to form ζ.

πλάζω (γ. πλαγγ-), to *cause to wander*, poet. (= πλανάω), B. 132, A. ἑπλαγξα, ω. 307; Mid. πλάζομαι, to *wander*, Soph. Aj. 886, F. πλάγξομαι ω. 312, A. P. ἑπλάγχθην Eur. Hipp. 240.

σαλπίζω (γ. σαλπγγ-), to *sound a trumpet*, F. σαλπίγξω, A. ἰσάλπιγγα Late F. σαλπίσω, &c.

See, also, κλάζω (§ 277. a).

§ 275. ζ. Uniting with a Lingual to form ζ.

καθίζω (r. ι-, ιδ- § 282, ιζ-, ιζ- § 259), to seat, to place, F. καθίσω, καθίσαι (§ 200. β), A. καθίσαι and καθίσα (§ 192. 3), Ar. Ran. 911. Mid. καθίζομαι, and rarely καθίζομαι, Pl. Ax. 371 c, to sit, F. καθιζήσομαι (§ 222), Pl. Phædr. 229 a, and καθιδοῦμαι (§ 200. γ), Pl. Theat. 146 a, γ A. commonly trans. καθιτάμην, Dem. 897. 3, and καθισάμην (v 189. 3), Eur. Hipp. 31 2 A. intrans. καθιζόμεν, i. 5. 9. Late, A. P. καθίσθην, Anth., F. M. καθιδήσομαι, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic ἵζω, to seat, sit, B. 53, Æsch. Eum. 18 (extended ἵζάνω, Th. ii. 76), A. ἵσα, B. 549, Pt. ἵσας, κ. 361 (Ion. ὀπ-ίσας Hdt. iii. 126); Mid. ἵζομαι, Γ. 162, and rarely ἵζομαι, Soph. Œd. T. 32, F. ἱφ-ίσσισθαι I. 455, later ἵισομαι Ap. Rh. 2. 807, ι A. ἱσάμην, Theog. 12, ἱσσάμην, Pind. P. 4. 363, ἱσσάμην, ξ. 295, 2 A. ἱζόμεν, Æsch. Eum. 3; Pf. P. ἤμαι, to sit (¶ 59), A. 134, Eur. Alc. 604, of which the comp. κάθημαι is also common in Att. prose. Deriv. ἰδρύω, -ύσω, &c., A. P. ἰδρύθην and ἰδρύσθην (§ 278. γ).

ὀνομάζω (r. ὀνοματ-), to name, F. ὀνομάσω, A. ὀνόμασα, Pf. ὀνόμακα, Pf. P. ὀνόμασμαι, A. P. ὀνόμασθην. Ion. ὀνομάζω (§ 44. 4), Hdt. iv. 6, Æol. ὀν-μάζω (§ 44. 5), Pind. P. 2. 82, chiefly Ep. ὀνομαίνω, B. 488.

φράζω (r. φραδ-), to tell, F. φράσω, A. ἴφρασα, Pf. πίφρακα, Pf. P. πίφρασμαι, A. P. ἴφρασθην. Pf. P. Pt. προ-πιφραδμίνοι, Hes. Op. 653. For πίφραδον, &c., see § 194. 3. Extended, ι A. φράδισαι Pind. Nem. 3. 45.

χάζω (r. χαδ-, καδ- § 263. N.), to drive back, retire (ἀνα-χάζω iv. 1. 16), more frequently, but chiefly Ep., Mid. χάζομαι, to retire, F. χάσομαι, ι A. ἱχασσάμην, Δ. 535. Ep. 2 A. Pt. κικαδόν, 2 A. M. κικαδόντο (§ 194. 3), F. κικαδήσω (§ 239. 6).

η. Uniting with a Lingual to form σσ (ττ).

ἀθίσσω, to be unused, Ep. K. 493, A. ἀθίσα, Ap. Rh. i. 1171.

ἀρμίζω, and Att. ἀρμόττω (r. ἀρμοδ-), F. ἀρμόσω, ἤρμους, Dor. A. P. ἀρμόχθην, Diog. Laert. viii. 85.

βλίσσω or βλίττω (r. μιλιτ-, μιλιτ- § 261, βλιτ- § 64. N.), to take honey from the hive, F. βλίσω, A. ἔβλισα.

κορύσσω (r. κορυβ-), to arm, poet., Pf. P. Pt. κικορυβμίνοι (§ 53), Γ. 18 Eur. Andr. 279. A. M. Pt. κορυσσάμινοι (§ 71) T. 397, Dor. A. ἰκόρυξα (§ 245. 1), Theoc. 3. 5.

πάσσω to sprinkle, F. πάσω, A. ἴπασα, A. P. ἰπάσθην.

πλάσσω, to fashion, F. πλάσω, A. ἴπλασα, Pf. P. πίπλασμαι, A. P. ἰπλάσθην.

Θ. Uniting with a Labial to form ζ or σσ.

νίζω (r. νιφ-), to wash, F. νίψω, A. ἴνιψα, Pf. P. ἴνιμμαι, A. P. ἴνιφθην, Hipp. Late νίπτω, Plut., but ἀπο-νίπτισθαι σ. 178.

πίσσω or πίττω (r. πιτ-), to cook, F. πίψω, A. ἴπιψα, Pf. P. πίπιμμαι A. P. ἰπίφθην. Late πίπτω.

See, also, ἰνίσσω (§ 273. α), λάζομαι (§ 290).

§ 276. REMARK. As verbs in -ζω and -σσω are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in -ζω, it is not strange that in some verbs there should be an intermingling of forms. Thus,

ἀρπάζω, to snatch, F. ἀρπάσω, A. ἡρπασα, Pf. ἡρπακα, Pf. P. ἡρπασμαι, A. P. ἡρπάσθην. Non-Att. F. ἀρπάξω, X. 310, A. P. ἡρπάχθην, Hdt. ii. 90, &c. Late 2 A. M. Pt. (r. ἀρπα-, § 227) ἀρπάμινος, Anth.

ἱναρίζω, to slay, strip, poet., F. ἱναρίζω, A. 191, A. ἱνάριζα P. 187, and ἡνάρισα, Anacr., Pf. P. ἡνάρισμαι, Soph. Aj. 26, ἡναρίσθην, Æsch. Cho. 347. Primitive, ἱναίρω Θ. 296, 2 A. ἡναρον, Soph. Ant. 871, 1 A. M. ἱνηράμην, E. 43.

ἔρδω (or ἔρδω) and ῥίζω (r. ἔργ-, ῥιγ- § 262, ἔρδ-), to do, poet. and Ion Æsch. Sept. 231, Φ. 214, F. ἔρξω ε. 360, and ῥίζω, Eur. Alc. 262, A. ἔρξα Æsch. Sept. 924, and ἔρριξα or ἔριξα, I. 536, Soph. Œd. C. 539 (observe the augment), 2 Pf. ἔοργα, B. 272, 2 Plup. ἰώργειν (§ 189. 5), δ. 693, ἰόργια, Hdt. i. 127, A. P. Pt. ῥιχθείς, I. 250.

μυρμηρίζω, to ponder, poet., F. μυρμηρίζω π. 261, A. ἰμυρμήριζα, A. 189, and ἰμυρμήρισα, Ar. Vesp. 5.

παίζω, to play, F. παίζομαι, παίζομαι (§ 200. 3), A. ἴπαισα, Pf. πίταικα, Pf. P. πιταίσμαι. Later, παίζω, ἴπαιζα, πίταιχα, πίταιγμαι, ἰπαίχθην.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, ἰλυγίχθης (for -ίσθης) Theoc. 1. 98, τίθλαγμαi (Θλάω) Id. 22. 45, ἀρμόχθην (§ 275. η).

§ 277. 3. ADDITION OF ν.

In *impure* roots, ν is commonly *prefixed* to the characteristic, but in *pure* roots, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to a characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

α. Prefixed to a Consonant.

ἄλλομαι (r. ἄλ-, ἀνλ-, ἄλλ-), to leap, F. ἀλοῦμαι, A. ἡλάμην, Subj. ἄλωμαι (§ 56. α), &c., 2 A. ἡλόμην, Subj. ἄλωμαι, &c. Ep. nude 2 A. S. 2 ἄλσο π. 754, 3 ἄλτο 755, Pt. ἄλμινος A. 421 (§§ 13. 4, 185. δ).

βάλλω (r. βαλ-, βλα- § 262, βολι- §§ 28, 288), F. βαλῶ, &c., see § 223. Ep., F. βλήσομαι, Υ. 335, 2 A. ἔλλην (§ 227. β), φ. 15, ἐλλήμην, Ξ. 39, commonly pass. A. 675, Opt. S. 2 βλήῃ or (r. βλε- § 259, cf. χρεῖν, πλείμην, § 284) βλεῖο N. 288, Inf. βλήσθαι Δ. 115, &c.; Pf. P. βεβόλημαι, I. 9.

κλάζω (r. κλαγ-, κλαγγ-, κλαζ- § 274. ε), to clang, to scream, F. κλάγξω, 1 A. ἑκλαγξα, 2 A. ἑκλαγον, Pf., as Pres., κίκλαγγα or κίκλαγχα, Ar. Vesp. 929 (κίκκληγα, B. 222, see § 246. 2), F. Pf. κικλάγγομαι (§ 239. c). Extended forms, κλαγγίω, Theoc. Ep. 6. 5, κλαγγαῖνω, Æsch. Eum. 131, κλαγγάνω Soph. Fr. 782.

σφάλλω (r. σφαλ-), to deceive, F. σφαλῶ, A. ἴσφηλα, Pf. P. ἴσφαλμαι, 2 A. P. ἰσφάλην.

στέλλω (r. σταλ-, στιλ- § 259), to send, F. στείλῶ, A. ἴσταυλα, Pf. ἴσταλκα, Pf. P. ἴσταλμαι, 2 A. P. ἰστάλην, rarely 1 A. P. ἰστάλθην. For ἰσταλάδατο, see § 248. f.

β. Affixed to a Consonant.

δάκνω (r. δακ-, δηκ- § 266), to bite, F. δήξομαι, 2 A. ἰδακον, Pf. P. δίδημαι, A. P. ἰδήχθην. Poet. Mid. δακνάζομαι, Æsch. Pers. 571.

τέμνω (r. ταμ-, τιμ- § 259), to cut, F. τιμῶ, 2 A. ἔταμον and ἔτεμον, Pf. τέτμηκα (§ 261), Pf. P. τέτμημαι, 3 F. τιτηήσομαι, A. P. ἰτμήθην. Ion. τάμνω, Γ. 105. For τιτηήσθον, see § 234. β. Kindred Ep. τμήγω, Π. 390 (τμήσσω, Mosch. 2. 81), F. τμήξω, 1 A. ἔτμηξα, 2 A. ἔτμαγον, 2 A. P. ἰτμάγην, later ἰτμήγην. Some read τίμι, as Pres., N. 707.

See, also, κάμνω (§ 223).

§ 278. γ. Affixed to a Vowel.

βαίνω, and poet. βάσκω (§ 279; r. βα-), to go, F. βήσομαι, 2 A. ἔβη (¶ 57; see § 227, 242. b, 251. 4), Pf. βέβηκα (see § 238. α). Poet. and Ion., F. βήσω, I will cause to go, Eur. Iph. T. 742, 1 A. ἔβησα, Hdt. i. 46. In composition, Pf. P. βέβαμαι and βέβασμαι (§ 221. α), A. P. ἐβάζην. For βήσιο, &c., see § 185. ε. Kindred forms, βάω in Dor. ἐκβῶντας Th. v. 77. Ep. βιβάω, Γ. 22, βίβημι, H. 213, βιβάσθω N. 809; Ion. βιβάσκω, Hipp.; the common causative βιβάζω; and apparently the Ep. Pres. used as Fut. (§ 200. b) βίομαι, I shall walk, live, O. 194, X. 431, Pl. βιόμισθα (or βιόμισθα) Hom. Ap. 528.

δύνω (r. δύ-), to enter, F. δύσομαι, 2 A. ἔδυν (¶ 57; see §§ 227, 226. 4), Pf. διδύκα. For δυνίουςι, see § 243. 4. The primitive δύνω is commonly causative, to make to enter (yet = δύνω, ε. 272), F. δύσω, A. ἔδύσα, Pf. ἀποδίδύκα v. 8. 23, Pf. P. διδύμαι, A. P. ἰδύθην. Chiefly Ep. and Ion., Pres. M. δύομαι, E. 140, A. M. ἰδυσάμην, B. 578, 2 A. P. ἰδύν, Hipp. For δύσιτο, &c., see § 185. ε. Later Ep. form, δύπτω, Ap. Rh. i. 1008, A. Pt. δύψας 1326.

ιλάω, commonly ιλαύνω, to drive, F. ἱλᾶσω, ἱλῶ (§ 200. 2), A. ἡλασα, Pf. ἱλήλακα (§ 191), Pf. P. ἱλήλαμαι, A. P. ἡλάθην. Ion., Pf. P. ἱλήλασμαι Hipp., A. P. ἡλάσθην, Hdt. iii. 54. For ἱηλαδάτο, see § 248. f. Ion. and Poet. ἱλαστρίω, Σ. 543.

μάομαι and μαιομαι (r. μα-, μαι- § 267, μιν- § 259), to seek after, poet. Soph. Œd. C. 836, v. 367, Ep. F. μάσσομαι (§ 71) Δ. 190, A. ἱμασσάμην, v. 429, 2 Pf. μέμονα (§ 238. α). Pres. Imp. μάιτο (§ 242. b) Mem. ii. 1. 20 (Epich.), Inf. (as from r. μαο-) μᾶσθαι Theog. 769. Extended, μαιμάω, ἥσω, Soph. Aj. 50.

πίνω (r. πο-, πι- § 259), to drink, F. πίομαι (§ 200. b), later πιοῦμαι (§ 200. 3), 2 A. ἔπιον (§ 227. α), Imp. πίε, commonly πίδι, Pf. τίπωκα, Pf. P. τίπομαι, A. P. ἰπόθην.

τίνω (r. τι-), to pay, to expiate, F. τίσω, A. ἔτισα, Pf. τίτικα, Pf. P. τίτιμαι, A. P. ἰτίσθην. Mid. τίνομαι, and τινῶμαι or τίννυμαι (§ 293), to avenge, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. τίω, to pay honor to, F. τίσω I. 142, ἔτισα, Soph. Ant. 22, Pf. P. Pt. τιτιμίνος, Γ. 426.

φθάνω (r. φθα-), to anticipate, F. φθᾶσω, commonly φθήσομαι (§ 219), 1 A. ἔφθια, 2 A. ἔφθην (§ 227), Pf. ἔφθακα. Ep. 2 A. M. Pt. φθάμινος E. 119.

φθίνω (r. φθι-), to perish, to destroy, F. trans. φθίσω, φθιῶ. Soph. Aj. 1027, intrans. φθίσομαι, A. trans. ἔφθισα, Pf. P. ἔφθιμαι, Plup. P. and 2 A. M. (§§ 227, 226. 4) ἔφθιμην. Ep., φθίω, Σ. 446, β. 368, A. P. ἔφθισθην, ψ. 331, 2 A. Act. ἔφθισθον (cf. § 299) E. 110. Extended poet. form, φθινύθω, A. 491, α. 250.

δ. Prefixed to α.

See δάμναμαι (§ 298), κέρνημι, κρήναμαι, πίτνημι, σκίδνημι (§ 293), πείνημι (§ 285), πιλνάω, πίλναμαι (§ 282).

§ 279. 4. ADDITION OF *α*.

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss of a consonant*.

α. Without further Change.

ἀρίσκω (r. ἀρι-), to please, F. ἀρίσω, A. ἤρισα, A. P. ἤρισθην. See ἀραρίσκω (§ 285).

γηράω and γηράσκω, to grow old, F. γηράσω and γηράσσομαι, 1 A. ἰγήρεωσα, 2 A. ἰγήρεαν (§ 227), Pf. γιγήρεα.

ἰλάσσομαι (r. ἰλα-), to propitiate, F. ἰλάσσομαι, A. ἰλάσσομαι, A. P. ἰλάσθην. Kindred Att. forms, ἰλίομαι Æsch. Sup. 117, ἰλιόμαι, Pl. Leg. 804 b. Ep., ἰλάομαι, B. 550, Pf. Subj. ἰλήκω, φ. 365, Opt. ἰλήκοιμι, Hom. Ap. 165; forms as from ἴλημι, Imp. ἴλῃθι Ap. Rh. 4. 1014, ἴληθι (§ 251. 4), Mid. ἴλῃμαι Hom. Hym. 20. 5; later Ep., F. ἰλάζομαι Ap. Rh. 2. 808, A. ἰλαζάμην, l. 1093.

μιθύσκω (r. μιθυ-), to intoxicate, F. μιθύσω, A. ἰμιθύσα, A. P. ἰμιθύσθην. The intrans. μέθυ, to be drunk, occurs in the Pres. and Impf.

§ 280. β. Vowel changed by Precession.

ἀμβλίσκω, commonly ἀμβλίσκω (r. ἀμβλο-, ἀμβλισκ- § 259), to miscarry, F. ἀμβλώσω, A. ἤμβλωσα, Pf. ἤμβλωκα, Pf. P. ἤμβλωμαι. 2 A. ἤμβλων in Suid. Ion. ἱξ-αμβλίσται Hipp.

ἀνᾶλίσκω, commonly ἀνᾶλίσκω (r. ἄλο-, ἄλισκ-), to expend, F. ἀνᾶλώσω, A. ἀνήλωσα, Pf. ἀνήλωκα, Pf. P. ἀνήλωμαι, A. P. ἀνηλώθην. This verb often retains *α* in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. ἀνᾶλωσα, Soph. Aj. 1049, κατηνάλωσα, Isoc. 201 b.

γ. Vowel Lengthened.

βιάσσομαι (r. βιο-, βιωσκ-), chiefly in the comp. ἀνα-βιάσσομαι, to revive, both trans. and intrans., F. βιάτομαι, 1 A. trans. ἐβιωσάμην, 2 A. intrans. ἐβίω (r. βιῶ-, βιῶν-) (§ 227), βιῶ, βιῶν (§ 226. 2), βιώθι, βιώναι, βιούς. Primitive, βιώω, to live, Fut. βιώσω, commonly βιώτομαι, 1 A. ἐβίωσα, commonly 2 A. ἐβίω, Pf. βεβίωκα, Pf. P. βεβίωμαι. Shorter Ep. forms, βιόμισθα (βιόμισθα Wolf, § 278) Hom. Ap. 528, F. βώσισθε Ap. Rh. 1. 685. For βιώω, we commonly find, in the Pres. and Impf., ζάω, which again in the other tenses (F. ζήσω or ζήτῃμαι, A. ἔζησα, &c.) is rare or late. For the contraction of ζάω, see § 33. *α*. From the contr. forms of the Impf. (ἔζαις) ἔζης, ἔζη, appears to have arisen a 1st Pers. ἔζην Eur. Alc. 295, and a late Imp. ζῆθι Anth. The prolonged ζάω and ζάω (§ 242. b) have given rise to A. ἱπ-ἱζώσι Hdt. i. 120, Inf. ζόειν Simon. Fr. 231. 17.

§ 281. 2. Metathesis.

βλώσκω (r. μολ-, μλο-, βλο- § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, π. 466), F. μολοῦμαι, 2 A. ἱμολον, Pf. μίμολωκα (§ 223)

θνήσκω (r. θαν-, θνα-), to die, F. θανοῦμαι, 2 A. ἔθανον, Pf. τίθηκα (§ 237), F. Pf. τιθιήζω and τιθιήζομαι (§ 239. *α*). See κτείνω (§ 295).

θράσσω (r. θαρ-, θρο-), to leap, F. θροῦμαι, 2 A. ἔθορον. Collat. θόρονμαι. Hdt. iii. 109.

a. Consonant Dropped.

χάσσω (r. χαν-, § 55), to gape, F. χανοῦμαι, 2 A. ἔχανον, 2 Pf. κίχηναι. Late χαίνω. Extended χασκάζω, Ar. Vesp. 695.

πάσχω (r. παθ-, πινθ- §§ 259, 277, παθσκ-, πασχ-, the aspiration of the θ, which is dropped before σ, being transferred to the κ, which thus becomes χ), to suffer, F. πείσομαι (§ 58), 2 A. ἔπαθον, 2 Pf. πέπειθα. Poet. 1 A. Pt. πήσας (but πταισας Dind.) Æsch. Ag. 1624, Ep. Pf. Pt. πιπᾶντι (§ 253. 2) ε. 555, Dor. Pf. πίποσχα, Epich. 7(2). For πίποσθι, see § 238. β.

§ 282. 5. ADDITION OF δ, ζ, θ, AND χ.

ἀμίσσω and ἀμίρδω (r. ἀμιρ-), to deprive, poet. Pind. P. 6. 27, τ. 18, F. ἀμίρσω, A. ἡμίρσα, θ. 64, A. P. ἡμίρθην, X. 58.

δία and δίδω (r. δι-, διδ- § 269. 6) both Ep. I. 433, A. 470, commonly δίδια or δίδοικα (§ 58, § 237), to fear, F. Ep. δίσσομαι, O. 299, A. ἔδισσα, Cyr. i. 4. 22; Mid. δίομαι, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. διδίσκομαι or διδίστομαι, to frighten, διώκω (§ 299), and Ep. δίνημι, to chase.

νήθω (r. νι-, νηθ- § 266), to spin, F. νήσω, A. P. νιήθην. Ep. νίω, Hes. Op. 775, A. ἔνησα, T. 128, ἑνησάμην, η. 198. Late Pf. P. νίνησμαι.

οὐτάζω (r. οὐτα-), to wound, F. οὐτάσω, &c. Ep. οὐτάω, χ. 356, F. οὐτήσω, 1 A. οὐτησα, 2 A. S. 3 οὐτᾶ (§ 224. E.), Inf. οὐτάμεν, -άμιναι, E. 132, 2 A. M. Pt., as Pass., οὐτάμινος, A. 659.

πιλάζω, and poet. πιλάθω, Eur. Rh. 555, or πλάθω, Soph. El. 220 (r. πιλα-, πιλαζ-, πιλαθ-, πλιᾶθ-, πλάθ-, §§ 260, 262), to approach, F. πιλάσω, πιλάω (§ 200. 2), A. πιπλάσσα, A. P. πιπλάσθην and poet. ιπλάθην (§ 261. N.), Æsch. Pr. 896. Ep., πιλάω, Hom. Bac. 44, Pf. P. πίπλημαι μ. 108, 2 A. M. ιπλήμην, Δ. 449; πιλνάω, to bring near, Hes. Op. 508, πίλναμαι, to approach, T. 93.

πρίω and πρίζω, to saw, F. πρίσω, A. ἔκρισα, Pf. P. τίκρισμαι, A. P. ἱπρίσθην.

σώζω (r. σοο-, σω- § 261), to save, F. σώσω, A. ἴσωσα, Pf. σίσωκα, Pf. P. σίσωμαι and σίσωσμαι, A. P. ισώθην. Ep., σαώω, Call. Del. 22, σαώσω, A. 83, &c.; Pres. Imp. (σάοι, σάου, σῶ, § 242. b) σάω ν. 230, Impf. S. 3 (ισάοι) ισάω or σάω Π. 363, Φ. 238; contr. σώω, Ap. Rh. 4. 197; σώω, in the Subj. σόης I. 681, σόη 424.

τρώω, to afflict, F. τρώσω, Pf. P. τίτρεῖμαι and τρέχω (r. τρυ-, τρυχ-, τρυχο- § 298), F. τρέξω, Pf. P. τιτρέχουμαι, Th. iv. 60. So νίω (§ 220), to swim, poet. νήχω, ι. 375; ψάω and ψήχω, to rub.

§ 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by reduplication, or 2. by syllabic affixes, or 3. by exchange of letters.

1. REDUPLICATION.

Reduplication in the root is most frequent in verbs in -μι and -σχω. It is of three kinds:

a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδωμι*, *κίχρημι* (§ 284); *βιβρώσκω*, *μιμνήσκω* (§ 285).

b. *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *ἀγαγίσκω* (§ 285).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *δίννημι* (§ 284).

c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

§ 284. a. Verbs in -μι.

δῖω, to bind, rarely *δίδημι* (r. *δι-*, *διδι-*), v. 8. 24 (Impf. *δίδη* A. 105), F. *δήσω*. See §§ 219, 216. β.

δίδωμι (r. *δο-*, *διδο-*), to give, F. *δώσω*, Ep. *διδάσω*, v. 358. See ¶ 51.

ἵημι (r. *ι-*, *ις-*), to send, F. *ἥσω*. See ¶ 54, § 229.

ἵστημι (r. *στα-*, *ίστα-*), to place, F. *στήσω*. See ¶ 48. Poet. 1 A. *ἵσταῖσα*, M. 56. Late Pf. trans. *ἵσταῖσα* Anth., Dor. 1 A. P. *ἵσταῖσθην* Call. Lav. 83. Kindred forms, *ιστάνω* in composition only, Dem. 807. 6; rare *ιστήκω* (§ 246. N.) Ath. 412 e; late *στήκω*, Rom. 14. 4; *στειῦμα* (§ 246. α).

κίχρημι (r. *χεα-*, *κίχεα-* § 62), to lend, F. *χρήσω*, A. *ἵχρησα*, Pf. P. *κίχρημαι*. Mid. *κίχεῖμαι*, to borrow. The primitive sense of the root *χεα-* appears to be to supply need. Hence we have,

1. *κίχρημι*, to supply the need of another, by lending him what he requires. Mid. *κίχεσθαι*, to supply one's own need by borrowing.

2. *χεῖω* (§ 218. α), to supply the need of one who consults an oracle, by answering his inquiries, F. *χρήσω*, A. *ἵχρησα*, Pf. P. *κίχρημαι* and *κίχρησμαι*, A. P. *ἵχρησθην*. Mid. *χεῖομαι*, to consult an oracle. Poet. *χεῖζω* or *χεήζω*, Eur. Hel. 516.

3. *χεῖομαι*, to supply one's own need by making use of a thing, F. *χρήσομαι*, Pf. *κίχρημαι*, A. P. *ἵχρησθην*, A. M. *ἵχρησάμην*. In the Att. contract forms of *χεῖω* and *χεῖομαι*, *η* takes the place of *α* (§ 23. α), which, on the other hand, is commonly retained by the Ion.; as *χεῖ* Hdt. i. 55.

4. *χεή* (3 Pers. sing., for *χεῖαι* or *χεῖαι*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χεῖη*, Opt. *ἵχεα*, *χεῖ-* § 259) *χεῖν*, Inf. *χεῖναι*, and poet. (*χεῖαι*) *χεῖν*, Part. Neut. (*χεῖον*, *ε* inserted after contraction, § 35) *χεῖών* · Impf. *ἵχεῖν* (with *ν* paragogic, for *ἵχεαι*, or *ἵχεα*, cf. § 211. N.) or unaugm. (§ 194. 1) *χεῖν* · Fut. *χρήσει*. The participle *χεῖών* is sometimes used as an indeclinable noun; thus, *τοῦ χεῖών*. Personally, S. 2 *χεῖσθα* (§ 182), you must, Ar. Ach. 778 (Meg.) Pf. P., as Pres., *κίχρημαι*, to need, want, Eur. Iph. A. 382, α. 13, F. Pf. *κίχρησμαι*, Theoc. 16. 73. Kindred, *χεήζω*, to want, desire, Ion. *χεῖζω* Hdt. i. 41, Dor. *χεῖζω* Theoc. 8. 12, and *χεῖδω*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *χεῖσσομαι*, Hdt. iii. 117.

5. ἀπό-χρη, it fully supplies need, i. e. it suffices, it is enough; *Inf.* ἀποχεῖν. *Impf.* ἀπείχην, *F.* ἀποχερήσει, *A.* ἀπείχηση. *Ion.* ἀποχερᾶ, -χερᾶν, &c. (see 3 above), *Hdt.* ix. 79. So ἀπεχρίετο (§ 242. a) *Id.* viii. 14, κατα-χερᾶ i. 164, ἐκ-χερήσει iii. 137. These verbs are also used personally.

ὀνίνημι (γ. ὀνα-, ὀνινα-), to benefit, *F.* ὀνήσω, *A.* ὠνήσα, *A. P.* ὠνήθην, 2 *A. M.* ὠνήμην and ὠνάμην (§ 224. 3), *Opt.* ὀναίμην, *Inf.* ὀνασθαι, *Ep.* and *Ion.* *Imp.* ὀνησο τ. 68, *Inf.* ὀνησθαι *Hipp.*, *Pt.* ὀνήμινος β. 33. Doubtful 2 *A. Act Inf.* ὀνῆναι *Pl. Rep.* 600 d; late 1 *A. M.* ὠνάσάμην, *Anth.*

τίμπλημι (γ. πλα-, τι-μ-πλα- § 263. 6), to fill, *F.* πλήσω, *A.* ἱπλήσα, *Pf. P.* πίπληκα, *Pf. P.* πίπλησμαι (*Plup.* ἐν-επίπληντο *Lys.* 180. 4), *A. P.* ἐπλήσθην, 2 *A. M.* ἐπλήμην (§ 224. 3), *Opt.* (πλη-ί-μην) πλήμην or (πλα-, πλι- § 259) πλείμην (cf. χρεῖν, 4 above, βλεῖν, § 277. a), *Imp.* πλῆ-σε, *Part.* πλήμενος. *Imp.* ἐμ-τίπληθι (§ 251. 4) Φ. 311, *Pt.* (γ. πλι-) ἐμπ-πλεῖς, *Hipp.* *Collat.* *Ion.* forms, τιμπλάω, -ῖω, *Hes. Th.* 880, πίπλω, *Hes. Sc.* 291 *Gaisf.*, τιμπλάνομαι *I.* 679. Kindred, πληρῶν, and the intrans. πλήθω (2 *Pf.* πίπληθα, *Theoc.* 22. 38), whence πληθύνω and πληθύνω.

τίμπρημι (γ. πρη-, τιμπρη-), to burn, *F.* πρήσω, *A.* ἱπρησα, *Pf. P.* πίπρημαι or πίπρησμαι, *A. P.* ἐπρήσθην. *Pf.* ὑπο-πίπρηκα, *Hipp.*, *F. Pf.* τιπρήσομαι, *Hdt.* vi. 9, *A.* ἱπρησι *Hes. Th.* 856, *Ep. Subj.* (as from τιμπρω) τιμπρησι (§ 181. β) *Ar. Lys.* 248. Rare *Ep.* form, πρήσω, *I.* 589.

NOTE. The epenthetic μ of τίμπλημι and τίμπρημι is commonly omitted, when these verbs, in composition, are preceded by μ; thus, ἐμπίπλημι, but ἐνίπλημι.

τίθημι (γ. τι-, τιθε-, § 62), to put, *F.* θήσω. See ¶ 50.

REMARK. Φημί (¶ 53) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

§ 285. β. Verbs in -σκω.

ἀραιόσκω (γ. ἀρ-, ἀρει-, ἀραισκ- § 296), to fit, *Ep.* ζ. 23, 1 *A.* ἤρσα, *Ξ.* 167, α. 280, 2 *A.* ἤραρον *Δ.* 110, *Soph. El.* 147 (§ 194. 3), 2 *Pf.* intrans., as *Pres.*, ἀρηρα, *N.* 800, also *Att.* ἀρᾶρα, *Æsch. Prom.* 60, *H. Gr.* iv. 7. 6, *A. P.* ἤρην *II.* 211. *Pf. P.* ἀρήρημαι, *Hes. Op.* 429, *Ap. Rh.* 1. 787. For ἀρῆρεῖα, see § 253. 2. *Deriv.*, ἀρείσκω (§ 279), ἀρτυών and ἀρτυώνω, &c.

βιβρώσκω (γ. βρο-, βιβρωσκ-, § 280. γ), to eat (the *Pres.* rare), *Pf.* βίβρωκα (see § 238. α), *Pf. P.* βίβρωμαι. *Ep.*, 2 *A.* ἔβρων, *Hom. Ap.* 127, 2 *Pf.* *Opt.* (γ. βρωσ-; or from new *Pres.* βιβρώθω) βιβρώθεις *Δ.* 35, *F. Pf.* βιβρώσομαι, β. 203; *Ion.* *A. P.* ἔβρώθην *Hdt.* iii. 16; late *Ep.* 1 *A.* ἔβρωξα, *Ap. Rh.* 2. 271; late *F.* βρώξομαι. The deficiencies of this verb are supplied by ἐσθία (§ 298) and τρώγω (§ 267. 3).

γινώσκω (γ. γνο-), to know, *F.* γνώσομαι, 2 *A.* ἔγνω (¶ 57), *Pf.* ἔγνωκα, *Pf. P.* ἔγνωσμαι, *A. P.* ἐγνώσθην. 2 *A. M.* *Opt.* συγ-γνοῖτο *Æsch. Sup.* 216, *Ion.* 1 *A.* ἀν-ἔγνωσα, persuaded, *Hdt.* i. 68.

NOTE. The *Ion.* (not *Hom.*) and the later Greek softened γ γνώσκω and γίνομαι (§ 286) to γινώσκω and γίνομαι.

διδάσκω (γ. δα-, διδαχ-, διδασκ-), to teach, *F.* διδάξω, *A.* ἰδίδαξα. *Pf.* διδίδαχα, *Pf. P.* διδίδαγμαι, *A. P.* ἰδιδάχθην. *Ep.*, 1 *A.* ἰδιδάσκουσα, *Hom. Cer.* 141, 2 *A.* ἱδασαν, *Ap. Rh.* 3. 529, δίδασον (§ 194. 3). From the γ. δα- are also formed, with the sense to learn, the poet. *F.* δαήσομαι (§ 222), γ. 187, *Pf.* διδάηκα, β. 61, διδάημαι, *Theoc.* 8. 4, δίδαα, γ. 519 (hence διδάσθαι γ. 316

§ 246. 2), 2 A. P. ἰδάν, Soph. El. 169. Hence, likewise, the Ep. F. contr. (δαίω, δαίω, § 200. 2) δήω, I. 418.

διδράσκω (r. δρα-), to run, used only in composition with ἀπό, διά, or ἔξ, F. δρεάσομαι, 1 A. ἰδρεῖσα, 2 A. ἰδρεῖν (§ 57), Pf. διδρεῖκα. Kindred, δρασκάζω, Lys. 117. 35, δρεστυῖν, Hdt. iv. 79.

μιμνήσκω (r. μνα-), to remind, F. μνήσω, A. ἔμνησα, Pf. P. μίμνημαι (see § 234. β), 3 F. μεμνήσομαι, Cyr. iii. 1. 27, A. P. ἐμνήσθην. As from μίμνω-μαι and μέμνημαι, Imp. μίμνεο Hdt. v. 105, Pt. μεμνόμενος Archil. Fr. 1, Opt. Pl. 3 μιμναίαιτο Pind. Fr. 277. Prim. Mid. μνάομαι, to remember (Ep. 2. 106), to woo, vii. 3. 18. Collat. forms, μνήσκω, Orph. Hym. 77. 6, μνήσκομαι, Anaer. Fr. 69.

πιπράσκω, and poet. πέρνημι (r. πια-, πια- § 261, πια- § 278. δ), to sell, Pf. πίπρακα, Pf. P. πίπραμαι, 3 F. πιπράτομαι, vii. 1. 36, commonly used for the rare τραθήσομαι (Ath. 160 f), A. P. ἱπράσθην. Ep., Fut. Inf. (πιρά-σιν) πιράσῃν (§ 245. 3) Φ. 454, A. ἱπράσα O. 428, Pf. P. Pt. πιπιρημένος Φ. 58. The Fut. and Aor. of this verb are supplied by ἀποδώσομαι and ἀπιδόμην, mid. tenses of ἀποδίδωμι.

τιτρώσκω (r. τρο-), to wound, F. τρώσω, A. ἔτρωσα, Pf. P. τίτρωμαι, A. P. ἱτρώθην. Kindred, τρώω, Ep. φ. 293, τορῖω, to pierce, Ep. Hom. Merc. 283, F. τορήσω, Ib. 178, 1 A. ἱτόρησα, E. 337, 2 A. ἔτορον, Δ. 236 (for τίτορον and τιτορήσω, see §§ 194. 3, 239. b), τορεύω, Ar. Thesm. 986, τετραῖνω (§ 286).

τιτύσκομαι (r. τυκ-, §§ 263. N., 273. α), to prepare, Ep. Φ. 342, 2 A. τιτυκίην (§ 194. 3) ο. 77, τιτυκόμην, A. 467.

§ 286. γ. Other Verbs.

ἀπαχίζω (r. ἀχ-, ἀπαχ-, ἀπαχίζ- § 297), to afflict, Ep. π. 432, F. ἀπαχῆσω. 1 A. ἀπάχησα, commonly 2 A. ἥκαχον, Pf. P. ἀπάχημαι and ἀπήχημαι (P. 3 ἀπηχίδαται § 248. f). Collat., ἄχομαι τ. 129, and ἄχνυμαι, Soph. Ant. 627, to sorrow; Pres. Pt. ἀχέων B. 694, ἀχέων E. 869.

γίγνομαι (r. γα-, γεν- §§ 259, 277, γιγεν-, γιγν- § 261), to become, F. γιγήσομαι (§ 222), 2 A. ἱγενόμην, Pf. γεγένημαι, 2 Pf. γίγονα (see § 238. α), F. P. γενηθήσομαι, 1 A. trans. ἱγενάμην, I begat or bore. Ion. and late A. P. ἱγενήθην, Hipp. For γέντο, see § 185. δ; for 1 Pf. Dor. γιγάκειν, § 246. 2; for ἱπγιγάσται, § 245. 3; for γίνομαι, § 285. N. Kindred, γείνομαι, Ep. X. 477, γεινάω, -ήσω, to beget.

λιλαίομαι (r. λα-, λιλα-, § 267), to desire earnestly, Ep. N. 253, Pf. P. (one λ dropped, § 263. 6) λιλίημαι, Δ. 465. The prim. λάω is used by the Dorics; Theoc. l. 12.

μίνω, and poet. μίμνω, Æsch. Ag. 74, F. μινῶ. See § 222. 2. Ep. deriv. μινάζω, B. 392.

πίπτω (r. πιτ-, πισ- § 273. β, πιττ-), to fall, F. πισοῦμαι (§ 200. 3), 1 A. ἔπισα, commonly 2 A. ἔπισον, Pf. (πιτ-, πτι- § 262, πτο- § 236. α) πέπτωκα (see § 233. α). Dor. 2 A. ἔπιτον, Pind. O. 7. 126; late Pf. πίπτηκα, Anth. Poet. forms, πίτνω, Soph. Œd. C. 1754, and perhaps τιτνῖα (Eur. Ph. 293) and πιτνάω (Pind. I. 2. 39), with which some connect ἔπιτον as 2 Aor.

τετραῖνω (r. τρα-, τετραιν- § 277), to bore, F. τρήσω, A. ἔτρησα, Pf. P. τίτρημαι, A. P. ἱτρήθην, A. M. ἱτετρηνάμην. F. τετρανῖω, Hdt. iii. 12, A. ἐτίτρηνα ε. 247, A. P. ἱτετράνθην, Anth. Late or doubtful, τιτράω, τιτραῖνω, τετρήνω.

2. SYLLABIC AFFIXES.

§ 287. The syllables which are most frequently affixed to protract the root are α, ε, ἄν, νε, νν, ισκ, and ιζ.

a. ADDITION OF α AND ι.

REMARKS. (1.) When α is affixed, ι in the preceding syllable usually becomes ω; but, when ι is affixed, ο. See σπρωφάω and σπρωφίω (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

α. Addition of α.

βρυχάομαι (r. βρυχ-), to roar, F. βρυχήσομαι, A. P. βρυχθήσῃ, 2 Pf., as Pres., βίβρυχα. Kindred, βρύκω, later βρύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάομαι and μυκάομαι, to bleat, and μυκάομαι, to low, F. -ήσομαι, Ep. 2 Pf. μέμνηκα, K. 362, μέμνηκα, Σ. 580, 2 A. ἔμακον, Π. 469, ἔμυκον, E. 749.

γοάω (r. γο-), to bewail, Ep. Ω. 664, F. γοήσομαι, 2 A. ἔγοον, Z. 500. Mid. γοάομαι also Att., Soph. Œd. T. 1249.

νομιάω, F. νομήσω, poet. for νίμω (§ 222. 2), to distribute. Also Ep. Impf. νυμίδοντο A. 635.

πίτομαι, poet. πίτᾱμαι, Pind. P. 8. 128, and ποτάομαι, B. 462, Æsch. Sept. 84, later ἵπτάμαι, Eur. Iph. A. 1608 (r. πιτ-, πετα-, ποτα-, πτα- § 261, ἵπτα- § 283. c), to fly, F. πιτήσομαι, commonly πτήσομαι, 2 A. ἵπτην, 2 A. M. ἵπτάμην, commonly ἵπτόμην (§ 261), Pf. P. πιτότημαι, A. P. ἵποτήσῃ. F. ποτήσομαι, Mosch. 2. 141. Other collat. forms, ποτίομαι, T. 357, πωτάομαι, M. 287, πιτάομαι, Hdt. iii. 111.

§ 288. β. Addition of ι.

αἰδίομαι, and poet. αἰδομαι, Æsch. Eum. 549 (r. αἰδ-, αἰδι-), to respect, F. αἰδίσομαι, A. M. ἡδισάμην, Pf. ἡδισμαι (P. 3 προ-ἡδίατο, § 248. f, Hdt. i. 61), A. P. ἡδίσθην.

ἄω, ι. 478, and ἄναι, I. 5 (r. ἄ-, ἄι-), to breathe, blow, Ep.; Imp. ἄητω, Inf. ἄῃναι, Pt. αἰς. Pass. ἄναι, ζ. 131. Deriv., αἶω, O. 252, and αἰσθω, Π. 468, to breathe out, expire. Kindred, A. αἶσα, to breathe in sleep, to sleep, γ. 151, contr. ἄσα, π. 367.

γαμίω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἔγνημα, Pf. γιγάμκα, Pf. P. γιγάμηναι. Mid. γαμίομαι, to marry, said of the woman, F. γαμοῦμαι, A. ἔγνημάμην. Late F. γαμήσα, A. ἰγάμνησα, A. P. ἰγαμήσῃ (γαμίσαισα Theoc. 8. 91). Ep. F. M. γαμίσσομαι, will provide a wife for, I. 394.

δίζω, to doubt, consider, poet. and Ion. Π. 713, Mid. διζομαι, commonly διζηναι (§ 224. 3; r. διζ-, διζι-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσομαι, A. ιδιζησάμην.

δοκίω (r. δοκ-), to seem, to think, F. δόξω, A. ἰδοξα, Pf. P. δίδογμαi, A. P. ιδόχθην. Poet. and Ion., F. δοκήσω, A. ἰδόκησα, Pf. διδόκηκα, Pf. P. διδόκημαι A. P. ἰδοκήσῃ. Impers. δοκί, it seems, F. δόξει, &c.

ἱπιμίλομαι and ἱπιμιλίομαι (r. μιλ-, μιλι-), to take care of, F. ἱπιμιλήσομαι, Pf. P. ἱπιμιμίλημαι, A. P. ἱπιμιλήσῃ.

κτυπίω, to sound, to crash, poet., F. κτυπήσω, 1 A. ἰκτύπησα, 2 A. ἴκτυτον.

κυλίνδω and κυλινδῶ, to roll, F. (κυλινδ-σω, § 58) κυλίσω, A. ἰκύλισα Pf. P. κικύλισμαι, A. P. ἰκυλίσθην. Late F. κυλινδήσω. * Rare Pres. κυλίω, Ar. Vesp. 202. Kindred, καλινδῖομαι, to be busied in, Cyt. i. 4. 5, ἀλινδῶ or ἀλινδῶ, A. ἤλιστα, Ar. Nub. 32, Pf. ἤλιστα, Ib. 33.

κῦρῶ and κῦρέω, to meet with, to chance, chiefly poet. and Ion. Eur. Hipp. 746, Med. 23, F. κύρω (§ 56. β), Soph. Œd. C. 225, and κυρήσω, Eur. Heracl. 252, A. ἔκυρσα, Γ. 23, and κύρησα, Hdt. i. 31, Pf. κικύρηκα, Pf. P. κικύρημαι.

πατίομαι (r. πατ-), to taste, Ion. and Poet. Hdt. ii. 37, F. πᾶσομαι, A. ἰπάσάμην, A. 464, Soph. Ant. 202, Plup. πιπάσμεν Ω. 642.

πορέω (r. παρθ-, πειρ- § 259, πορθι-), to lay waste, F. πορθήσω, Pf. τιπέρθηκα, &c. Poet. πέρω, F. πέρσω, Soph. Ph. 114, 1 A. ἔπειρσα, α. 2, Ep. 2 A. ἔπραθον (§ 262), A. 367. For πέρθαι, see § 246. β.

ρίπτω and ριπτίω (r. ριφ-, ριπτ- § 272), to throw, F. ρίψω, A. ἔρριψα, Pf. ἔρριφα, Pf. P. ἔρριμμαι, 1 A. P. ἔρριφθην, 2 A. P. ἔρριψην. For ρίπτασκον, see § 249. d. Deriv. ριπτάζω.

σκέπτομαι, commonly σκοπίω or σκοπίομαι (r. σκειτ-), F. σκίψομαι, A. ἰσκιψάμην, Pf. ἰσκεμμαι, F. Pf. ἰσκίψομαι, Pl. Rep. 392 c.

ώθω (r. ώθ-), to push, F. ώσω, and poet. ώθήσω, A. ῥωσα (§ 189. 2), Pf. P. ῥωσμαι, A. P. ῥώσθην. Late Pf. ῥωκα, Plut.; Ep. and Ion., A. ῥωσα, A. 220 (πρώσας, for προ-ώσας, Anth.), Pf. P. ῥωσμαι, Hdt. v. 69; ἄπ-ώσθην Hipp. Deriv. ὤστίζομαι, to jostle, Ar. Ach. 42.

§ 289. b. ADDITION OF ἄν.

REMARKS. (1.) Roots which receive ἄν without further change are mostly *double consonant*. (2.) *Mute roots receiving ἄν commonly insert ν before the characteristic*. (3.) Roots which do not insert ν sometimes prolong ἄν to αιν or ἄν.

α. Without further Change.

αἰσθάνομαι, and rarely αἰσθομαι (r. αισθ-, αίσθαν-), to perceive, F. αἰσθήσομαι (§ 222. 1), 2 A. ἤσθόμην, Pf. P. ἤσθημαι.

ἄλφάνω (r. ἄλφ-), to find, poet. Eur. Med. 298, 2 A. ἤλφον Φ. 79.

ἁμαρτάνω (r. ἁμαρτ-), to err, to miss, F. ἁμαρτήσομαι, 2 A. ἤμαρτον, Pf. ἡμάρτηκα, Pf. P. ἡμάρτημαι, A. P. ἡμαρτήθην. F. ἁμαρτήσω, Hipp., 1 A. ἡμάρτησα, Orph. Arg. 646, Ep. 2 A. (ἁμαρτ-, ἁμαρτ- § 262, ἁμροτ-, § § 13. 4, 28, 64. 2) ἡμροτον, E. 287 (ἁμαρτ Δ. 491). Hence (μ dropped, cf. ἀπλακῶν, § 296) ἄμροτάζω, only in A. Subj. ἄμροτάζομην K. 65.

ἀπιχθάνομαι, and sometimes ἀπιχθομαι (r. ιχθ-), to be hated, F. ἀπιχθήσομαι, 2 A. ἀπηχθόμην, Pf. ἀπήχθημαι.

αὖξω and αὖξάνω, poet. and Ion. αἰξω (r. ἄFιγ-, αὖγ-, αἰγ-, § 22. δ, αὖξ-, αἰξ-, § 273), Z. 261, to increase, F. αὖξήσω, &c. See ¶ 43, and cf. Lat. *augeo*.

βλαστάνω, and poet. βλαστῶ (r. βλαστ-), to sprout, to bud, F. βλαστήσω, 2 A. ἔβλαστον, Pf. ἰβλάστηκα (§ 190; Plup. ἰβέβλαστήκει Th. iii. 26). 1 A. ἰβλάστησα, Ap. Rh. 1. 1131.

δαρβάνω (r. δαρβ-, ὀφλισκ- § 296), to sleep, usually in composition with κατὰ, 2 A. ἱδερθον Pf. διδάρθηκα, 2 A. P. poet. ἱδάρην. Ep. 2 A. ἱδερθον 9. 296, 2 A. P. ἱδράθην, s. 471 (§ 262).

ὀφλισκάνω (r. ὀφκ-, ὀφλισκ- § 296), to incur, F. ἐφλήσω, 1 A. ὠφλησα commonly 2 A. ὠφλον, Pf. ὠφληκα. Ion. Impf. or 2 A. ὠφλις (§ 243. 4) Hdt. viii. 26. See ὀφίλω (§ 268).

§ 290. β. With the Insertion of ν (see § 54).

ἀνδάνω (r. ἀδ-, ἀ-ν-δαν-), to please, poet. and Ion. B. 114, Soph. Ant. 504 F. ἀδήσω, Hdt. v. 39, 2 A. ἱᾶδον, Id. i. 151, Subj. ἄδω, &c., 2 Pf. ἱᾶδα, I. 173 (ἱᾶδα, Theoc. 27. 22; 1 Pf. ἄδηνκα, Hippon.). For the augm., see § 189. 2. Kindred, ἥδω, to please, commonly ἥδομαι, to be pleased, F. ἡσθήσομαι, A. ἡσθην (A. M. ἡσατο s. 353).

ἱρυγγάνω (r. ἱρυγ-,), to disgorge, 2 A. ἥρυγον. Ion. ἱριύγομαι, O. 621, F. ἱριεύζομαι, Pf. ἥρυγμαi, Hipp.

θιγγάνω (r. θιγ-,), to touch, F. θίξομαι, 2 A. θίγομαι. Lat. tango.

κίχᾶνω or κίχᾶνω (r. κίχ-,), to find, poet. Eur. Alc. 477, F. κίχῆσομαι, Soph. CEd. C. 1487, 2 A. κίχον, Eur. Alc. 22. Ep. κίχᾶνω, P. 672, and κίχῶ ω. 284 (Mid. Pt. κίχῆμινος, E. 187), F. κίχῆσω, Ap. Rh. 4. 1482, 2 A. (from r. κίχι-, or Pass. with sense of Act.) κίχην, π. 379, Subj. (κίχῶ) κίχῶ (§ 243. b), A. 26, &c. 1 A. M. κίχῆσάμην, Δ. 385.

λαγχάνω (r. λαχ-, ληχ- § 266, ληγχ- §§ 259, 277, λαγχαν-), to obtain by lot, F. λήξομαι, 2 A. ἔλαχον, Pf. ἔληχα (§ 191. 1) and λίλογχα, Pf. P. ἔληγμαι, A. P. ἔληχθην. Ion. F. λάξομαι, Hdt. vii. 144. For 2 Aor. Subj. λιλάχω, causative, see § 194. 3.

λαμβάνω (r. λαβ-, ληβ-, λαμβ-,), to take, F. λήψομαι, 2 A. ἔλαβον, Pf. ἔληφα (§ 191. 1), Pf. P. ἔλημμαι, and poet. λίλημμαι, Eur. Iph. A. 363, A. P. ἔλήφθην. Ion., F. λάμψομαι, Hdt. i. 199, Pf. P. λίλαμμαι, iii. 117, A. P. ἔλάμφθην, ii. 89, Pf. A. λιλάβηκα (§ 222), iv. 79. For λιλάβισθαι, see § 194. 3. Poet. forms, λάξομαι and λάξῶμαι, Δ. 357, Ar. Lys. 209.

λανθάνω, and sometimes λήθω (r. λαθ-, ληθ-,), to lie hid, to escape notice, F. λήσω, 1 A. ἔλησα, commonly 2 A. ἔλαβον, 2 Pf. λίληθα. Mid. λανθάνομαι and λήθομαι, to forget, F. λήσομαι, 2 A. ἐλαβόμην, Pf. λίλησμαι, F. Pf. λιλήσομαι, Eur. Alc. 198. Ep. Pf. P. λίλασμαι, E. 834, late 1 A. M. ἐλησάμην, Quint. 3. 99, Dor. A. P. ἐλάσθην, Theoc. 2. 46. For λίλαβον, &c., see § 194. 3 Collat. ἐκ-ληθάνω, η. 221.

λείπω (r. λιπ-, λιπ-,), to leave, and sometimes in composition λιμπάνω, Th viii. 17, F. λείψω, &c. (¶ 37). Late 1 A. ἔλειψα.

μανθάνω (r. μαθ-,), to learn, F. μαθήσομαι (§ 222), 2 A. ἔμαθον, Pf. μιμάθηκα. For μαθειῖμαι, see § 200. γ.

πυνθάνομαι, and poet. πύθομαι Aesch. Ag. 988 (r. πυνθ-, πυνθ- § 270), to inquire, F. πύσομαι (πυνσιῖσθαι Aesch. Pr. 988, § 200. 3), 2 A. ἐπυθόμην, Pf. τίπυσμαι. Ep. 2 A. Opt. τιτύβοιτο (§ 194. 3), Z. 50.

τυγχάνω (r. τυχ-, τυυχ-,), to happen, to obtain, to hit, F. τύξομαι, 2 A. ἔτυχον, Pf. τιτύχηκα (§ 222), rarely τίτιυχα, Ath. 581 e. Ep. 1 A. ἐτύχησα, Δ. 106. See τίυχω (§ 270).

χανδάνω (r. χαδ-, χανδ-, χινδ- § 259), to contain, poet. Ar. Ran. 260, F. (χινδσομαι, § 58) χείσομαι, σ. 17, 2 A. ἔχαδον, Δ. 24, 2 Pf. κίχανδα, Ψ. 268.

§ 291. γ. With *αν* prolonged.

ἀλδαίνω (r. ἀλδ-), to nourish, poet. Æsch. Pr. 540, 2 A. ἡλδανον, σ. 70. Also ἀλδήσκει, to nourish, to grow, Ψ. 599, late A. iter. ἀλδήσασκιν Orph. Lith. 364.

ἀλιταίνω or ἀλιτρεαίνω (r. ἀλιτ-), to sin, poet., Hes. Op. 239, 328, 1 A. ἑλίττησα, Orph. Arg. 647, 2 A. ἡλιτον, I. 375, Pf. P. Pt. ἀλιτήμιμος δ. 807.

οἰδῖω and οἰδαίνω (r. οἰδ-, οἰδι- § 288), to swell, F. οἰδήσαι, A. ᾤδησα, Pf. ᾤθηκα. Also οἰδάνω, trans., I. 554.

ὀλισθάνω and ὀλισθαίνω (r. ὀλισθ-), to slide, to slip, F. ὀλισθήσω, 2 A. ᾤλισθον. 1 A. ᾤλίσθησα and Pf. ᾤλίσθηκα, Hipp. Also ὀλισθάζω, Ath. 236 a.

ὀσφραίνομαι, rarely ὀσφράομαι, Ath. 299 e (r. ὀσφρ-, ὀσφρα- § 287), to smell, F. ὀσφρήσομαι, 2 A. ᾠσφρέμην, A. P. ᾠσφράνθην. Ion. 2 A. ᾠσφρέμην, Hdt. i. 80, late 1 A. ᾠσφρητάμην.

See, also, ικάνω (§ 292), κιχάνω (§ 290).

§ 292. α. ADDITION OF *ν*.

βύνῖω (or βύειω), to stop up (r. βυ-), F. βύσω, A. ἔβυσα, Pf. P. βέβυσμαι. Also Pass. βύνομαι, Hdt. ii. 96.

ἰκνέομαι, and poet. ἰκάνω (r. ικ-, ικάν- § 291), to come, F. ἴξομαι, 2 A. ἰκόμην, Pf. ἴγμαι. Ep. ἴκω, K. 142. For ἴκτο and ἴξον, see § 185. δ, 1.

κυνέω (r. κυ-), to kiss, F. κυνήσομαι, A. ἔκυσσα. The comp. προσκυνέω, to worship, is regular: F. προσκυνήσω, A. προσεκύνησα, and poet. προσέκυσσα, Ar. Eq. 156.

ὑπισχνέομαι (r. σχ-, ισχ-), to promise, F. ὑποσχέσομαι (§ 222), 2 A. ὑπισχόμεν, Pf. ὑπίσχημαι, rare A. P. ὑπεσχίθην, Pl. Phædr. 235 d. Poet. and Ion. ὑπίσχομαι Æsch. Eum. 804, Hdt. vii. 104. See ἔχω (§ 300).

§ 293. d. ADDITION OF *νν*.

(1.) If α, ε, or ο precede, the ν is doubled, ο becoming ω.
(2.) If λ precede, the ν becomes λ. (3.) A *lingual* or *liquid* preceded by a *diphthong* is dropped before νν.

a. To Pure Roots.

ἐννومي (r. εν-, ι- § 292. δ), to clothe, poet., chiefly Ep., F. ἔσω (§ 71), σ. 337, A. ἔσσα, E. 905, Pf. P. εἶμαι and ἔσμαι, σ. 72, Hdt. i. 47. Prose form, ἀμφιέννυμι, F. ἀμφίεσω, ἀμφιῶ (§ 200. 2), ἡμφίεσα (§ 192. 3), Pf. P. ἡμφίεσμαι. Ion., κατα-έννυν Ψ. 135, ἐπ-έννυσθαι Hdt. iv. 64.

ζώννυμι (r. ζο-), to gird, F. ζώσω, A. ἔζωσα, Pf. P. ἔζωσμαι. Late Pf. ἔζωκα, Anth.

κεράννυμι (r. κερα-, κρα- § 261, κερνα- §§ 259, 278. δ), to mix, F. κερᾶσω, κερῶ, A. ἐκέρᾶσα (κεῖσαι η. 164), Pf. P. κειράσμαι, Ath. 576 a, commonly κίκερμαι, A. P. ἐκέρασθην and ἐκέρᾶθην. Ep. κερᾶω, Ω. 363 (κίραι, § 242. b), Sulj. κέρωνται Δ. 260, as from κίραμαι. Poet. and Ion., κίρνημι, Ar. Eccl. 841, and κερνάω, Hdt. iv. 52.

κορίννυμι (r. κορι-), to satiate, F. κορίσω, A. ἐκόρισα, Pf. P. κειόρισμαι, A. P. ἐκορίσθην. Ep., F. κορίω (§ 245. 3), Θ. 379, 2 Pf. intrans. κικορήω (§ 253. 1), σ. 372; Ion. Pf. P. κικόρημαι Σ. 287. The verb κορίω, to sweep, is regular.

κρεμάννυμι (r. κρεμα-), to suspend, F. κρεμάσω, κρεμῶ (§ 200. 2), A. ἐκρί-

μᾶσα, A. P. *ἰκρεμάσθην*, Mid. *κρέμαμαι* (Act. Pt. *κρεμάντις* Ath. 25 d), and poet. *κρήμνᾶμαι* (§ 278, δ), Ar. Nub. 377, to hang, F. *κρεμήσομαι*. Also *κρημνάομαι*, Hom. Bac. 39, Pt. *κρημνάς*, Pind. P. 4. 43, late *κρεμάω*.

πιδάννυμι (r. *πιτα-*), to spread, to expand, F. *πιτάσω*, *πιτῶ*, A. *ἰπίτᾶσα* Pf. P. *ἰπίτᾶμαι* (§ 261), A. P. *ἰπιτάσθην*. Ion. Pf. P. *πιπίτασμαι*, Hdt. i. 62. Ep., *πίτνημι*, λ. 392, *πίτνω*, Hes. Sc. 291 Göttil.; late *πιτάω*.

ῥώννυμι (r. *ῥο-*), to strengthen, F. *ῥώσω*, A. *ἔρρωσα*, Pf. P. *ἔρρωμαι*, A. P. *ἔρρώσθην* (§ 221. α).

σβέννυμι (r. *σβι-*), to extinguish, F. *σβίσω*, 1 A. *ἰσβισα*, A. P. *ἰσβίσθην*. Mid. *σβέννυμαι*, to be extinguished, to go out, F. *σβήσομαι*, 2 A. Act. *ἰσβην* (§ 227), Pf. Act. *ἰσβηκα*.

σκιδάννυμι (r. *σκιδα-*), to scatter, F. *σκιδάσω*, *σκιδῶ*, A. *ἰσκιδᾶσα*, Pf. P. *ἰσκιδασμαι*, A. P. *ἰσκιδάσθην*. Collat. forms, chiefly poet., *κιδάω*, Ap. Rh. 4. 500, *κιδάομαι*, Id. 2. 626, *κιδάννυμι*, Anth., A. *ἰκιδασσα*, E. 88; *σκιδνημι* (§§ 259, 278. δ), Hes. Th. 875, Th. vi. 98, *κιδνημι*, Hdt. vii. 140, Eur. Hec. 916.

§ 294. β. To Palatal Roots.

ἄγνυμι (r. *Far-*), to break, F. *ἄξω*, A. *ἱάξα* (§ 189. 2), 2 Pf. intrans. *ἱάγα*, to be broken, 2 A. P. *ἰάγην* (Att. *ᾱ*, Ep. comm. *ᾱ*). Ion., A. *ἦξα*, Ψ. 392, 2 Pf. *ἦγα*, Hdt. vii. 224, *ἦγα*, Hipp.; Ep. A. Opt. (*κατα-ἑάξαις*, κατ᾽ *ἑάξαις*, §§ 22. δ, 48. 2) *καυάξαις* Hes. Op. 664. In the comp. *κατάγνυμι* the *ι* of the augm. is sometimes found out of the Ind.; as, A. Part. *κατιάξας* Lys. 100. 5.

ἀνείγω and *ἀνείγνυμι* (r. *οιγ-*), to open, Impf. *ἀνίωγον* (§ 189. 2), Π. 221, v. 5. 20, and later *ἤνοιγον*, H. Gr. i. 1. 2 (Ion. *ἀνῶγον*, Ξ. 168), F. *ἀνοίξω*, A. *ἀνείξα*, and later *ἤνοιξα*, Pf. *ἀνίωχα*, Pf. P. *ἀνίωγμαι*, A. P. *ἀνείχθην*, and later *ἤνοιχθην*, Acts, 12. 10. 2 Pf. *ἀνίωγα*, to stand open, Hipp. The simple *οίγω* and *οίγνυμι* are poet., Æsch. Pr. 611, F. *οἶξω*, A. *οἶξα* Ω. 457, *οἶξα*, Ω. 446.

δείκνυμι (r. *δεικ-*), to show, F. *δείξω*. See ¶ 52. Ion. (r. *δεικ-*) *δείξω*, *ἰδείξα*, &c., Hdt. iii. 122. Mid. *δείνυμαι*, Ep. to greet, I. 196, Pf. *δείδιγμαι* (§ 47. N.), n. 72. The primary sense of *δείκνυμι* is to stretch out the hand, and kindred verbs are *δίχομαι* (Ion. *δίνομαι*, Hdt. vii. 177, § 69. I.), to receive F. *δέξομαι*, A. *ιδιξάμην*, Pf. *δίδιγμαι*, F. Pf. *διδίξομαι* (for *ιδίγμην*, &c., see § 185. δ), and the poet. *διδίσκομαι*, *διδίσκομαι*, *δεικανάω*, *δίχνυμαι*.

ἔργνυμι (r. *ιργ-*, *ιργ-* § 268), to shut in, to confine, F. *ἔρξω* and *ἔρξω*, A. *ἔρξα*, Part. *ἔρξας* and *ἔρξας*, Pf. P. *ἔργμαι*, A. P. *ἔρχθην*. This verb appears to have been originally the same with *ἔργω*, to shut out, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, *ἔργω*, -ξω, Hdt. iii. 48, Θ. 325 (Ep. *ἔεργω*, B. 617), and *ἔργνυμι* or *ἔεργνυμι*, Hdt. ii. 86, iv. 69.

ζύγνυμι (r. *ζυγ-*, *ζυγ-* § 270), to yoke, F. *ζύξω*, A. *ἱζυξά*, Pf. P. *ἱζυγμαι*, 1 A. P. *ἱζύχθην*, 2 A. P. *ἱζύγην*.

μίγνυμι (r. *μιγ-*), to mingle, to mix, F. *μίξω*, A. *ἱμίξα*, Pf. P. *μίμιγμαι*, 3 F. *μιμίξομαι*, Æsch. Pers. 1052, 1 A. P. *ἱμίχθην*, 2 A. P. *ἱμίγην*. The older form *μίσγω* (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For *ἱμινα*, &c., see § 185. δ.

σῆγνυμι (r. *σαγ-*, *παγ-* § 266), to fasten, to fix, F. *σῆξω*, A. *ἱσηξα*, 2 Pf.

intrans., as Pres., *πίπτηα*, 1 A. P. *ἰπτήχθην*, commonly 2 A. P. *ἰπάγην*. Ep 2 A. M. S. 3 *ἱππητο* (§ 185. δ) A. 378. For *πτήγνυτα*, see § 226. 4. Late *πήσσω*, Pf. P. *τίστηγμαι*.

ρήγνυμι (r. *ράγ-*, *ρηγ-*), to break, F. *ρήξω*, A. *ῥρήξα*, 2 Pf. intrans. *ῥήρωγα* (§ 236. b), 2 A. P. *ῥρήαγην*. Ep., *ρήσσω*, Σ. 571, Pf. P. *ῥρήγμαι*, Σ. 137; Ion. 1 A. P. *ῥρήχθην*, Hipp. Kindred, *ράσσω* and *αράσσω*, -ξω, to smite.

φράσσω, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-*, *φρασσ-* § 274), to fence, F. *φράξω*, A. *ἰφραξα*, Pf. P. *τίφραγμαι*, A. P. *ἰφράχθην*. Late 2 A. P. *ἰφράγην*.

§ 295. γ. To Lingual and Liquid Roots.

δαινύμι (r. *δαιτ-*, *δαινυ-*), to entertain, to feast, poet. Ψ. 29, F. *δαίσω*, Æsch. Eum. 305, A. *ἰδαισα*, A. P. *ἰδαισθην*. For Opt. *δαινύτο*, see § 226. 4.

καίνυμαι (r. *καδ-*, *καιδ-* § 267), to excel, poet. γ. 282, Pf. *κίκασμαι*, Eur. El. 616, Pt. *κικασμένος* Δ. 339, and *κικαδμένος*, Pind. O. 1. 42.

κτείνω, and later *κτείνυμι* or *κτείνυμι* (r. *κτα-*, *κταν-* § 278, *κτιν-* § 259, *κτιν-* § 268, *κτινυ-* § 259. b, *κτινυ-*), to slay, usually in composition with *ἀπό* or *κατά*, F. *κτινῶ*, 1 A. *ἔκτεινα*, poet. 2 A. *ἔκτανον* Soph. Ant. 1340 (also in Xen., who was partial to poet. forms, iv. 8, 25), and poet. *ἔκταν* (§ 224. E.), Soph. Tr. 38, 2 Pf. *ἔκτονα*, 1 Pf., less classic, *ἔκτακα* or *ἔκταγκα* and *ἐκτόνηκα*, 2 A. M. poet. *ἐκτάμην*, Æsch. Pers. 923. Ep., F. *κτανίω*, Z. 409, 1 A. P. *ἐκτάθην*, δ. 537; late *ἐκτάνθην*, Anth. For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

ὀλλύμι (r. *ὀλ-*, *ὀλ-νυ-*), to destroy, F. *ὀλίσω* (§ 222. α), commonly *ὀλῶ*, A. *ὠλιστα*, 1 Pf. *ὀλώλιεκα*, 2 Pf. intrans. *ὀλωλα*, 2 A. M. *ὀλόμην*. Poet. *ὀλί-κω*, A. 10, Soph. Ant. 1286; Impf. iter. *ὀλίεσκιν* (or *ὀλίεσκιν*, as from *ὀλίω*) T. 135.

ὀμύμι (r. *ὀμ-*), to swear, F. *ὀμοῦμαι*, A. *ὤμοσα* (§ 222. β), Pf. *ὀμώμοκα* (§ 191. 2), Pf. P. *ὀμώμοσμαι* and *ὀμώμομαι* (§ 221. α), A. P. *ὀμώσθην* and *ὀμώθην*. Pres. Pt. *ὀμούντες* Hdt. i. 153; late F. *ὀμόσω*, Anth.

ὀμοργνύμι (*ὀμοργ-*), to wipe off, poet. E. 416, F. *ὀμόρεξω*, A. *ὀμορεξα*, Eur. Or. 219, A. P. *ὀμόρχθην*, Ar. Vesp. 560, A. M. *ὀμορξάμην*, Σ. 124. Collat. *ὀμοργάζω*, Hom. Merc. 361, late *μόργνυμι*.

ὀρίγω, to stretch out, and Ep. *ὀρίγνυμι*, A. 351, F. *ὀρίξω*, A. *ὤριξα*, A. P. *ὀρίχθην*, Pf. P. *ὤριγμαι*, Hipp., *ὀρώριγμαι*, Π. 834.

ὀρνυμι (r. *ὀρ-*), to rouse, F. *ὀρσω* (§ 56. β), A. *ὤρσα*, 2 Pf. intrans., as Pres., *ὤρωρα*. Ep., F. M. *ὀρούμαι*, Υ. 140, 2 A. *ὤρορον* (§ 194. 3), 2 A. M. *ὀρόμην*, M. 279 (see § 185. δ, ε); from r. *ὀρι-*, Impf. *ὀρέόμην*, B. 398, Pf. P. *ὀρώρεμαι* (§ 191. 2), τ. 377, Subj. *ὀρώρεται* M. 271. Kindred, chiefly poet., *ὀρομαι*, *ὀρίνω*, *ὀροθύνω*, *ὀρούω*. Lat. *orior*.

πτάρνυμαι (r. *πταρ-*), to sneeze, 2 A. *ἵπταρον*. 2 A. P. Pt. *πταρίς*, Hipp.

στορνύμι, *στορέινυμι*, and *στρώνυμι* (r. *στορ-*, *στορι-* § 288, *στρο-* § 262), to strew, F. *στορεῶ* and *στρώσω*, A. *ιστόρισα* and *ἱστρώσα*, Pf. P. *ἱστρωμαι*, A. P. *ἱστρώθην* (*ἱστορίσθην*, Hipp.).

§ 296. ε. ADDITION OF *ισκ-*.

ἁμπλακίσκω (r. *ἁμπλακ-*), to err, poet. 2 A. *ἡμπλακον* Soph. Ant. 91C Pt. *ἁμπλακών* and, to shorten the initial α (§ 263. 6), *ἁπλακών* Eur. Alc 241.

ἀπαφίσκω (r. ἀφ-, ἀπαφ-), to deceive, Ep. λ. 217, F. ἀπαφήσω, A. ἀπάφῃσα, Hom. Ap. 376, commonly 2 A. ἡπαφον, ζ. 379.

γεγωνίω and γεγωνίσκω (r. γων-, γεγων- § 283, γεγων- § 288, γεγωνισκ-) to call aloud, F. γεγωνήσω, A. ἐγεγώνησα, 2 Pf., as Pres., γέγωνα, Subj. γεγώω, Imp. γέγωνε (§ 235), &c. Ep. Imp. or 2 A. ἐγέγωνιν (or Pf. γέγωνιν) Σ. 469. See § 246. N.

ἐπαυρίσκομαι (r. αὐρ-, to get), to get at, to reach, to enjoy, poet. and Ion. N. 733, F. ἐπαυρήσκομαι, 2 A. ἐπηῦρον, Δ. 572, 2 A. M. ἐπηυρόμην Eur. Hel. 465, 1 A. M. ἐπαυράμην, Hipp. Also ἐπαυρίσκω, Theog. 111, and ἐπαυρέω, Hes. Op. 417. From the same root, ἀπαυράω (§ 237. α), to get from, to take away, poet. A. 430, 1 A. M. ἀπηυράμην, Æsch. Pr. 28; and from the kindred αὐρ- (§ 28), Ep. Aor. Pt. ἀπούρα; A. 356, ἀπυυράμινος, Hes. Sc. 173.

εὕρισκω (r. εὕρ-, to find, F. εὕρήσω (§ 222. 2), 2 A. εὕρον or ηὔρον (§ 188. N., Pf. εὔρηκα, Pf. P. εὔρημαι, A. P. εὔρίθην (§ 219), 2 A. M. εὔρόμην, and less Att. 1 A. M. εὔράμην.

στειρίω and στειρίσκω (r. στειρ-, to deprive, F. στειρήσω, A. ἐστίρησα, Pf. ἐστίρηκα, Pf. P. ἐστίρημαι, 1 A. P. ἐστειρήθην, poet. 2 A. P. Pt. στειρίεις Eur. Hel. 95. Mid. στειρόμαι, to want, F., often as Pass., στειρήσομαι (ἀπο-στειρήσεια Andoc. 19. 25). Ep. 1 A. ἐστίρεισα, ν. 262.

§ 297. f. ADDITION OF *ιζ*.

ἰθίζω (r. ἰθ-), to accustom, F. ἰθίσω, -ιῶ (§ 200. β), Pf. ἰθίκα (§ 189. 3) &c.; 2 Pf., as Pres. intrans., ἰθθα (§ 236. c). Ep. Pres. Pt. intrans. ἰθων I. 540.

ἰλπίζω (r. Fιλπ-), to hope, F. ἰλπίσω, -ιῶ, &c.; Ep. ἰλπω, to give hope, β. 91, ἰλπομαι or ἰέλπομαι, and 2 Pf. ἰέλπα (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plup. ἰώλπτιν (§ 189. 5), T. 328.

κοναβίζω (r. κοναβ-), to ring, Ep. B. 466, A. ἰκονάβησα, B. 334.

πορίζω (r. πορ-), to furnish, F. πορίσω, -ιῶ, Pf. πεπόρικα, &c. Poet., 2 A. ἵπορον, Soph. Oed. T. 921 (see § 194. 3), Pf. P. πέπρωται (§ 223), it is fated, Σ. 329, Pt. πεπρωμένος, Soph. Ant. 1337, Mem. ii. 1. 33.

§ 298. g. ADDITION OF OTHER SYLLABLES.

ἄω (r. ἀ-, ἀδι-), to be sated, to satiate, Ep., F. ἄσω, Δ. 818, A. ἄσα, E. 289, and ἄδησα (Opt. ἀδδήσειν or ἄδῆσειν α. 134), Pf. Pt. ἀδδηνάως, K. 98, F. M. ἄσομαι, Ω. 717, A. M. ἄσασθαι T. 307. The F. ἄσω and commonly the A. ἄσα are trans., the other forms intrans. For Pres. Subj. (ἄωμιν, ὤμιν) ἰωμιν (also written ἰῶμιν, as if from ἰάω) T. 402, see § 242. a; for Inf. ἄμιναι, see § 250. e; for Pres. Mid. ἄσεται, see § 242. 1. Deriv. ἄσάομαι, Theoc. 25. 240, A. P. ἡσῆσθην Hdt. iii. 41.

δαμάζω (r. δαμ-), to subdue, F. δαμάσω, A. ἰδάμασα, 1 A. P. ἰδαμάσθην, and poet. ἰδμήσθην (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. ἰδάμην, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 200. α) δαμάω, A. 61, Z. 368, Pf. P. δίδμημαι, E. 878, F. Pf. διδμήσομαι Hom. Ap. 543. Collat. poet. forms, δαμνάω, λ. 221, δάμνημι E. 893, Æsch. Pr. 164, δαμαλίζω, Pind. P. 5. 163. Lat. domo.

ἱλκω (r. ἱλκ-, ἱλκυ-), to draw, F. ἱλξω (ἱλκύσω, Hipp.), A. ἱλκῦσα (§ 189. 3; ἱλξα, Orph. Arg. 260), Pf. ἱλκῦκα, Pf. P. ἱλκυσμαι, A. P. ἱλκῦσθην. Ep. ἱλκίω, P. 395, ἱλκήσω, ἡλκησα, λ. 580.

ἱρωτάω (r. ἱρ-), to ask, F. ἱρωτήσω and ἱρήσομαι (§ 222), A. ἡρώτησα,

Pf. ἤρωτηκα, Pf. P. ἠρώτημαι, A. P. ἠρωτήθην, 2 A. M. ἠρόμην. Ep. and Ion., εἰρομαι A. 553, Hdt. iii. 64 (εἰρόμενος Ib., § 243. 4), F. εἰρήσομαι δ. 61; εἰρωτάω, -ίω, δ. 347, Hdt. iv. 145; εἰρίω, H. 128; εἰρίνω Z. 145.

ἴσθω, and poet. ἴσθω, Ω. 415, Æsch. Ag. 1597, or ἴδω, ε. 341, Eur. Cycl. 245 (r. ἴδ-, ἴσθ- §§ 282, 52, ἴσθι-), to eat, F. ἴδομαι (§ 200. b), Pf. ἴδῃδοκα (§ 236. c), Pf. P. ἴδῃδομαι (§ 222. α), Pl. Phædo, 110 e, A. P. ἠδίσθην · 2 A. ἴφαγον (r. φαγ-, § 301). Late F. φάγομαι (§ 247. d). Ep. 2 Pf. ἴδῃδα, P. 542, Pf. P. ἴδῃδομαι (§ 236. c).

ἴχθω, Soph. Aj. 459, ἰχθαίρω Eur. Alc. 179, and ἰχθραίνω, Ages. 11. 5 (r. ἰχθ-), to hate, chiefly poet., F. ἰχθαράω, A. ἡχθηρα.

ὄνομαι (ὄν-, ὄνο-), to scorn, Ion. and poet., ὄνοσαι, &c. (see ¶ 51), ε. 378 F. ὀνόσομαι, A. ὀνοσάμην P. 173, and ὀνάμην, P. 25, A. P. ὀνόσθην, Hdt. ii 136. Deriv., ἐνειδίζω, and poet. ὀνοτάζω, Æsch. Sup. 11.

σεκτίω, Ep. πείκω (r. πεκ-), to comb, shear, poet., Ar. Av. 714, σ. 316, F. πεξῶ (§ 245. 2) Theoc. 5. 98, A. πεῖξα, πεῖξάμην, Ξ. 176, A. P. πείχθην, Ar. Nub. 1356.

φλέγω, and poet. φλεγίθω, Soph. Tr. 99, to burn, F. φλίξω, A. φλίξα, A. P. ἰφλίχθην. Late 2 A. P. ἰφλίγην, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root; as, διώκω, to pursue, ἰδιώκῃθον, Ar. Vesp. 1203, Pl. Gorg. 483 a; εἴκω, to yield, εἰπῃθον, Soph. CEd. T. 651; εἴργω, to exclude, εἰργᾷθον, Soph. CEd. C. 862 (εἰργᾷθον, Λ. 437, ἰεργᾷθον, E. 147), εἰργᾷθουμην, Æsch. Eum. 566; ἀμείνω, to ward off, ἡμύνῃθον, Ar. Nub. 1323, ἡμύνῃθουμην, Æsch. Eum. 438; κίω, to go, μετ-εἰπῃθον Λ. 52; ἡλπῃθον (§ 273. β), ἴσχηθον (§ 300). Cf. ἔρβῃθον (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

§ 300. 3. EXCHANGE OF LETTERS.

In the two following verbs, σ passes into ε aspirated (§ 50).

ἴπω (r. σπ-, ἱπ-), to be occupied with, Impf. εἶπον (§ 189. 3), F. ἱψω, 2 A. ἴσπον, Subj. σπῶ, &c. Mid. ἴπομαι, to follow, Impf. εἰπόμην, F. ἱφομαι, 2 A. ἰσπόμην, Subj. σπῶμαι, &c. Poet. ἴσπομαι, δ. 826, Impf. (considered by some 2 A.) ἰσπόμην, Γ. 239. A. P. περι-ἱφθην, Hdt. vi. 15. The act. ἴπω scarcely occurs except in composition.

ἴχω and ἴσχω (r. σχ-, ἰχ-, ἱχ- § 263, ἰσχ- §§ 283. c, 263), to have, to hold (in the sense to have, the forms ἴχω and ἱξω are preferred; in the sense to hold, ἴσχω and σχήσω), Impf. εἶχον and ἴσχον, F. ἱξω and σχήσω (§ 222); 2 A. ἴσχον, Subj. σχῶ (comp. διάσχω or διασχῶ, r. σχ- or σχι-), Opt. σχοίην (§ 205. α), Imp. σχῆς (σχι- § 288; compare θῆς, ἔς, § 210. 2), and rarely, in composition, σχῆ, Inf. σχεῖν, Pt. σχών · 2 A. poet. ἴσχεθον (§ 299), Æsch. Pr. 16; Pf. ἴσχηκα, Pf. P. ἴσχημαι, A. P. ἰσχήθην, 2 A. M. ἰσχόμην. Ep. Pf. Pt. συν-οχακότε (§§ 236. 1, 191. 2, 62) B. 218. For ἱπ-ώχασα, see § 236. d; for ἱν-εἰχαι, see § 243. 4. Ep. deriv. forms, ἰσχάνα, Ξ. 387, ἰσχινάω, E. 89. For the compound διπισχνίμαι, see § 292, for ἀνίχομαι, § 301. 2. For the π in ἀμπίχω (ἀμφί, ἴχω), see § 62; and for the various forms of the augm. (Impf. ἡμπ-εἰχόμην, 2 A. ἡμπι-σχύμην, ἡμπ-ισχύμην, &c.), § 192. 3.

C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be

referred to roots *originally distinct*, or *widely removed* from each other (§ 257. 2); as,

1. αἰρέω (r. αἰρ-), to take, F. αἰρήσω, Pf. ἔρηκα, Pf. P. ἔρημαι, A. P. ἔρείθην (§ 219); 2 A. εἶλον (r. ἔλ-, § 189. 3), 2 A. M. εἰλόμην. Poet. 1 A. M. ἐξ-ῆρησατο Ar. Thesm. 761. Doubtful or late F. ἐλῶ, ἐλοῦμαι. Ion. Pf. ἀραι-ρηκα, Hdt. v. 102, ἀραιρέμαι, iv. 66; Ep. 2 A. M. S. 3 γίντο for F. ἐλτο (§§ 69. III., 185. δ) Θ. 43. In the sense to capture, the Pass. is commonly supplied by ἀλίσκομαι (r. ἄλ-, whence ἔλ- § 259, ἄλο-, ἄλισκ- § 280), Impf. ἡλίσκόμεν, F. ἀλώσομαι, 2 A. ἐάλων (§ 189. 2) and ἤλων, Subj. ἄλῶ, &c., Pf. ἰάλωκα and ἤλωκα.

2. ἀνίχομαι, to endure, a compound of ἔχω (§ 300), F. ἀνίξομαι and ἀνα-σχέσομαι, 2 A. ἠνισχόμεν (§ 192. 3); F. τλήσομαι (r. ταλα-, τλα- § 261), 2 A. ἔπλην (§ 227), Pf. τίτληκα (see § 238. α). Ep. 1 A. ἐτάλασσα, P. 166. Later Ep., ἐπλείω, Ap. Rh. 3. 769, ἐπλείω, 2. 1008.

3. ἔρχομαι (r. ἐρχ-), to go, to come, Imp. ἐρχόμεν. F. ἐλεύτομαι (r. ἐλυθ-, ἐλυθ- § 270), 2 A. ἤλυθον, commonly ἦλθον (§ 261), 2 Pf. ἐλήλυθα (§ 191. 2). Ep. 2 Pf. ἤλυθα, Hes. Th. 660, ἐλήλουθα (§ 47. N.), Dor. 2 A. ἦνθον (§ 69. III.), Theoc. 1. 77, Lacon. ἦλσον (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb ἵμι (§ 231).

4. ὁράω (r. ὁρα-), to see, Impf. ἰώρων (§ 189. 2), Pf. ἰώρᾱκα (ἰόρᾱκα Ar. Pl. 98), Pf. P. ἰώρᾱμαι. F. ὄψομαι (r. ὀπ-), Pf. P. ὤμμαι, A. P. ὤφθην (ὄρα-θῆναι Pl. Def. 411 a), 2 Pf. poet. and Ion. ὅπωπα Soph. Ant. 6, Hdt. iii. 63; 2 A. εἶδον (r. ἰδ-, the augm. uniting with the ι to form ει), Subj. ἴδω, &c., 2 A. M. εἰδόμην, Subj. ἰδομαι, &c.; 2 Pf. εἶδα, (I have seen) I know (§ 233); Mid., poet., εἶδομαι (r. ἰδ- § 268), to seem, to resemble, Æsch. Cho. 178, 1 A. εἰσάμην, β. 791.

NOTE. In the preteritive εἶδα (§ 58, § 237), the root has four forms, (1.) ἰδ-; ἴσμεν (Ion. ἴδμεν A. 124), ἴσσι, ἴσθι, ἴστω (Boeot. ἴττω Ar. Ach. 911), &c.; and Ep., Inf. ἴδμεν A. 719, ἴδμεναι N. 278, Pt. ἰδυῖα, A. 608, Plup. Pl. 3 (ἴδ-σαν) ἴσαν Σ. 405: (2.) εἰδ-; εἰδέναι, εἰδῶς, ἥδεν, εἴσομαι. and the Ep. Subj. εἴδομεν, εἴδεις (§ 246. 3): (3.) οἰδ- (§ 236. 1); οἶδα, οἶσθα, &c.: (4.) εἰδι- (§ 288); (εἰδίω) εἰδῶ, εἰδίην, εἰδήσω (rare, A. 546, Isoc. 5 b), εἰδησα (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. ἠεἰδεις or ἠεἰδης X. 280, ἠεἰδι or ἠεἰδη ι. 206, Ion. ἠεἰδι Hdt. i. 45 (for ἠεἰδι, one ι dropped, cf. § 243. 2). In the Dor., we find the verb ἴσᾱμι, perhaps suggested by ἴσᾱσι (§ 237, εἶδα), Pind. P. 4. 441, ἴσης Theoc. 13. 34, ἴσᾱτι 15. 146, ἴσαμεν Pind. N. 7. 21, Pt. ἴσας, Pind. P. 3. 52. The deficiencies of εἶδα are supplied by γιγνώσκω (§ 285).

5. τρέχω (r. τρεχ-, τρεχ- § 263), to run, F. τρέξομαι, commonly δραμού-μαι (r. δραμ-), 1 A. ἔβριξα, commonly 2 A. ἱδραμον, Pf. διδράμηκα (§ 222), Pf. P. διδράμημαι. Ep. 2 Pf. διδρομα, ι. 412. Late and rare F. δραμῶ Ath. 416 f, δράμομαι (§ 200. b), Anth. Deriv., τροχάζω, vii. 3. 46, Ep. τροχάω, ι. 451, τρωχάω, X. 163, δρομάω, Hes. Fr. 2. 2.

6. φέρω (r. φερ-), to bear, F. ὄσω (r. οι-), F. M. ὄσομαι, F. P. οἰσθήσομαι. 1 A. ἤνεγκα (r. ἐνεκ-, ἐνεκ- § 277), 2 A. ἤνεγκον, A. M. ἠνεγκάμην, Pf. ἠνήνοχα (§§ 191. 2, 236. α), Pf. P. ἠνήνεγμαι, A. P. ἠνίχθην, F. P. ἐνιχθήσομαι. Ion. (r. ἐνεκ- § 268; συν-ἐνίσκισται Hes. Sc. 440) 1 A. ἤνεικα, E. 885 Hdt. iii. 30, 2 A. Opt. ἐνίσκισι Σ. 147, Inf. ἐνίσκίμεν T. 194, Pf. P. ἐνήνεγμαι Hdt. ii. 12, A. P. ἠνίχθην, i. 66; 1 A. Inf. (ἀνα-ῶσαι) ἀνῶσαι Ib. 157 Late Pf. P. πρε-ῶσαι Luc. Paras. 2. For ὄσι, &c., see § 185. ι; for φέρτε

§ 246. β; for φέρει, § 251. 2. Deriv., φέρω, to carry, -ήσω, &c. (φέρῃνα § 251. 2), δια-, εἰς-, ἐκ-φέρω (φέρω, Ar. Vesp. 125), to let pass, -φέρω, -ίφρεια, -ίφρῆσθην. Lat. *fero*. — The Aorists ἤνεγκα and ἤνεγκον are both common in the 1st Pers. sing. of the *Ind.*, and in the *Opt.*; but in the 2d Pers. sing. of the *Imp.*, in the *Inf.*, and in the *Part.*, the forms of ἤνεγκον are preferred; and, elsewhere, those of ἤνεγκα.

7. φημί and φάσκω (§ 53, § 228; r. φα-, φασκ- § 279), to say, to affirm, F. ἐφῶ (r. ἐφ-, φῆ- § 262), Pf. εἶρηκα (§ 191. 1), Pf. P. εἶρημαι, F. Pf. εἰρήσομαι, Cyr. vii. 1. 9, A. P. ἐρήθη or ἐρήθη (Ion. εἰρήθη or εἰρήθη, Hdt. iv. 77); 1 A. εἶπα (r. ἐπ-, εἶπ- § 268), 2 A. εἶπον. Non-Att., Pres. εἶρω β. 162, εἰρώ, Hes. Th. 38; Ion. 1 A. M. ἀπ-ιπάμην, refused, Hdt. i. 205; Poet. 1 Aor. ἔφισα) εἶσα Pind. N. 9. 78, 2 A. εἶπον K. 445; Ep. 2 A. (r. ἐπ-, εἶπ- § 273, cf. ἐνίσω) ἔσπον, B. 484. Redupl. forms, πιφάσκω Æsch. Eum. 620, πιφάσκω, Hes. Th. 655. — The forms of φάσκω, with the F. φήσω, the A. ἴφρεια, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. εἶπαι and part. εἶπας are not used by the Attics.

8. ἀνίσταμαι (r. ἀνι-), to buy, Impf. ἰωνούμην (§ 189. 2), F. ἀνήσομαι, Pf. ἰώνημαι, A. P. ἰωνήθη. 2 A. M. ἰπριάμην (§ 49; r. πρια-). Ion. and late 1 A. M. ἰωνησάμην, Hipp.

CHAPTER XI.

FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. α. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however,

commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. -σις (Gen. -σιως, fem.), or -σις (G. -σις, f.); as, μιμί-ομαι, to imitate, μέμη-σις, imitation; πράσσω (τ. πράγ-), to act, (πράγ-σις) πράξις, action; θύω, to sacrifice, θυσις, sacrifice; δοκιμάζω, to try, δοκιμασία, trial.

b. -η, -α (G. -ης, -ᾱς, f.); as, φύγω (τ. φυγ-), to flee, φυγ-ή, flight; τρέφω, to nourish, τροφή, nourishment; χαίρω (τ. χαρ-), to rejoice, χαρ-ᾱ, joy; φθείρω, to corrupt, φθορά, corruption. Some verbs in -ύω have abstracts in -σία (§ 92. β. α); as, παιδύω, to instruct, παιδεία, instruction.

c. -ος (G. -ου, m.); as, λίσσω, to speak, λόγ-ος, speech; σπείρω, to sow, σπείρες, sowing.

d. -τος (G. -του, m.); as, κωλύω, to wail, κωλύ-τός, wailing.

e. -ος (G. -ιος, n.); as, κηδ-ομαι, to care, κηδ-ος, care.

f. -μός (G. -μού, m.), or -μη (G. -μης, f.); as, ὀδύρ-ομαι, to lament, ὀδυρ-μός, lamentation; μνέ-μνη-μαι, to remember, μνήμη, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, γραμμή, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

-μα (G. -ματος, n.); as, ποίω, to make, compose, ποιή-μα, thing made,

poem; σπείρω, to sow, σπείρωμα, thing sown, seed; γράφω, to write, (γράφ-μα) γράμμα, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. -της (G. -του, m.); as, θεά-ομαι, to behold, θεᾶ-τής, beholder; ποιῶ, to compose, ποιητής, poet; κτίζω, to found, κτίστης, founder.

b. -της (G. -τηρος, m.), or -τωρ (G. -τορος, m.); as, δίδωμι (r. δο-), to give, δο-τής, giver; σώζω, to save, σωτήρ, saviour; r. ῥί-, to speak, ῥή-τωρ, speaker orator.

NOTE. The feminines corresponding to the above (a. and b.) end in -τρια or -τις (proparoxytone, G. -ῆς), or in -της or -τις (G. -ίδος); as, ποιήτρια, poetess, σώτειρα, female deliverer; αὐλητής and -τήρ, flute-player, αὐλητής and -τρια, flute-girl; προφήτης, prophet, προφῆτις, prophetess.

c. -ύς (G. -ίως, m.); as, γράφ-ω, to paint, γραφ-ύς, painter; φθείρω, to corrupt, φθορεύς, corrupter; κείρω, to shave, κουρεύς, barber.

d. -ός (G. -ου, m. f.); τρέφ-ω, to nourish, τροφ-ός, nurse; αἰδῶ, to sing, αἰοιδός, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, βάζω, to beat, βαιστήρ, beater, hammer, ζωστήρ, girdle, ἀήτης, wind (blower), ἱμνολόγος, stopper.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. -τήριον (G. -ου, n.), more frequently expressing place; as, ἀκοῦά-ομαι, to hear, ἀκοῦα-τήριον, place of hearing, auditory; δικαστήριον (δικάζω), court of justice; ποτήριον (πίνω), drinking-cup. Cf. §§ 314. b, 315. α.

b. -τρον (G. -ου, n.), or -τῆρ (G. -ῆς, f.), more frequently expressing means; as, ξύω, to curry, ξύστρον and ξύστρα, currycomb, λύτρον (λύω), ransom (means of releasing), ὀρχήστρα (ὀρχίζομαι), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection; i. e. those beginning with σ follow the analogy of -σω of the Fut. or -σαι of the Perf. pass.; those beginning with μ and τ, of -μαι and -ται of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

πι-ποίη-μαι,

ποίη-μα, poem,

πι-ποίη-σαι,

ποίη-σις, poesy,

πι-ποίη-ται,

ποιη-τής, poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. α) usually express the ABSTRACT of the adjective, and are formed in,

a. -ία (G. -ίας, f.), or, if the root ends in ι or ο, -ιά forming, with the final vowel of the root, -ιᾶ or -οιᾶ; as, σοφ-ός, wise, σοφ-ία, wisdom; εὐδαίμων, -ον-ος, happy, εὐδαιμον-ιά, happiness; ἀληθής, -ές, true, ἀλήθειᾶ, truth; εὖνος, contr. εὐνοῦς, kind, εὐνοιά, kindness. See §§ 92. β, γ, 315. α.

b. *-της* (G. *-τητος*, f.), from adjectives in *-ος* and *-υς*; as, *ἴσος*, *equal*, *ισότης* *equality*; *ταχύς*, *swift*, *ταχυτής*, *swiftness*.

c. *-σύνη* (G. *-ης*, f.), from adjectives in *-ος* and *-ων*; as, *δίκαιος*, *just*, *δικαιοσύνη*, *justice*; *σώφρων*, *discreet*, *σωφροσύνη*, *discretion*.

d. *-ος* (G. *-ιος*, n.), chiefly from adjectives in *-υς*; as, *βαθύς*, *deep*, *βάθος*, *depth*; *εὐρύς*, *broad*, *εὐρος*, *breadth*.

e. *-άς* (G. *-άδος*, f.), from numerals; as, *δύο*, *two*, *δυάς*, *duad*. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (*patria*, *native land*), and similar words denoting *persons related to some object*. These end in,

a. *-της* (G. *-του*) masc., and *-τις* (§ 134. α; G. *-τιδος*) fem. (with the preceding vowel long in patrials; thus, *-ίτης*, *-ήτης*, *-ἄτης*, *-ιάτης*, *-ιώτης*; and also in other nouns in *-ιτης*); as, *Σύβαρις*, *Sybaris*, *Συβαρίτης*, *a man of Sybaris*, *a Sybarite*, *Συβαρίτις*, *a woman of Sybaris*; *Αἰγινήτης*, *Πισιάτης*, *Σπαρτιάτης*, *Σικελιώτης*, *a man of Ægina*, &c.; *πόλις*, *city*, *πολίτης*, *citizen*, *πολίτις*, *female citizen*; *τόξον*, *bow*, *τοξότης*, *archer*, *τοξότης*, *archeress*.

b. *-εύς* (G. *-έως*) masc., and *-ις* (G. *-ιδος*) fem. (§ 118. 3); as, *Μίγαρα*, *Megara*, *Μιγαρεύς*, *Megarian man*, *Μιγαρίς*, *M. woman*; *φάρμακον*, *drug*, *φαρμακεύς*, *dealer in drugs*, *sorcerer*, *φαρμακίς*, *sorceress*; *ἵππος*, *horse*, *ἵππεύς*, *horseman*, *knight*.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, *πατρὸς ὄνομα*). These end in,

a. *-ίδης* (G. *-ου*) masc. (uniting with *ι* or *ο* preceding), and *-ις* (G. *-ιδος*) fem.; *-ᾶδης* (G. *-ου*) masc., and *-ᾶς* (G. *-ᾶδος*) fem., from names of Dec. I.; and *-ιάδης* (G. *-ου*) masc., and *-ιάς* (G. *-ιάδος*) fem., from names in *-ιος*, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, *Πρίαμος*, *Priam*, *Πριαμίδης*, *son of P.*, *Πριαμίς*, *daughter of P.*; *Κίκροψ*, *Κικροπίδης*, *Κικροπίς* · *Πηλείς*, *-ίως*, *Πηλείδης* · *Ἡρακλῆς*, *-ίους*, *Ἡρακλείδης* · *Λητώ*, *-όος*, *Λητοίδης* · *Βορέας*, *Βορεάδης*, *son of B.*, *Βορέας*, *-δος*, *daughter of B.*; *Θέστιος*, *Θεστιάδης*, *Θεστιάς* · *Φίρης*, *-ητος*, *Φιερετιάδης* · *Πηλείς*, *Ep. G. -ῆος*, *Ep. Πηληιάδης*, *A. 1.*

b. *-ίων* (G. *-ίωνος*, rarely *-ιονος*) masc., and *-ιώνη* or *-ίνη* (G. *-ης*) fem., only poetic; as, *Κρόνος*, *Saturn*, *Κρονίων*, *-ῖανος* or *-ῖονος*, *son of S.*, *A. 397*; *Πηλείς*, *Πηλείων*, *A. 188*; *Ἀκρίσιος*, *Ἀκρισιώνη*, *daughter of A.*, *Ξ. 319*; *Ἀδρηστος*, *Ἀδρηστίνη* *E. 412*.

REMARK. Patronymics appear to have been, in their origin, *diminutives* thus, *Πριαμίδης*, *little Priam*. See § 312. Akin to the above are a few words in *-ιδίος*, contr. *-ιδούς*, — *son*, *-ιδιᾶ*, contr. *-ιδῆ*, — *daughter*; as, *θυγατεριδούς*, *-ιδῆ*, *daughter's son*, — *daughter*, *ἀδελφιδούς*, *-ιδῆ*, *nephew*, *niece*.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. *-ις* (G. *-ιδος*), chiefly from masculines of Dec. I., and from those in *-εύς* as, *δισπότης*, *master*, *δισπότις*, *mistress* (also *δίσποινα*, cf. b). See § 134. α.

b. -αινᾶ (G. -ης), chiefly from masculines in -ων; as, λίων, -ον ος, lion, λίαίνα, lioness; τέκτων, -ονος, artisan, τέκταινα. Λάκων, -ωνος, Spartan, Λάκαινα. Also from some in -ος; as, θεός, god, θείαινα, goddess (§ 74. e), λύκος wolf, λύκαινα.

c. -ιᾶ (G. -ιᾶς), from βασιλεύς, king, and ἱερεύς, priest; thus, βασίλεια, queen, ἱερεία, priestess.

d. -σσᾶ (-σσᾶ, § 70. 1; G. -ης), from several endings of Dec. III.; as, Κίλιξ, -κος, Cilician, Κίλισσα (cf. § 273), ἄναξ, -κτος, sovereign, ἄνασσα, θής, -τός, hireling, θήσσα, Λίβυς, -υος, Lybian, Λίβυσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a. -ιον (G. -ιου, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -ῦδριον, -ύφιον, &c.). — b. -ίσκος (G. -ου, m.), -ίσκη (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαρίδιον, παιδαρύλλιον, παιδαρίσκος, παιδισκᾶριον. μῆραξ, youth, μειράκιον, μειρακίδιον, μειρακύλλιον, μειρακυλλίδιον, μειρακίσκος, μειρακίσκη. κόρη, girl, κόριον, κορίσκη, κορίσκιον, κορίδιον, κοράσιον (for -άριον, on account of the preceding ρ), κορασίδιον. νῆσος, island, νησύδριον. ζῶον, animal, (ζῴδιον) ζῴδιον, ζωδάριον, ζωῦφιον. ὦ Σώκρατες, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ῖδος, f.); as, κρήνη, fountain, κρηνίς, -ῖδος. πίναξ, table, πινакίς, -ίδος, tablet.

d. -ιδεύς (G. -ίως, m., only of the young of animals); as, αἰτός, eagle, αἰτιδύς, eaglet; λαγώς, hare, λαγυιδύς.

e. -ίχνη, -άκνη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη. πῖθος, wine-jar, πιθάκνη. ἀκανθίς, finch, ἀκανθυλλίς. ἔρως, -ωτος, love, ἐρωτύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force; thus, θήρ, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μίγυλλος (μειγας, great), Ἀμαρυλλίς (ἀμάρα, channel), Διονῦς, Μηνᾶς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which any thing exists in numbers, or in large size or degree; as, ἀμπειλος, vine, ἀμπιλῶν, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρῶν, γυναικῶν (ἀνὴρ, γυνή), apartments for men, women, οἰνῶν (οἶνος), wine-cellar; χεῖλος, lip, χειλῶν, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάτος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, ῥοδωνία (ῥόδον), rose-bed.

b. -αξ (G. -ᾶκος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλοῦτος, wealth, πλούταξ, a rich churl. So λάερος, greedy, λάεραξ, sea-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.

B. ADJECTIVES.

§ 314. I. FROM VERBS. These end in,

a. *-ικός, -ή, -όν, active*; as, *ἄρχω, to rule, ἀρχικός, able to rule; γράφω, to describe, γραφικός, descriptive, graphic*. This ending is more frequently preceded by *τ* (cf. § 306. a, b); as, *ποιητικός (ποίηω), poetic*. But see § 315. b.

b. *-τήριος, -ᾶ, -ον, active*; as, *σώζω, to save, σωτήριος, saving* (cf. § 306. b).

c. *-ιμος, -ον (and -ος, -η, -ον), implying fitness, both active and passive, and annexed after the analogy of different verbal nouns*; as, *τρέφω, τροφή (§ 305. b), τρέφιμος, fitted to impart or to receive nourishment, nutritious, vigorous, χρεσίμος (χράσμαι, χρεῖσις), fit for use*.

d. *-μων, -μον (G. -μονος), active*; as, *ἐλπίω, to pity, ἐλπίμων, compassionate, μνήμων (μύμνημαι), mindful*.

e. *-τός, -ή, -όν, passive, signifying that which is done, either as a matter of fact (like the Lat. Part. pass. in -tus), or more commonly as a matter of habit or possibility*; thus, *ὀράω, to see, ὀρατός, seen, visible*.

f. *-τιός, -ᾶ, -ον, passive, expressing necessity or obligation (like the Lat. Part. in -ndus)*; as, *ποιῶ, to make, ποιητίος, that which is to be made*.

NOTE. Verbals in *-τός* and *-τιός* commonly follow, in respect to the form of the root, the analogy of the 1 Aor. pass.; as, *αἰρίω, to take, Pf. P. ἤρημαι, A. P. ἤρῃην, αἰρετός, αἰρετίος · παύω, to stop, Pf. P. πέπαυμαι, A. P. ἐπαύσθην, παυστός, παυστίος*.

g. *-νός, -ή, -όν, passive (compare the Part. in -μινος)*; as, *σέβω, to revere, (σεβ-νός) σεβνός, revered, ποθινός (ποθίω), longed for*.

h. *-ᾶρός, -ᾶ, -όν, -ᾶς (G. -ᾶδος), &c.*; as, *χαλάω, to slacken, χαλᾶρός, slack; φέρω, to bear, φεράς, fruitful; λίγω, to choose, λογάς, chosen; λοιπός (λείπω), remaining*.

§ 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed :

a. *-ιος, belonging to*; if a vowel precedes, commonly uniting with it in a diphthong (*-αιος, -ειος, -οιος, -ωος, -υιος*), and often, without respect to this, assuming the form *-ιως* (Ion. *-ήιος*, § 46. B.), especially from names of persons and animals. Many *patrials* (properly adjectives, but often used substantively) belong to this class. Thus, *οὐρανός, heaven, οὐράνιος, belonging to heaven, heavenly, φόνιος (φόνος), of murder, murderous; ἀγοραίος (ἀγορά), pertaining to the forum, Ἀθηναῖος (Ἀθήναι), Athenian, θεῖος (θεός), divine, Ἀργεῖος (Ἀργεῖς, -ιος), Argive, ἡώς (ἥως), Ion. ἡοῖος (ἥως, -όος), of the morning, πᾶχυς (πᾶχος), of a cubit's length; ἀνθρώπιος (ἄνθρωπος), human, Ὀμήρειος (Ὀμηρεῖς), Homeric, θῆρειος (θήρ), of wild beasts*.

NOTES. α. From the neuter of these adjectives has come a class of substantives denoting an appropriated building or other place, instrument, &c.; as, *Ἀθήναιον (Ἀθηνᾶ), Θεσιεῖον, Μουσιεῖον, temple of Minerva, of Theseus, of the Muses, κουριεῖον (κουρεύς), barber's shop, γραμματεῖον (γραμματεῖς), writing-tablet, cf. § 307*.

β. Before *-ιος* and *-ιᾶ* (§ 308. a), *τ* often passes into *σ*; as, *ἐνιαυτός, year, ἐνιαυσίος, of a year, Μιλήσιος (Μίλητος), Milesian, ἀθανασία (ἀθάνατος), immortality*.

b. *-ῖκός, -ή, -όν* (if *υ* precede, *-κός*; if simple *ι* or *ιι*, *-ῖκός*; while *-αιος* commonly makes *-αϊκός*), *relating to*. These adjectives in *κός* are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality*, or *fit for*, and are mostly derived from personal appellations. Thus, *τέχνη*, art, *τεχνικός*, relating to art, artistic; *δούλος*, slave, *δουλικός*, servile; *Λιβύς*, Libyan, *Λιβυκός*, pertaining to the Libyans or Libya; *Κορίνθιος*, Corinthian, *Κορινθιακός* · *σπονδῖος*, spondee, *σπονδιακός*, spondaic; *Ἀχαιός*, Achæan, *Ἀχαιῖος*, and less Att. *Ἀχαιῖος* · *ποιητής*, poet, *ποιητικός*, poetic, *ῥητορικός*, (*ῥήτωρ*), rhetorical, *στρατηγικός* (*στρατηγός*), fit for a general. See § 314. a.

c. *-ιος, -ᾶ, -ον*, and *-ῖνος, -η, -ον* (proparoxytone), denoting *material*, *-en*; as, *χρῦσός*, gold, *χρῦσῖος* (§ 18), golden, *ξύλινος* (*ξύλον*), wooden.

d. *-ῖνός*, seldom *-ῖνός*, expressing *time* or *prevalence*; as, *ἡμερινός* (*ἡμέρα*), by day, *πεδινός* (*πίδον*), level, *ορεινός* (*ὄρος, -ι-ος*), mountainous.

e. *-ῖνος, -ηνός, -ᾶνός*, *patrials*, from names of cities and countries out of Greece; as, *Ταραντῖνος* (*Τάρας, -αντος*), Tarentine, *Κυζικηνός* (*Κύζικος*), Cyzicene, *Σαρδιανός* (*Σάρδεις*), Sardinian.

f. *-ρός, -ερός, -ηρός, -αλῖος, -ηλός, -ωλός, -ις* (*-ισσᾶ, -ιν, G. -ιντος*), *-ώδης* (*-ις, G. -ιος*; contr. from *-ο-ειδής*, from *εἶδος*, form), expressing *fulness* or *quality*; as, *αἰσχρός* (*αἴσχος*), shameful, *φοβερός* (*φόβος*), fearful, *πονηρός* (*πόνος*), painful, *δαρσαλῖος* (*θάρσος*), courageous, *ἀπατηλός* (*ἀπάτη*), deceitful, *φειδωλός* (*φειδώ*), parsimonious, *ύληις* (*ύλη*), woody, *πυρόις* (*πῦρ, -υρός*), fiery, *χαρίις* (*χάρις*), graceful, *σφηκώδης* (*σφήξ*), wasp-like, *ψαμμώδης* (*ψάμμος*), sandy.

§ 316. III. FROM ADJECTIVES AND ADVERBS. 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns; thus, *καθαρός*, clean, *καθάριος*, cleanly, *ἐλευθέριος* (*ἐλεύθερος*), liberal, *θηλυκός* (*θήλυς*), feminine, *χθεσινός* (*χθές*), of yesterday.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the *correlatives* *πότις*; *whether of the two*? *ποτιρός, ἕτερος* (formed from the 3d Pers. pron. as the positive, § 23, § 141, or, as some think, from the numeral *εἰς*), *one of the two, οὐδέτερος, ὁπότις*, *ἐκάτερος, ἀμφοτέρως* (see § 63, and compare the Lat. *uter, neuter, alter*, and the Eng. *whether, either, neither, other*); (b) the following implying a consideration of *two objects* or *properties*; *δεξιτερός* (poet.), Lat. *dexter, right* (rather than left), *ἀριστερός*, sinister, left, *δύτερος*, second, *ἡμέτερος*, noster, our (rather than yours, or any one's else), *ὕμετερος*, vester, your, *σφίτερος*, their, &c. (§ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the *correlatives* *πόστος*; *which in order*? or, *one of how many*? *ὁπόστος, ἱκαστος* (§ 63); (d) all *ordinals* except *δύτερος* (see § 25).

C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141 – 154. The Greek abounds in correlative pronouns and adverbs (see ¶ 63), in respect to many of which it will be observed that, when they begin with *π*-, they are *indefinite*, or *interrogative* (with a change of accent); with *τ*-, *definite* or *demonstrative*; with the *rough breathing*, *relative definite*, and with *ὁπ*-, *relative indefinite*. Thus, *πόσος*; *how much?* *ποσός*, *of a certain quantity*, *τόσος*, *τουσούτιος* and *τουσούδε* (§ 150. α), *so much*, *ὅσος*, *as much*, *ὁπόσος*, *how much soever*; *πότε*; *when?* *ποτέ*, *at some time*, *τότε*, *then*, *ὅτε*, *when*, *ὁπότε*, *whensoever*.

D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. *-ίω*, *-εύω*, and (mostly from nouns of Dec. I.) *-άω*, to be or do that which is pointed out by the primitive; as, *φίλος*, *friend*, *φιλίω*, to be a friend, to love, *εὐδαιμονίω* (*εὐδαίμων*, *-ονος*), to be prosperous, *ἀτυχίω* (*ἀτυχής*), to be unfortunate, *πολεμίω* (*πόλεμος*), to wage war; *δουλεύω* (*δοῦλος*), to be a slave, to serve, *βασιλεύω* (*βασίλειος*), to reign, *χορεύω* (*χορός*), to dance; *τολμάω* (*τόλμα*), to be bold, to dare, *τιμάω* (*τιμή*), to honor.

b. *-όω* (mostly from words of Dec. II.), *-αίνω* and *-ύνω* (mostly from adjectives), to make that which is pointed out by the primitive; as, *δῆλος*, *evident*, *δηλόω*, to make evident, *δουλόω* (*δοῦλος*), to make one a slave, to enslave, *χρυσόω* (*χρυσός*), to make golden, to gild, *πτερόω* (*πτέρον*), to make winged, to furnish with wings, *στέφανόω* (*στέφανος*), to crown; *λειυαίνω* (*λειυός*), to whiten, *σημαίνω* (*σημα*), to signify, *ἡδύνω* (*ἡδύς*), to sweeten.

c. *-ίζω*, and (chiefly when formed from words which have *α* or *η* in the last syllable, or when preceded by *ι*, cf. §§ 310. a, 315. b) *-άζω*; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, *Μηδίζω* (*Μῆδος*), to imitate or favor the Medes, *Ἑλληνίζω*, to speak Greek, *Δωριζώω* and *Δωριάζω*, to live, talk, sing, or dress like the Dorians, *Φιλιππίζω*, to be of Philip's party, *ἁλωπικίζω* (*ἁλώπηξ*), to play the fox; *πλουτίζω* (*πλούτος*), to make rich, *εὐδαιμονίζω*, to esteem happy, *θεριζώω* (*θέρης*), to harvest, *ἰριζώω* (*ἱρίς*), to contend, *ἰορτάζω* (*ἰορτή*), to make a feast, *δικάζω* (*δίκη*), to judge, *θαυμάζω* (*θαῦμα*), to wonder.

d. *-ω* with simply a strengthening of the penult, more frequently active; as, *καθῆρς*, *pure*, *καθαίρω*, to purify, *ποικίλλω* (*ποικίλος*), to variegate, *μαλάσσω* (*μαλακός*), to soften.

§ 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in *-σίω*, from the Fut.; as, *γελάω*, to laugh, *γυλασίω*, to wish to laugh, Pl. Phædo, 64 b, *πολιμησίω* (*πολεμίας*), to wish for war, Th. i. 33. Desideratives are also formed in *-ιάω* (rarely *-άω*), chiefly from verbal nouns; as, *μανθάνω*, to learn, *μαθητής*, disciple, *μαθητιάω*, to wish to become a disciple, Ar. Nub. 183, *στρατηγιάω* (*στρατηγός*), to desire military command, vii. i. 33, *θανατάω* (*θάνατος*), to desire death, Pl. Phædo, 64 b.

2.) Various prolonged forms in *-ζω*, *-σκω*, &c. (see §§ 265 – 300), some-

times *frequentative* or *intensive*, as, *ρίπτω*, to throw, *ρίπτάζω*, to throw to and fro, *σπίνω*, to sigh, *σπινάζω*, to sigh deeply; sometimes *inceptive*, as, *ἡθάω*, to be at the age of puberty, *ἡθάσκω*, to come to the age of puberty; sometimes *causative*, as, *μεθύω*, to be intoxicated, *μεθύσκω*, to intoxicate; sometimes *diminutive*, as, *ἔξαπατάω*, to cheat, *ἔξαπατάλλω* (cf. § 312), to cheat a little, to humbug, Ar. Eq. 1144; but often scarce differing in force from the primitive form (§§ 254–258, 265).

E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. GENTIVES, (a) in *-θεν*, denoting the *place whence* (§ 91): (b) in *-ου* denoting the *place where*; as, *οὗ* [sc. *τόπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἰφνης*, of a sudden, *ἐξῆς*, in order: (d) *προίως* (*προῖξ*), of a gift, gratis, &c.

2. DATIVES, (a) in *-οι*, *-ασι* of Dec. II. sing., and in *-ησι(ν)*, *-ασι(ν)* of Dec. I. pl., denoting the *place where* (in adverbs in *-οι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where*, *there*, &c., in English); as, *Ἀθήνησι*, at Athens; see §§ 90, 96. 5: (b) in *-η* (*-η*), *-α* (*-α*), *-αι* of Dec. I., and in *-ι* of Dec. III., denoting *way*, *place where*, or *time when*; as, *ταύτη*, [sc. *ὁδῷ*] in this way, thus, [sc. *χώρῃ*] in this place, here, *πανταχῇ*, every way, everywhere, *πεζῇ*, on foot, *ιδίᾳ*, privately, *χαμαί*, on the ground, *πάλαι*, in olden time, *ἐκτι*, by the will of, *ἔφι* (§ 89. β. d), *ἄγχι*, near, *ἤρι*, early, I. 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *i* subsc., except when they have no Nom. in use, and by some even then. See § 25. β.

3. ACCUSATIVES; as, *ἀκμήν*, at the moment, *χάριν*, on account of, *δίκην*, like, and the Neut. sing. and pl. of adjectives.

§ 321. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *υ* of the Gen. pl. into *ς*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, *ταχίως*, swift, *ταχίως*, swiftly, *σαφῶς* (*σαφής*, *-ίων*, *-ών*), Ion. *σαφίως*, evidently.

b. *-ηδον* or *-δον* (perhaps kindred with *εἶδος*, form), chiefly from nouns; *-δην* or *-άδην*, chiefly from verbs (those in *-άδην* commonly conforming to other verbals); and *-δα*; as, *πλινθηδόν* (*πλίνθος*), in the form of bricks, Hdt. ii. 96, *βοτρυδόν* (*βότρυς*), in clusters, B. 89, *ἀναφανδόν*, or *-δά* (*ἀναφαίνω*), openly, *κρύβδην*, or *-δα* (*κρύπτω*), secretly, *σκορᾶδην* (*σπείρω*, *σκοράς*), scatteringly. These appear to be Acc. forms (cf. § 320. 3); thus, Sing. fem. *-δην*, neut. *-δον*, Pl. neut. *-δα*.

c. *-ί* or *-ί*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ισσί*), and in compounds of *ἀ-* privative, *αὐτός*, and *παῖς*; as, *Μηδίσσι*, like the Medes, *Ἑλληνισί*, in the Greek language, *ἀμισθί* (*μισθός*), without pay, *ἀμαχί* and

ἀμαχηταί, or *-ί*, without battle, *ἀντοχειρί* (*χείρ*), with one's own hand, *πανδημί* (*δήμος*), with the whole people. These appear to be Dat. forms (cf. § 320. 2).

d. *-s* added to a palatal; as, *ἀνα-μίγνυμι* (r. *μιγ-*, § 294), to mix up, *ἀναμίζ*, confusedly, pellmell, *παρᾶλλάζ* (*παρ-αλλάσσω*, § 274. γ), alternately.

(2.) TIME WHEN, in *-τε* (Dor. *-χα*), or, for more specific expression, in *-ιχᾶ*; as, *ἄλλοτε* (*ἄλλος*), at another time, *αὐτίκα* (*αὐτός*), at the very moment. See ¶ 63.

(3.) PLACE WHITHER, in *-σε* (which appears to be a softened form of *-δε*, § 322. III., or at least kindred with it); as, *οὐρανόσε*, to heaven, *ἐκῆσε*, thither, *ἐτέρωσε*, to the other side. See ¶ 63.

(4.) NUMBER, in *-άκις*. See ¶ 25. II.

§ 322. III. PREPOSITIONS WITH THEIR CASES; as, (*προ* *ἔργου*) *προὔργου*, before the work, to the purpose, *παραχρήμα*, upon the affair, immediately, (*δι' ὃ*) *διό*, on account of which, wherefore, (*ἐν ποδῶν ὁδῷ*) *ἐμποδῶν*, in the way of the feet, *Ἀθήναζε* (from *Ἀθήνας*, and *-δε*, an inseparable preposition denoting direction towards, §§ 51. N., 150. 4), to Athens.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS USED WITHOUT CASES; as, *ἔξω* (*ἐξ*), without, *εἴσω* (*εἰς*), within, *πρός*, besides.

II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, *νομο-θέτης* (*νόμος*, *τίθημι*) *law-maker*.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are *φιλέω*, to love, and *μισέω*, to hate; thus, *φιλ-άνθρωπος*, man-loving, *μισο-πίστης*, Persian-hater.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a *union-vowel*, which, after a *substantive* or *adjective*, is commonly *-o-*, but sometimes *-η-*, *-α-*, or *-ι-*; and, after a *verb*, *-ι-*, *-ι-*, *-ο-*, *-αι-*, or *-αι-*; as, *παιδ-ο-πρίστis* (*παῖς*, *-δός*, *πρίστω*), instructor, *δικ-ο-λόγος* (*δίκη*, *λέγω*), advocate, *δημιουργός* (Ion. *δημι-ο-εργός*, from *δήμιος* and *ἔργον*), artisan, (*γᾶ-ο-μετρία*, from *γᾶ*, contr. *γῆ*, and *μετρίω*, §§ 35, 98. α) *γεωμετρία*, geometry, (*να-ο-κόρος* · *ναός*, *νῆος*, and *κορίω*) *νακóρος*, keeper of a temple, *θανατ-ο-φόρος* and *-η-φόρος* (*θάνατος*, *φίρω*), death-bringing, Æsch. Ag. 1176, Cho. 369, *ξίφ-η-φόρος* and *-ο-φόρος* (*ξίφος*, *-τος*, *φίρω*), sword-bearing, *ἀγορ-ᾶ-νόμος* (*ἀγορά*, *νίμω*), clerk of the market, *ποδ-ᾶ-νιπτήρ* (*πούς*, *νίζω*), foot-bath, Hdt. ii. 172, *πυρ-ι-γενής* (*πῦρ*, *γίγνομαι*), fire-born, *ὁδ-αι-πόρος* (*ὁδός*, *πόρος*), way-farer, *μει-αι-πóλιος* (*μῖσος*, *πολίος*), half-gray, N. 361; *ἡρ-ῆ-χρος* (*ἡρᾶ*, *χρῶ*),

χορός), *chorus-leading*, *τρεπ-ι-κίρηνος* (τέρπω, κίρηνος), *delighting in thunder*, A. 419, *λιτ-ο-ταξία* (λείπω, τάξις), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both; as, (ρίπ-σ-ασπις) *ρίψασπις* (ρίπτω, ἀσπίς), *coward*, *τελι-σ-φόρος* (τέλος, -ι-ος, φέρω), *fulfilling*, *κρεασφόρος*, *horned*, *φωσφόρος*, *light-bringing*; *λῦ-σι-τελής* (λύω, τέλος), *income-paying*, *profitable*, *ναυ-σί-πορος* (ναῦς, πόρος) *navigable*, (μιγ-σο-ε.) *μιξο-εραερος* (μίγνυμι, βάρερος), *mixed with barbarians*; *θι-ο-σ-ιχθρία* (θιός, ἰχθρός), *impiety*, *φιρ-ί-ο-βιος* (φίρω, βίος), *life-giving*; *ταμ-ισί-χρως* (τέμνω, χράω), *wounding*, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a *shorter form* from the theme, or an early root; as, *αἱμ-ο-βαφής* (αἷμα, -ατος, βάπτω), *blood-bathed*, *φιλ-ό-πονος* (φιλί-ω from φίλος, πόνος), *labor-loving*.

NOTES. α. The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

β. In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change; as, *νυκτι-πόλος*, *roaming by night*, Eur. Ion, 718, *τοιχισι-πλήτης*, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. 'Αμφί, like περί, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. Πρό sometimes unites with a vowel following by crasis; as, *πρό-επτος* *προὔπτος*, *προ-ίχω* *προῦχω*, κ. 90; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparable*. Of these, the most important are,

a.) ἀ-, commonly denoting *privation* or *negation*, and then called *ἀ-privative*, as, *ἀ-παῖς*, *without children*, *ἀ-σοφος*, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, *ἀ-δελφίς* (δελφύς), *brother*, *ἀ-τενής* (τείνω), *strained*. 'A-privative (commonly ἀν- before a vowel) is akin to *ἀνεν*, *without*, to the Lat. *in-*, and to the Eng. and Germ. *un-*; ἀ- *copulative* appears to be akin to *ἄμα*, *together*. Akin to ἀ *priv.* is νη- (Lat. *ne*); thus, *νηλεής* (ἔλεος), *merciless*.

b.) δυσ-, *ill*, *mis-*, *un-*; as, *δύσ-φημος*, *ill-omened*, *δυσ-τυχία*, *mis-fortune*, *δυσ-δαίμων*, *un-happy*.

c.) The *intensive* αἰρ- (kindred with ἄγος, § 161. R.), ἔρ-, ζα-, and δα-; as, *αἰρί-δακρυς*, *very tearful*, *ζα-πλουτος*, *very rich*.

§ 326. B. The form of the *LAST WORD* depends upon the part of speech to which the compound belongs.

1. If the compound is a *NOUN* or *ADJECTIVE*, it commonly takes the most obvious form which is appropriate to the class

of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, ὁμό-δουλος, *fellow-slave*, ἄ-παις, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. -ος. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, λιθο-βόλος (λίθος, βάλλω), *throwing stones*, λιθό-βωλος, *thrown at with stones*.

b. -ης (-ις, G. -ιος); as, εὐ-πριπής, *becoming*, αὐτάρκης, *self-sufficing*.

c. -ης or -ας (G. -ον), and -ηρ or -ωρ, denoting the *agent* (§ 306. a, b); as, νομο-θέτης, *legislator*, μυρο-πώλης (§ 92. 2), ὀρνιθο-θήρας, *bird-catcher*, μηλο-κότηρ, *shepherd*, Σ. 529, παιδο-κίτωρ, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with α, ι, or ο, followed by a single consonant, this vowel is commonly lengthened to η or ω; as, στρατηγός (στράτος, ἄγω, *general*), δυσήλατος (δυσ-, ἐλαύνω), *hard to drive over*, ἀνώνυμος (ἀ-, ὄνομα, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *VERB*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά, *up*, to form ἀναλαμβάνω, *to take up*; but it cannot so unite with the noun ἔργον, *work*, and hence the idea *to take work*, *to contract*, is expressed by ἐργο-λαβίω, derived from the compound verbal ἐργο-λάβος, *contractor*. So the verb compounded of ἵππος, *horse*, and τρέφω, *to feed*, is ἵπποτροφίω from ἵπποτρόφος, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from σίτος and ποιίω, is formed σιτο-ποιός, *bread-maker*, and from this again σιτο-ποιίω, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tnesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In *PRONOUNS* and *PARTICLES* there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an enclitic, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The *INDEFINITE PRONOUN* τις · as, ὅστις, *whoever*, οὗτις, *no one*, εἴτις, *if any one*.

b. The *PARTICLES*,

ἄν (Ep. κί or κίν, Dor. κᾶ), *contingent or indefinite*; as, ὅς ἄν, *whoever*, ὅτα or ὅτ' ἄν, *whenever*.

γά (Dor. γᾶ), *at least*, emphatic as, ἔγωγά, *I at least*, σόγά, *you surely*, τοῦτό γα, *this certainly*, ἰπί γα, *since at least*.

δή, *now* (shorter form of ἤδη) ; as, ὅστις δή, *whoever now*, νῦν δή, *just now*.

δήποτε (δή ποτε), *ever now* ; as, ὅστις δὴ ποτε, *whosoever now*, τί δὴ ποτε ; *what in the world?*

οὖν (contr. from ἰόν, *it being so*, ¶ 55), *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness ; as, ὅστις οὖν, *whoever then*, ὅπως δὴ ποτοῦν, *howsoever now then*.

τίς (shorter form of τίς), *very, particularly, just* ; as, ὅστις, *who in particular*, ὡς τίς, *just as*.

ποτί, *at any time, ever*, often added to interrogatives to strengthen the expression ; as, τί ποτί ἐστὶ τοῦτο ; [*what at any time is this?*] *what in the world is this?* or, *what can this be?*

τί, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent ; but in the Att. scarce occurs, except in ἄτι, and ὡς τι, *as, οἷός τι, able, possible*, and ἐφ' ὅτι, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (τμήσις, *cutting*) ; as, ἐκ δὲ πηδήσας, *and leaping forth*, Eur. Hec. 1172.

BOOK III.

SYNTAX.

Μίθους ὑφαίνων.

Homer.

§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some *circumstance* respecting it, as time, place, means, &c.), whether exponential or nude (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *volitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, copulative, final (denoting purpose), conditional, complementary (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether relative or complementary (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, *ELLIPSIS* (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); *PLEONASM* (redundance), *periphrasis* or *circumlocution*; *ENALLAGE* (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacoluthon* (a want of agreement between two parts of a sentence,

arising from a change of construction), *vision*, *change of number*; HYPERBATON (disregard of the common laws of arrangement), *anastrophe* (inversion) *parenthesis*, &c., see General Grammar.

§ 330. Among the especial causes of VARIETY in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically, what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

CHAPTER I.

SYNTAX OF THE SUBSTANTIVE.

I. AGREEMENT OF THE SUBSTANTIVE.

§ 331. RULE I. An APPOSITIVE agrees in *case* with its *subject*; as,

Παρύσατις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. Ὁ Μαίανδρος ποταμός, *the river Mæander*, i. 2. 7. Τὰ δὲ ἄλλα ἦσαν στυγερὰ Ib. 10. Ὁ ποταμὸς λέγεται Μαρσύας Ib. 8. Ὀνομα αὐτῷ εἶναι Ἀγάθωνα Pl. Prot. 315 e. Ἡ αὐτὸν σατράπην ἐποίησιν i. 1. 2. Λαβὼν Τισσαφέρνην ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*; as, Ἐπύαζα, ἡ Συεννίσιος γυνή, τοῦ Κιλίκων βασιλέως, *Epyaxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιοῖν, ξένους ὄντας καὶ τούτους i. 1. 11.

2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ὁ Πολυστράτου [sc. υἱός], *Lycius, the son of Polystratus*, iii. 3. 20. Θεμιστοκλῆς ἦκω παρὰ σέ [sc. ἐγώ], *I, Themistocles, have come to thee*, Th. i. 137.

3. The sign of *special application* (ὡς, *as*) is often omitted; as, Διφθέρας, ἃς ἔχον σκιπάρματα, *the skins which they had as coverings*, i. 5. 10. Κλείαρχον δὲ καὶ ἴσω παρικάλισι σύμβουλων i. 6. 5.

4. SYNESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ἄν πόλει τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλει agrees with Ἀθηνῶν, *of Athens*, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπίων ἀποίκους, οἰκοῦντας v. 5. 3 (here ἀποίκους refers to πολίτας, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὸν τοῦ πρίστειος Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν αἱ θύραι πιπτοιμέναι, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλο τρίτον ἄρμα ἐξήγιστο, φοινικίσι καταπιπταμένοι οἱ ἵπποι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τοῦτου τὸ εὖρος δύο πλῆθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσύου τὸ εὖρός ἐστιν ἑκοσι καὶ πέντε ποδῶν, *and the breadth of the Marsyas is twenty-five feet*, Ib. 8. Ποταμὸς . . εὖρος δύο πλῆθρων Ib. 23; but, Τάφρος . . , τὸ μὲν εὖρος ὀργυιαὶ πέντε i. 7. 14. Δίκα μναῖ εἰσφορὰ . . but, Δυοῖν μναῖν πρόσδοον, Vect. iii. 9, 10. Ἔστι δὲ ἡ χώρα . . ὡς ἑκοσι στάδιοι v. 3. 11. Πασῶν Ἀθῆναι τιμωσάτη πόλις Soph. CEd. C. 108; but, Ἔστ' ἄρ' Ἀθηνῶν ἴστ' ἀπόρρητος πόλις Æsch. Pers. 348.

7 ANACOLUTHON. An appositive sometimes differs in case from its subject, through a change of construction: as, Μητέρι τ', Ἐριβόαν λίγω, *and to my mother, Eribœa I mean (for Μητέρι τ' Ἐριβόαν, and to my mother Eribœa)*, Soph. Aj. 569. See also § 344.

§ 334. 8. A word, in apposition with a sentence not used substantively, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἐλίνην κτάνωμεν, Μινίλειον λύπην πικράν, *let us slay*

Helen, [which would be] a bitter grief to Menelāus, Eur. Or. 1105. Στίφη μαινίσται πόλει τ' ὀνειδος καὶ θιῶν ἀτιμία, our garlands are profaned, a dishonor to the city, and an insult to the gods, Eur. Heracl. 72. Τὸ δὲ πάντων μίγιστον . . . τὴν μὲν σὴν χώραν αὐξανομένην ἑρᾶς, but the greatest thing of all, you see your own territory increasing, Cyr. v. 5. 24. Τὸ λοίσθιον δὲ, θριγκὸς ἀθλίων κακῶν, δούλη γυνὴ γραῦς 'Ελλάδ' εἰσαφιζομαι Eur. Tro. 489. 'Ημῶν δὲ γιννομένων, τὸ τοῦ καμωδοποιοῦ, οὐδ' οἱ γίτονες σφόδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply divided into its parts, or the parts united to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of σχῆμα καθ' ὅλον καὶ μέρος, construction by the whole and the part.

II. USE OF THE NUMBERS.

§ 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*; as, Τὸν Ἕλληνα, the Greek (=the Greeks), Hdt. i. 69. Ἐρπει δάκρυον ὀμμάτων ἄπο, the tear trickles from my eyes, Soph. El. 1231. Πιμπλήμ' εὐθύς ὄμμα δακρύων Ib. 906.

REMARK. A chorus, from its strict unity, commonly speaks of itself as an individual, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, XOP. Ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπιῦδος' ἄμα, καὶ τοῦ μὸν αὐτῆς, ἦλθον· εἰ δὲ μὴ καλῶς λίσγω, σὺ νίκα· σοὶ γὰρ ἐψόμισθ' ἄμα Soph. El. 251. Ὡ ξιῶνοι, μὴ δῆτ' ἀδικηθῶ σοὶ πιστεύσας Id. CEd. C. 174. Ἡμῖν μὲν ἦδη πᾶν τιτόξευται βίλος· μίνω δὲ Æsch. Eum. 676. Ὅργας ξυνοίσω σοι . . . Ὑμῖς δὲ Ib. 848.

§ 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ ψύχη καὶ θάλαπῃ καὶ πόνοις φέρειν, to endure both heat, and cold, and labor, iii. 1. 23. Τὰ δεξιὰ τοῦ κίρατος, the right of the wing, i. 8. 4. Πάτροκλος, ὃς σοι πατὴρ ἦν τὰ φίλτατα, Patroclus, who was thy father's best-beloved, Soph. Ph. 434. Τὰ Συεννέσιος βασιλεία, the palace of Syennesis, i. 2. 23; cf. iii. 4. 24, iv. 4. 2, 7. Ἔν τοῖσδε τόξοις, with this bow, Soph. Ph. 1335; cf. Τίξον τῶδε 288. Τῶν Διὸς τ' ἰχθεῶν ὑπερστίνεις, 'for the foes' (Prometheus), Æsch. Pr. 67. Χάλα τοκεῦσιν ἐικότως θυμούμενοις, 'parents' (a mother), Eur. Hec. 403.

REMARKS. α. An individual often speaks of himself in the *Plur.*, as if others were associated with him; and a woman so speaking of herself, uses the masculine, as the generic gender (§ 330. 1); thus, Αἰδούμεθα γὰρ τὰ λελεγκυμένα μοι, for I am ashamed of what I have said, Eur. Hipp. 244. Σοῦ

γὰρ φθιμένης οὐκίτ' ἂν ἴην· ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μή Id. Alc. 277
 'ΑΔΚ. Ἀρκοῦμεν ἡμεῖς οἱ προσηύκοντες σέθεν Ib. 383. ΜΗΔ. Ἡμεῖς κτενοῦ-
 μιν, οἵπερ ἐξεφύσαμεν Id. Med. 1241. ἩΛ. Πισοῦμεθ', εἰ χρεή, πατρὶ τιμα-
 ροῦμενοι Soph. El. 399. So a chorus of women (§ 335. R.) uses the masc.
 sing. (if the text is correct), Κεύθων λείπομαι, . . λεύσσω Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person ad-
 dressed is associated with others; as, Ἴτ', ἔφη, ὕμεις, ᾧ Ἑριππίδα, καὶ διδάσκει-
 τε αὐτὸν βουληθῆναι ἅπερ ἡμεῖς. Οἱ μὲν δὲ ἀναστάντες ἐδίδασκον H. Gr. iv. 1.
 11. Ὡ τίκνον, ἧ πάρεστον; Soph. Œd. C. 1102. Προσίλλειτ', ᾧ παῖ, πατρὶ
 Ib. 1104.

§ 337. III. In speaking of *two*, both the *PLURAL* and the
DUAL are used, the one as the *more generic*, and the other as
the *more specific* form (§ 330. 1); thus, Παιῖδες δύο, *two children*;
but, Τῶ παιῖδε, *the two children*, i. l. 1. Compare Τῶν ἀνδρῶν
vi. 6. 29, τῶ ἄνδρε 30, τοὺς ἄνδρας . . τούτων, . . τῶ ἄνδρε 31,
τούτων 32, τῷ τε ἄνδρε 34.

Σφῶν δ' εὐδοίη Ζεὺς, τὰδ' εἰ τελεῖτί μοι
 Θανόντ', ἐπεὶ οὐ μοι ζῶντί γ' αὔθις ἔξιτον.
 Μίθισθε δ' ἤδη, χαίρειτόν τ'· οὐ γὰρ μ' ἴτι
 Βλείποντ' ἐσόψισθ' αὔθις. Soph. Œd. C. 1435.

REMARKS. α. Hence, the union of the *Plur.* and *Du.* is not regarded as a
violation of the laws of agreement; e. g. Προσίτερχον δύο νεανίσκω, *there ran*
up two young men, iv. 3. 10. Δυνάμεις δὲ ἀμφοτέραι ἐσδόν, δόξα τι καὶ ἐπιστή-
 μη Pl. Rep. 478 b. Ἐγλασάτην οὖν ἄμφω βλέψαντες εἰς ἀλλήλα Pl. Euthyd.
273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is
used of more than two (§§ 85, 172); as, Ξάνθε τι καὶ σύ, Πόδαργε, καὶ
 Αἴθων Λάμπι τι δῖε, νῦν μοι τὴν κομίδην ἀποτίνιστον . . ἄλλ' ἰφομαρτεῖ-
 τον καὶ σπεύδειςτον Θ. 185. Πείθισθε . . κάθιστον, λύσαντες βοῖας
 Hom. Ap. 486. Some think that the *Dual* is never thus used, except when
two pairs or sets are spoken of.

III. USE OF THE CASES.

§ 338. Cases serve to distinguish the relations
of substantives. These relations are regarded, in
Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as
either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the
directness with which the substantive is related to the *verb* of
the sentence. The principal *DIRECT RELATIONS* are those of
the *subject* and *direct object* of the verb, and that of *direct ad-*
dress. Other relations are, for the most part, regarded as
INDIRECT.

II. The second distinction is founded upon the *kind* or *char-*
acter of the relation. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion*, *action*, or *influence*; or, in other words **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion*, *action*, or *influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus, remaining*), when it is not referred to either of the two preceding classes.

§ **339**. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of **MOTION**, and those of **REST**. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*. By a natural analogy, the relations of *action* and *influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

B. INDIRECT RELATIONS.

1 Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ **340**. **REMARKS.** *a.* For the historical development of the Greek cases, see §§ 83–88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any

cause, *were not referred* to either of these two classes: and hence the Dat. 1. both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The Gen. of *place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The Gen. of *price* secured four words (*tanti, quanti, pluris, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 343).

§ 341. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective, objective, and residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

A. THE NOMINATIVE.

§ 342. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative; as,

Ἐπειδὴ δὲ ἰτελιύτης Δαρεῖος, καὶ κατίσθη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus, l. 1. 3.

§ 343. RULE III. SUBSTANTIVES INDEPEND-

ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nominative thus employed is termed the *Nominative independent* or *absolute* (absolūtus, released, free, sc. from grammatical fetters). See § 340. γ.

To this rule may be referred the use of the Nom.,

1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀνάβυστις, *The EXPEDITION of Cyrus*; Βιβλίον Πρῶτον, *Book First*.

2.) In *exclamations*; as, ὦ δυστάλαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

3.) In *address*.

The appropriate case of address is the *Voc.* (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory* or *descriptive*, or when the *compellative* is the same with the *subject* of the sentence; as, ὦ φίλος, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἱππίας ὁ καλὸς τε καὶ σοφὸς, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative*, *contemptuous*, and *familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ οἰκίται, . . ἐπίθεσθε, *but the servants, . . do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; *The Phalerian there, Apollodorus, stop! wont you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise *exclamatory* or *descriptive*, the *Voc.* and *Nom.* may be associated; as, ὦ φίλος ὦ φίλε Βάκχιε Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος ὦ, ποῖ σὸν πόδ' αἶρεις, δίσποτα Eur. Hel. 1627. Ἀριαῖ, καὶ οἱ ἄλλοι ἦ. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case:—

1.) In the *introduction of a sentence*; as, Ὑμῖς δὲ, . . νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι; *You then, . . does it now seem to you to be just the time?* vii. 6, 37. Ἐπιθυμῶν ὁ Κῦρος . . ἔδοξεν αὐτῷ, *Cyrus desiring . . it seemed best to him*, Cyr. vii. 5. 37. Καὶ ἰσταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ εἰ ἄμφ' αὐτοὺς ὑπὲρ ἑκατέρων, ἰπῶσι μὲν τῶν ἀμφὶ βασιλεία ἀπίθνησκον i. 8. 27. Ὅπισθεν δὲ ἡ φάλαγξ ἐφιπομένη, . . οἱ προστυγχάνοντες τῶν ἀρχόντων ἱεμίνοντο Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἄλλους δ' ὁ μέγας . . Νεῖλος ἔπεμψεν. Σουσισηκᾶνης, Πηγασσᾶγών, κ. τ. λ., *and others the vast Nile hath sent*; Susishkānes, P., &c., Æsch. Pers. 33. Τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμῆτο. Ἀθηναῖοι μὲν . . περιπλήοντες . . Πελοποννήσιοι δὲ . . στρατοποιδυόμενοι Th. iv. 23. Λόγοι δ' ἐν ἀλλήλοισιν ἰρρόθουν κακοὶ, φύλαξ ἱλίγχων φύλακα Soph. Ant. 259. Θυγάτηρ μεγαλήτορος Ἡετίωνος, Ἡετίων, ὃς ἦναιεν Z. 395.

3.) In speaking of *names or words as such*; thus, Προσίληψε τὴν τῶν πονηρῶν κοινὴν ἱπανυμίαν συκοφάντης, *he has obtained the common appellation of the vile, SYCOPHANT, Æschin. 41. 15.* Παρεγγύα δὲ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγισμῶν, *Cyrus gave out as the pass-word, JOVE OUR ALLY AND LEADER, Cyr. iii. 3. 58.*

B. THE GENITIVE.

§ 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, I. That from which any thing proceeds, as its POINT OF DEPARTURE; and, II. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (I.) the GENITIVE OF DEPARTURE, or, (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

(I.) GENITIVE OF DEPARTURE.

§ 346. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

1. Genitive of Separation.

§ 347. Words of SEPARATION include those of *removal and distance*, of *exclusion and restraint*, of *cessation and failure*, of *abstinence and release*, of *deliverance and escape*, of *protection and freedom*, &c.; as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other, Pl. Conv. 192 c.* Χωρὶς τῶν ἄλλων, *apart from the rest, i. 4. 13.* Σάματος δίχα *Cyr. viii. 7. 20.* Ὑποχωρῇ τοῦ πιδίου *Ib. ii. 4. 24.* Δίεσχον ἀλλήλων, *were distant from each other, i. 10. 4.* Πόρρω . . αὐτοῦ, *far from him, i. 3. 12.* Κωλύσεις τοῦ καίειν, *he would prevent them from burning, i. 6. 2.* Εἰ θανάτου ἐργαίντο *H. Gr. vii. 1. 8.* Τοῦ πρὸς ἐμὶ πολέμου παύσασθαι, *to*

cease from the war against me, i. 6. 6. Τούτους . . οὐ παύσω τῆς ἀρχῆς Cyr. viii. 6. 3. Βίου τίλειυτήσω Ib. 7. 17. Οὗτος μὲν αὐτοῦ ἤμαρτιν, *this man missed him*, i. 5. 12. Ἐψεύσθη τῆς ἱλπίδος H. Gr. vii. 5. 24. Γυναικὸς ἐσθλῆς ἡμπλακει Eur. Alc. 418. Ἐπίσχομεν τοῦ δακρύειν, *we refrained from weeping*, Pl. Phædo, 117 c. Κακῶν . . λυτῆριον Soph. El. 1489. Σῶσαι κακοῦ Id. Ph. 919. Νόσου πεφειυγίνασι, Ib. 1044. Ἀλύξειτον μόρου Id. Ant. 488. Δύο ἄνδρας ἴξει τοῦ μὴ καταδύναι, *will keep two men from sinking*, iii. 5. 11. Ἐλεύθεροι πόναν, ἱλεύθεροι . . Εὐρυσθέως Eur. Heracl. 873. Ἄνευ αἰσχύνης καὶ βλάβης ii. 6. 6. Γάμων τε ἄγνοι ζῶσιν Pl. Leg. 840 d. Καθαρὸς ἀδικίας, Pl. Rep. 496 d. Ἐως ἂν καθήρη σωφροσύνης Ib. 573 b. Νοσφεῖς με τοῦδε δευτέρου νεκροῦ; Eur. Alc. 43.

§ 348. REMARKS. *a.* Words of SPARING imply *refraining from*, and those of CONCEDING, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence, τῶν μὲν ὑμῶν ἡδύ μοι φεῖδισθαί, *it is my pleasure to spare your property*, Cyr. iii. 2. 28. Κάκεινος ὑπεχώρησεν αὐτῷ τοῦ θρόνου, and *he [Sophocles] conceded to him [Æschylus] the throne*, Ar. Ran. 790. Ἀλλὰ τῆς ὀργῆς ἀνέντις, *but resigning your anger*, Ib. 700. Τῆς τῶν Ἑλλήνων ἰλευθερίας . . παραχωρήσαι Φιλίππῳ, *to surrender to Philip the freedom of the Greeks*, Dem. Cor. 247. 24. Τοῖς πρῆστυρίοις . . καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπαίκειν Cyr. viii. 7. 10.

β. The Gen. denoting *that from which motion proceeds* is, in prose, commonly joined to words *not in themselves expressing separation* by a preposition; but in poetry, often without a preposition (cf. § 429. *a*); as, Δόμων . . φέρουσαν, *bringing from the house*, Soph. El. 324. Τούσδε παῖδας γῆς ἐλάξν, *to drive these children from the land*, Eur. Med. 70. Ἀνακουφίσαι πόρα βυβῶν Soph. Œd. T. 23. Ὑμῖς μὲν βάθρων ἴστασθε Ib. 142. Τό τ' οὐρανοῦ πίσημα Eur. Iph. T. 1384. For *adverbs* in -θεν, properly *genitives*, see §§ 91, 320.

γ. In a few rare phrases, the Gen. denotes the *time from which*, without a preposition; as, Μετ' ὀλίγον δὲ τούτων, and *[after a little from these things] a little after these things*, H. Gr. i. 1. 2. Τρίτῳ . . ἔτι τοῦτων, *in the third year [from] before these things*, Hdt. vi. 40. Δυστηρῶ δὲ ἔτι τοῦτων, *'[from] after,'* Ib. 46.

2. Genitive of Distinction.

§ 349. Words of DISTINCTION include those of *difference* and *exception*, of *superiority* and *inferiority*, &c.; as,

Διώρισται τέχνης, *is distinct from the art*, Pl. Polit. 260 c. Ἡλίκτρου οὐδὲν διέφερεν, *differed in nothing from amber*, ii. 2. 15. Πᾶσαι πλὴν Μιλήτου, *all except Milætus*, i. 1. 6. Διάφορον τῶν ἄλλων πόλειον, *superior to the other states*, Mem. iv. 4. 15. Πλήθει . . ἡμῶν λειφθέντες, *inferior to us in number*, vii. 7. 31. Τὰ δίκαια . . ἢ ἄλλα τῶν δικαίων; Mem. iv. 4. 25. Ἐτερον δὲ τὸ ἡδὺ τοῦ ἀγαθοῦ Pl. Gorg. 500 d. Πότερόν ἐστιν ἐπιστήμη ἢ ἀρετὴ, ἢ ἀλλοῖον ἐπιστήμης Pl. Meno, 87 c. Οὐδὲν ἀλλότριον ποῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ πρόπου (cf. § 405) Dem. Cor. 289. 14. Οὕτω πλούτου ἀρετὴ δέιστηκεν Pl. Rep. 550 e. Τῶν ἀρκούντων περιττά Cyr. viii. 2. 21.

REMARK. The verb *λείπομαι* governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus, Στρατὸν . . τὸν λειπιμμένον δορός, *'left*

from [or by] the spear,' i. e. 'the relics of war' (§§ 347, 381), Æsch. Ag 517. Κίρκοι πελιδῶ· οὐ μακρὰν λειλιμμένοι, 'not left far behind,' i. e. 'closely pursuing,' Id. Pr. 857. Γνώμη δ' ἀδελφοῦ Μελιάρου λειλιμμένος, 'left behind by,' i. e. 'inferior to,' Eur. Suppl. 904. Καὶ τίς βίος μοι σοῦ λειλιμμένη φίλος; 'bereft of' (§ 357), Soph. Ant. 548. Γνώμας λειπομίνα, *devoid of understanding*, Soph. El. 474. Δίλιμμαι τῶν ἐν Ἑλλήσιν νόμων, 'am ignorant of,' Eur. Hel. 1246.

§ 350. Words of SUPERIORITY include, —

a.) Words of *authority, power, precedence, and preëminence*. Thus,

Τισσαφέρνην ἄρχειν αὐτῶν, *that Tissaphernes should govern them*, I. 1. 8. Ἐγχερατῖς . . πάντων, *sovereign over all*, v. 4. 15. Ἡγεῖτο τοῦ στρατεύματος, *led the army*, iv. 1. 6. Πρὸςβέβηκεν τῶν πολλῶν πόλεων, *to take rank of most cities*, Pl. Leg. 752 e. Ἐκράστησαν τῶν Ἑλλήνων iii. 4. 26. Ὁς κραίνει στρατοῦ Soph. Aj. 1050. Ὁς αἰσυμένῳ χθονός Eur. Med. 19. Βασιλείων αὐτῶν v. 6. 37. Δισπ' ἔειν δόμων Eur. Ion, 1036. See also § 389.

Οὐκ αὐτὸς ἐξίπλισεν, ὡς αὐτοῦ κρατῶν;
Ποῦ σὺ στρατηγῖς τοῦδε; ποῦ δὲ σοὶ λαῶν
Ἐξιστ' ἀνάσσειν ὦν ὃδ' ἡγεῖτ' οἴκοθιν;
Σπάρτης ἀνάσσων ἦλθεις, οὐχ ἡμῶν κρατῶν. Soph. Aj. 1095

REMARK. The primitive sense of the verb ἄρχω appears to have been *to take the lead*. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify *to rule*, and *to begin*; and, in both these senses, it retained the Gen. which belonged to it as a verb of *precedence*. Thus, Ἀνθρώπων ἄρχειν, *to rule men*, Cyr. i. 1. 3. Φυγῆς ἄρχειν, *to begin flight*, iii. 2. 17. Τοῦ λόγου δὲ ἡρχετο ὧς iii. 2. 7. Καινοῦ λόγου κατήρχεν Symp. 8. 1.

§ 351. β.) *Adjectives and adverbs in the comparative degree, and words derived from them.*

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree*.

RULE V. The COMPARATIVE DEGREE governs the Genitive; as,

Κρείττονι ἑαυτοῦ, *more powerful than himself*, i. 2. 26. Τῶν ἵππων ἵπρεχον θᾶττον, *they ran faster than the horses*, i. 5. 2. Τούτου δεύτερον Pl. Leg. 894 d. Ἀνωτίρω τῶν μασθῶν i. 4. 17. Ὑμᾶς οὐ πολὺ ἐμῷ ὕστερον i. 5. 16. Ἀβροκόμας δὲ ὕστερησε τῆς μάχης, *but Abrocomas came after the battle*, i. 7. 12. Τῇ ὕστεραίᾳ τῆς μάχης Pl. Menex. 240 c. Ἡττώμινθα αὐτοῦ Cyr. v. 3. 33. Τιμαῖς τούτων ἱππασιν ἐκτεῖτε iii. 1. 37.

§ 352. γ.) *Multiple and proportional words* (§ 138) Thus,

Πολλαπλασίους ὑμῶν αὐτῶν, *many times your own number*, iii. 2. 14. Ἡρχετο δὲ διαιεῖν ὧς· μίαν ἀφίλις τοσπεῶτον ἀπὸ πάντῃς μοῖραν· μὲν δὲ

ταύτην, ἀφ' ἧς διπλασίαν ταύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ, τῆς δευτέρας διπλὴν· πέμπτην δὲ, τριπλὴν τῆς τρίτης· τὴν δ' ἕκτην, τῆς πρώτης ὀκταπλασίαν· ἰσόδωμν δὲ, ἑπτακκισικοσαπλασίαν τῆς πρώτης ($a, b = 2 a. c = 1\frac{1}{2} b = 3 a. d = 2 b. e = 3 c. f = 8 a. g = 27 a$) Pl. Tim. 35, b, c. Δὲς τόσῳ μὲν κτίνας ἀδελφῆς ζῶσαν Eur. El. 1092.

(II.) GENITIVE OF CAUSE.

§. 353. To the head of CAUSE may be reterred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, or TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, or CONDITION; III. That which produces any thing, as its ACTIVE or EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, or TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material*.

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, of Darius and Parysatis are born two children, i. l. 1. Φοίνικος μὲν αἱ θύραι πεποιημέναι, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μᾶς μητρὸς . . φύντες Pl. Menex. 239 a. Ὡν δ' ἔβλασται Soph. Tr. 401. Οὐτε τῆς νεοζύγου νόμφης τι κινύσει παῖδα Eur. Med. 804. Τί ἀπολαύσεις ἐν τῆς ἀρχῆς; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διψῆας τῶν ἡδίστων ποτῶν ἀπολαύσεται Ib. 81. Χρημάτων ὀνήσομαι Eur. Hel. 935. Εὐνοχῶ τοῦ λόγου Pl. Rep. 352 b. Τῆς καφελῆς ὄζω Ar.

Eccl. 524. Οἶνος φοινίκων πολὺς ii. 3. 14 (cf. Οἶνον τι κ. τ. λ. i. 5. 10) Περὶ σισιφῆ . . ἀνθρώπων Soph. El. 895. Δίμνην . . ζέουσιν ὕδατος καὶ πηλοῦ, 'boiling with water,' Pl. Phædo, 113 a. Μεθυσοῦντος τοῦ νέκταρος Pl. Conv. 203 b. Τῶν λόγων ὑμᾶς Λυσίας ἐστία; Pl. Phædr. 227 b.

NOTE. The *Gen. of source or material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*; as, Πρὸς πυρὸς δῆϊο θύρετρα, and burn the gates with raging fire [from fire, as the source], B. 415. Πυρὸς μελισσέμεν H. 410. Χεῖρας νηάμενος πολλῆς ἁλός, having washed his hands [with water from] in the foaming sea, β. 261. Διὸς ἑσθαι ἑὸν ποταμοῖο Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. THE THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ., it is not well to say of the bowman, that, &c., Pl. Rep. 439 b. Διαβιῶμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἶαν ἔχουσιν, observing in respect to them, how great and what a country they have, iii. 1. 19. Τῆς δὲ γυναίκος, εἰ . . κακοποιῇ, but in respect to the wife, if she manages ill, Ec. 3. 11. Τοῦ κασιγνήτου τί φής; Soph. El. 317. Κλύουσα παίδος, having heard respecting her son, Id. Ant. 1182. Μαντιῖα, . . ἀ τοῦδ' ἐχρήσθη σώματος Id. Ec. C. 354. Καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν, ὡς . . ἐνόμιζε Cyr. viii. 1. 40. Τοῦ δὲ οἴκαδ' ἐκείνου μᾶλλον δισκοποῦν, ὅσην καὶ μισθόσονται Th. i. 52. Οἶσθα γὰρ πού τῶν γυναικῶν κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος Pl. Rep. 375 e. Τὸ Μεγαρέων ψήφισμα καθαιρεῖν Id. i. 140 (cf. Τὸ περὶ Μεγαρέων ψήφισμα καθιλοῦσι 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἵππων, ἢ ἱματίων, . . ἄρα κατὰ τὰ αὐτὰ ἔχει; But what of, &c. Pl. Phædo, 78 d. Τῆς δὲ σῆς φρενὸς, ἵν' σου δίδωκα Eur. Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen. of the theme* may be often substituted another case, more frequently the *Nom.*, in the succeeding clause; thus, Εἰ δὲ ἡ γυνὴ κακοποιῇ, but if the wife manages ill.

3. Genitive of Supply.

§ 357. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the Genitive; as,

a. OF PLENTY. Ἀγρίων θηρίων πλήρης, full of wild beasts, i. 2. 7. Διπθέρας . . ἐπίμπλασαν χόρτου, they filled the skins with hay, i. 5. 10. Τούτων ἄλλης, enough of these things, v. 7. 12. Κάμας πολλῶν καὶ ἀγαθῶν γιμούσας iv. 6. 27. Μιστή γὰρ πολλῆς ἀπορίας ἐστίν ii. 5. 9. Τῶν δὲ ἰσπίων ὁ λόφος ἐνισπλήσθη i. 10. 12. Παραδίδου . . δασείας παντοίων δύν-

δρων ii. 4. 14. Κορίσαι στόμα . . ἰμῶς σαρκός Soph. Ph. 4156. 'Ο δαίμων δ' ἔς με πλούσιος κακῶν Eur. Or. 394. Πλυντεῖ . . φίλων vii. 7. 42. Τριήρης . . σισαγμίνη ἀνθρώπων CEC. 8. 8.

β. OF WANT. Τῶν ἱπιτηδείων σπανιεῖ, *he will want provisions*, ii. 2. 12. Σφινδονητῶν . . δεῖ, *there is need of slingers*, iii. 3. 16. Ὅων ἂν ἐλπίδων ἱμαντὸν στειρέσαιμι, *of what hopes I should deprive myself*, ii. 5. 10. 'Ανθρώπων ἀπορῶν i. 7. 3. 'Η ψυχὴ γυμνὴ τοῦ σώματος Pl. Crat. 403 b. Γυμνωτίος δὴ πάντων Pl. Rep. 361 b. 'Ολίγου δειήσαντος καταλεισθῆναι i. 5. 14. Πολλῶν ἐνέδει αὐτῷ, ὥστε vii. 1. 41. 'Υμῶν δ' ἐρημωθεί i. 3. 6. 'Αρματα . . κινὰ ἡνίοχων i. 8. 20. Οἱμοί, τί δράσω δῆτα σοῦ μοι νοούμενος; Eur. Alc. 380. 'Ορφανὴν φίλου πατρός Eur. El. 914. Χρημάτων δὲ δὴ πίνητες Ib. 37. 'Εψιλοῦτο δ' ὁ λόφος τῶν ἱππίων i. 10. 13.

NOTE. The Gen. which belongs to *δέομαι* and *χρηζω* as verbs of *want* may be retained by them in the derived senses, *to desire, to request, to entreat*. Thus, Ἄλλου οὐτινος ἂν δῆσθῃς, *whatever else you may desire*, i. 4. 15. Ἐμοὶ χάρισαι ὧν ἂν σοῦ δεηθῶ, *grant me what I would entreat of you* (§ 380), Cyr. v. 5. 35. Δίσχερόν γάρ ἄνδρα τοῦ μακροῦ χρηζέειν βίου Soph. Aj. 473.

4. Genitive Partitive.

§ 358. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive; as,

Ἡμισυ τοῦ ὅλου στρατεύματος, *half of the whole army*, vi. 2. 10.

NOTE. This Gen. has received the names of the *Gen. of the whole*, and the *Gen. partitive*; the former from its denoting *the whole*, and the latter from its denoting this whole in a state of *division* (*partio* or *partior*, *to divide*, from *pars, part*).

§ 359. REMARKS. 1. The partitive construction may be employed,—

α.) To express *quantity, degree, condition, place, time, &c.* considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ὕπνου λαχόν, *obtaining a little sleep* [a small portion of sleep], iii. 1. 11. Ἐν τοιούτῳ . . τοῦ κινδύνου προσόντος, *in such imminent danger* [in such a degree of], i. 7. 5. 'Ο δ' εἰς τοῦθ' ὕβρις ἐλήλυθεν, *'to such a pitch of insolence'*, Dem. 51. 1. Καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν, *'in this state of preparation'*, Th. ii. 17. Ξυνέπισον ἐς τοῦτο ἀνάγκης Th. i. 49. Ἐπὶ μίγα ἰχώρησαν δυνάμεις Ib. 118. Ἐμβαλεῖν ποῦ τῆς ἰκείνων χώρας, *to make an incursion somewhere upon their territory, or upon some part of, &c.*, Cyr. vi. 1. 42. Ἦν μίσον ἡμέρας, *it was mid-day*, i. 8. 8. Τῆς ἡμέρας ὄψι ἦν, *it was late in the day* [at a late hour of the day], H. Gr. ii. 1. 23. Εἰς τοῦδ' ἡμέρας, *to this day*, Eur. Alc. 9, Phœn. 425.

β.) To express the whole as the sum of all the parts. Thus,

Ἐν ταῖς ἀγαθοῖσι δὲ πάντ' ἵκιστιν σοφίας, *and in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυμίας ἦσαν Th. vii. 55. Ἐν παντὶ κακοῦ εἴη Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which

belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9) ; as,

'Ακούομεν ὑμᾶς . . ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses* ; for ὑμῶν ἐνίοις, κ. τ. λ. v. 5. 11. Πελοποννήσιοι καὶ οἱ ξύμμαχοι τὰ δύο μέρη . . ἰσέβαλον, for Πελοποννησίων καὶ τῶν ξυμμάχων, κ. τ. λ. Th. ii. 47. Δίδυμα τίκεια πότερος ἄρα πότερον αἰμάζει Eur Ph. 1289.

NOTE. This form of construction chiefly occurs when several parts are successively mentioned ; as, Οἰκίαι, αἱ μὲν πολλαὶ ἐπιπτάκεισαν, ὀλίγαι δὲ περιῆσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάφου ἦν τῷ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ; Soph. Ant. 21. In the following example, the second part has three subdivisions ; Καὶ οἱ ξῖνοι, οἱ μὲν . . ἀποχωροῦσιν· οἱ δὲ, . . οἱ μὲν . . ἀπέρχονται, οἱ δὲ . ., ἰσὶ δ' οἱ Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined ; as, Εἴτ' οὖν Θεὸς, εἴτε βροτῶν ἦν ὁ ταῦτα πρᾶσσων, 'a god, or one of mortals,' Soph. El. 199. Ποῦ τις Θεῶν ἢ δαίμων ἱπαρωγός ; Eur. Hec. 164. Οἷδε . . φαίνουσι τινὲς δαίμονες, ἢ Θεῶν τῶν οὐρανίων Id. El. 1233.

§ 361. According to Rule IX., any word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . ἰππικοῦ, *the third part of the cavalry*, Cyr. ii. 1. 6. Τῶν πιλταστῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Τῶν Ἑλλήνων δι' ἔχων ἰπλίτας ἀνέβη τριακοσίους ; i. 1. 2. Τριάκοντα μυριάδας στρατιᾶς ; i. 4. 5. Εἴπ' ἀνὴρ τῶν ῥητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter ; as, Οἱ δὲ Ἀθηναῖοι . . ὤρμisanτο τῆς Χερρόνησου ἐν Ἐλειῶντι, *ana the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese], H. Gr. ii. 1. 20. Οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θριάς ἰσβαλόντες, *the Peloponnesians invading Attica as far as Eleusis and Thria*, Th. i. 114. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖον ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνὴν πρῶτον, 'came upon Attica first at Cnoë', Id. ii. 18.

β. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part ; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινίς [sc. ἄνδρες]. Ἐξικύμαινι τι [sc. μέρος] τῆς φάλαγγος (§ 362. β). Εἰσὶ δ' αὐτῶν [sc. ποταμοὶ τινες], οὓς οὐδ' ἂν παντάπασι διαβαίητι. Πολίμου, καὶ μάχης οὐ μισθῶν [sc. μέρους] αὐτῇ (§ 364). Ἦς γε οὐδαμοῦ, i. e. ἐν οὐδενὶ μέρει τῆς γῆς (§ 363).

γ. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted ; as, Τρεῖς ἄνδρες τῶν γειραιτέρων [sc. ἀνδρῶν], *three men of the more aged*, v. 7. 17. Δύο τῶν πρεσβυτάτων στρατηγῶν, iii. 2. 37. Εἰσιφέρειτο τῇ ὀρχηστρίδι τροχὸς τῶν κεραιμικῶν Symp. 7. 2.

§ 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

α. THE ARTICLE. Τοὺς μὲν αὐτῶν ἀπίκνυναι, τοὺς δ' ἐξίβαλειν, *slew some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλλήνων τινείς, *some of the other Greeks*, i. 7. 8. Ὅστις . . τῶν παρὰ βασιλείας i. 1. 5. Οἱ ὕστερον ἐλήφθησαν τῶν πολιμίων i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Τῷς τοιούτοις τῶν ἔργων Mem. ii. 8. 3. Εἰ δέ τι καὶ ἄλλο ἰνῆν ὕλης ἢ καλάμου i. 5. 1. Ἐξικύμαινέ τι τῆς φάλαγγος i. 8. 18. Ἐν τῷ ξυμπορεῖς δισφάξης; Soph. Ant. 1229. See § 359. α.

γ. NUMERALS. Εἷς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τὸς τρεῖς . . τῶν δακτύλων Ar. Vesp. 95. Εἷς ἢ μοίρας Eur. Andr. 1172. Ὅπόσοι μὲν τῶν ἀμφὶ βασιλεία ἀπένησκον i. 8. 27. Πολλὰ τῶν ὑποζυγίων i. 5. 5. Ὀλίγοι μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων Ib. 11. Ἐπὶ πλεῖστον ἀνθρώπων Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες [= ἀριστοὶ γινόμενοι], *being the best of the men of their age*, Mem. iii. 5. 10. Δῶρ', ὃ καλλιστεύεται τῶν νῦν ἐν ἀνθρώποισιν Eur. Med. 947. Οὐ δευτέρων πρωτεύουσιν Ages. i. 3.

ε. PARTICIPLES. Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλόμενον, *and of the rest any one that wished*, i. 3. 9. Ἦκει δέ τις ἢ τῶν προβάτων λευκωμένα φέρων, ἢ τῶν βοῶν κατακικρημισμένα Cyr. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχων τῶν ἐπισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡ τάλαινα παρθένων, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Δειλαία δειλαίων κυρεῖς, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἔσιμον τῆς γῆς τὴν πολλήν Th. ii. 56. Ὡ φίλα γυναικῶν Eur. Alc. 460. Δῖς Πιλασγῶν Æsch. Suppl. 967. Ἀνολα μεγάλη λείπειν ἰχθρῶς ἰχθρῶν Eur. Andr. 521. Τῶν ἄλλων σκυῶν τὰ περιττά iii. 2. 28.

§ 363. C. ADVERBS.

α. OF PLACE and TIME (§ 359. α). Οὐδ' ὅπου γῆς ἵσμεν εἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Γῆς γε οὐδαμοῦ Pl. Rep. 592 b. Πανταχοῦ τῆς γῆς Pl. Phædo, 111 a. Ποῦ ποτ' εἰ φρενῶν; Soph. El. 390. Τηλοῦ γὰρ οἰκῷ τῶν ἀγρῶν, *'in a remote part of the country,' i. e. 'far from town,'* Ar. Nub. 138. Ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεισθαι Mem. iv. 3. 8. Ἐνταῦθα ἥδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Δεῦρο τοῦ λόγου Pl. Conv. 217 e. Οὐκ ὀρεῖς ἔν' εἰ πακοῦ; Soph. Aj. 386. Οἱ προελήλυθεν ἀσελγείας ἀνθρώπος Dem. 42. 24. Ποῖ τις φροντίδος ἔλθῃ; Soph. Œd. C. 170. Ἐφύλαττον ἄλλος ἄλλοθεν τοῦ Ὀνίου H. Gr. vii. 1. 15. Μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *but not to advance far into the river*, iv. 3. 28. Ἐκάθεδον μέχρι πόρρω τῆς ἡμέρας H. Gr. vii. 2. 19. Ὅσῃνίκα . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πηνίκα ἴσπιν ἄρα τῆς ἡμέρας; Ar. Av. 1498. Πρωῖάτατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 e.

β. Of STATE or CONDITION (§ 359. α; especially with the verbs *ἔχω* and *ἵκω*). Τῆς τύχης γὰρ ᾧδ' ἔχω, *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Ἀναμνήσας, ὡς εἶχε φιλίας πρὸς τι τὴν . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore,' H. Gr. ii. 1. 14. Διώξαντες, ὡς τάχους ἵκαστος ἔχιν, *having pursued, as each one had himself in respect to speed, i. e. every man according to his speed*, Ib. iv. 5. 15. Ὡς ἐργῆς ἔχω Soph. Oed. T. 345. Πῶς ἀγῶνος ἤκομεν *how do we come on in the strife?* Eur. El. 751. Οὕτω τρέπου . . ἔχεις Cyr. vii. 5. 56. Γίνους μὲν ἡκίς ᾧδε τοῖσδε, *thus are you related to these*, Eur. Heracl. 213. Ἐχοντας εὖ φρενῶν, *of good judgment*, Eur. Hipp. 462. Ἀνδράσι μίλλουσιν εὖ σώματος ἔξιν Pl. Rep. 404 d. Ὅταν . . ὑγίεινῶς τις ἔχη αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. Ἀφιδίστατα πάντων, *most unsparingly of all*, i. 9. 13. Προτιμηθῆναι μάλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἰγγύτατα τῶν πολιμίων ii. 2. 17.

§ 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

α. The Genitive Partitive as a Subject.

(1.) *Of a Finite Verb.* Εἰσι δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, *and there are some of them, which you could not pass at all*, ii. 5. 18. Ἦν δὲ τούτων τῶν σταθμῶν, οὓς πᾶν μακροῦς ἤλανεν, i. 5. 7. Τῶν δὲ Σαμίων . . ξυνδύμει . . διέβησαν Th. i. 115. Πολέμου, καὶ μάχης οὐ μετὴν αὐτῇ, *of war and battle, there fell to her no share*, Cyr. vii. 2. 28. Οὐδ' ὧς ἡμῖν νῦν προσήκει οὔτε πλησμονῆς πω οὔτε μίθης Cyr. iv. 2. 20.

(2.) *Of an Infinitive.* Καὶ ἐπιμιγνόναι σφῶν τι πρὸς ἑαυτοὺς, καὶ ἐκείνων πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ᾔστο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no authority belonged to any one*, Cyr. viii. 1. 37. Δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετεῖναι Rep. Ath. 1. 2.

§ 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making*. Thus, Οὐκ ἰγὰρ τούτων ἐμὴ, *I am not one of these*, Cyr. viii. 3. 45. Τῶν φιλοτάτων ἱμοιγ' ἀριθμήσει τέκνων, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. Ἐσύγχανι γὰρ καὶ βουλήν ᾧν Th. iii. 70. Καὶ ἐμὴ τοίνυν . . εἰς τῶν πιστισμίων Pl. Rep. 424 c. Τοὺς δούλους . . τῶν περὶ ἑαυτὸν δορυφόρων ποιήσασθαι Ib. 567 e. Τῶν φευγόντων ὀνομάζεσθαι Isocr. 380 d.

§ 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

1.) *Generally*, with any verb, when its action affects not the whole object, but a *part* only; as,

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἔφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφίσι; δι τῶν αἰχμαλώτων, *and sending some of the captives*, vii. 4. 5. Συγκαίεσαντες λοχαγούς καὶ πιλταστὰς καὶ τῶν ὀπλιτῶν iv. 1. 26. Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκιφομένους iv. 5. 22. Καὶ τῆς τε γῆς ἵτιμον Th. ii. 56. Μαντικῆς ἔχον τίχνης Soph. Œd T. 709. Ξυνελίγοντο τῶν λίθων Ar. Ach. 184. Τῶν κρηῶν ἐκλεπτον Ar. Eq. 420. Παροίξας τῆς θύρας, *just opening the door*, Ar. Pax, 30.

§ **367.** II.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of **SHARING** and **TOUCH** govern the Genitive.

1. Words of **SHARING** include those of *partaking* (*part-taking*), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετίχουν, *to share in the dangers*, ii. 4. 9. Τῆσδε κοινῶν τύχης, *I partake of this fortune*, Eur. Med. 303. Τῶν εὐφροσυνῶν μεταδιδόντες, *imparting our joys*, Œc. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38. Ἄνδρες οἱ ξυναρᾶμινοι τοῦδε τοῦ κινδύνου Th. iv. 10. Ξυνλήψομαι δὲ τοῦδε σοι κἀγὼ πόνου Eur. Med. 946. Μειονεκτεῖ τῶν εὐφροσυνῶν ὁ τύραννος, *'has less of,'* Hier. 1. 29. Τοῦ ἡλίου πλεονεκτοῦντα, *'bearing more of,'* Cyr. i. 6. 25. Πᾶσιν ἀφθόως ἐπέρκει τῶν ἑαυτοῦ Mem. i. 2. 60. Τοῦ λόγου προσδοῦς Eur. Suppl. 350. Ξυμβάλλεται . . τοῦδε δέματος Eur. Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός Mem. ii. 1. 32.

§ **368.** 2. **TOUCH** may be regarded as a species of *partial action*, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτισθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἵτινος, *lays hold of his shield-rim*, iv. 7. 12. Φεραύλα τυγχάνει, *hits Pheraulas*, Cyr. viii. 3. 28. Ἐξικνεῖσθαι τῶν σφειδονητῶν, *to reach the slingers*, iii. 3. 7. Ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Ὅταν δὲ τούτων τινὸς θίγῃς Cyr. i. 3. 5. Τούς τε τῆς τραγικῆς ποιήσεως ἀποτομένους Pl. Rep. 602 b. Δυσχερὲς ψαύειν νισοῦντος ἀνδρός Eur. Or. 793. Αὐτὸς δὲ λαβόμενος τῆς διῆϊς τοῦ Κυαζάρους Cyr. v. 5. 7. Ἀντιλήψονται τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξόμειθα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Κοινῇ τῆς σωτηρίας ἔχισθαι, *to strive in common for our safety*, vi. 3. 17. Ἐχόμεναι δὲ τούτων, *and following these*, i. 8. 9. Τῆς ἐλπίδος γὰρ ἐρχομαι δεδραγμένος Soph. Ant. 235. Λίγεται τῆς τελευτῆς τυχεῖν, *'to have come to his end,'* ii. 6. 29. Ὅποιον τινῶν ἡμῶν ἔτυχον, *what kind of men they found us*, v. 5. 15.

§ **369.** REMARKS. α. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction; as,

Ἐλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*, i. 6. 10. Τὰ παῖδάρι' εὐθύς ἀνίλπει . . τῆς χειρός Ar. Vesp. 568. Τὰς δὲ κειραμένα ἀγισθαι . . πλοκάμων Æsch. Theb. 326. Νῦν . . ψαύειν χειρός Eur. Herc. 968. Τὴν μὲν κριμαστὴν ἀνχίνοσ Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατέσχε, *he broke [was fractured in] his head*, Ar. Ach. 1180. Ἐνιστρέψε τῆς κεφαλῆς Ar. Pax, 71. Ἡτιῶντο τὸν Κρατῖνον συντρέψαι τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381 a. Εἶτα κατὰξίει τις αὐτοῦ μισθὸν τῆς κεφαλῆς Ar. Ach. 1166 Cf. § 437.

§ 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

Ἵνα τῆς προσηκούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 903 e. Κληρονομεῖν οὐδένος, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΝΗΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἘΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ΨΥΧΗΣ, ΠΕΙΡΩ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΔΙΠΕΙΝ Isocr. 22 b. Κίκυβιν, οὔτε τοῦ τάφου ἀντιάσας, οὔτε γόων παρ' ἡμῶν Soph. El. 868. Οἷας ἀμοιβῆς ἔξ Ἰάσονος κυρεῖ Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 371. II. That which exerts an influence as an EXCITEMENT, OCCASION, or CONDITION. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

1. Genitive of Motive, &c.

§ 372. RULE XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

α. WITH VERBS. Τοῦτου σε . . ζηλῶ, *on this account I envy you*, Cyr. viii. 4. 23. Μισθοῦ ὑπηρετοῦντες, *serving for hire*, Ib. vi. 2. 37. Μὴδὲν αὐτῶν κατατίει, *paying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους ἥκτιριν αὐτόν Ib. v. 4. 32. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ Soph. El. 1027. Ἡ φιλίου Σίρας . . ἢ χαύτοῦ Id. CEd. T. 234. Ταύτης ἰκνεῖ-

μαί σι, *I beseech you for her sake*, Eur. Or. 671. 'Ἰκτινύω σι τῶνδε γουνάτων καὶ σοῦ γενεῖου διξιᾶς τ' εὐδαίμονος, 'by these knees,' &c., Eur. Hec. 752. Σπῆσον ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Τοῦ δάδεκα μνᾶς Πασίᾳ, *For what do I [owe] Pasiæ twelve minæ?* Ar. Nub. 23. Προπίπεται τῆς παρ᾽ αὐτῆς ἡδονῆς καὶ χάριτος τὰ τῆς πόλεως πράγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρροφούσι, τοῦ . . μὴ λυσιτελεῖν αὐτοῖς, 'so that it may not profit,' Cyr. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τρόπου Pl. Phædo, 58 e. Ὡς μακάρις τῆς τέχνης, *Blessed in thy trade!* Ar. Av. 1423. Ὡς τάλαιν' ἰγὼ σίθην Soph. El. 1209. Ὡς δυστάλαινα τῆς ἐμῆς αὐθαδίας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἵνκα τῆς παρόδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φιύγειν ἵνκα, *lest they should escape*, iii. 4. 35. Πίμπι μ' ἐκίση τοῦδε τοῦ φόβου χάριν Soph. El. 427. Πινθικῶς δὲ ἔχουσαι τοῦ ἀδελφοῦ τεθνηκότος Cyr. v. 2. 7. Χαλιπῶς φέριν αὐτῶν Th. ii. 62.

δ. WITH NOUNS. Ἐμοὶ πικρὰς ὠδῖνας αὐτοῦ προσκαλόν, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γενεῖου τοῦδ' ἀν' ἐκτεῖναι λιτάς, 'by this beard,' Eur. Or. 290. Οἷαξ, τὸ Τροίας μῖσος ἀναφίρων πατρί Ib. 432.

ε. WITH INTERJECTIONS. Φεῦ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. iii. 1. 39. Αἰαῖ κακῶν Eur. Herc. 899. Οἱμοὶ δάμαρτος καὶ τέκνων, οἱμοὶ δ' ἐμοῦ Ib. 1374. Ὅα Περσικοῦ στρατεύματος τοῦδε Æsch. Pers. 116. Ἰατταταιᾶξ τῶν κακῶν Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyr. ii. 2. 3. Τῆς μωρίας, *What folly!* Ar. Nub. 818. Ὡς Ζεῦ βασιλεῦ, τῆς λεπτότητος, τῶν φρενῶν Ib. 153. Ἀπολλων ἀποτρόπαιε, τοῦ χασμήματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

Ἀνθρώπων στοχάζεσθαι, *to take aim at men*, Cyr. i. 6. 29. Αὐτοῦ χερμαδας . . ἔρριπτον, *they threw stones at him*, Eur. Bacch. 1096. Εὐθὺ Πιλλήνης πίτεσθαι, *to fly straight to Pellene*, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἔστιν ἔστις τῆς ἀρχῆς ἀντιποιεῖται; *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]?* ii. 1. 11. Ὡς τὴν ἐξουσίαν σκοποῦ, *τοξεύει* τ' ἀνδρὸς τοῦδε Soph. Ant. 1033. Ὡς, ῥίψω πίτρον τάχα σου Eur. Cycl. 51. Ἰέναι τοῦ πρόσσω, *to go towards that which is farther on*, i. e. *to go farther, to proceed*, i. 3. 1. Λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτω Soph. Aj. 731. Οὔτοι ἀντιποιοῦντο ἀρετῆς, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταποιουμένους τέχνης, *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δὲ φρονεῖν εὖ . . ἀμφισεῖν Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of simple *effort* and *desire*. Thus, ἵμαι, and, more commonly, ἰφίμαι, *to send one's self to, to rush to, to strive for, to seek, to desire*; ὀρίγομαι, *to reach after, to strive for, to seek, to court, to desire*; as, Ἰέμινος λιχίαν Soph. Tr. 514. Τοῖς δόξης ἐφιμύνους Cyr. iii. 3. 10. Ὀρέξασθαι τῆς ομιλίας αὐτοῦ Mem. i. 2. 15. Σωκράτους ὠρεχθήτην Ib. 16. Τιμῆς ὀρίγισθαι Hier. 7. 3.

2. Genitive of Price, &c.

§ 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

α. PRICE. Ἰσπον, ὃν . . ἀπὶδοτο πεντήκοντα δαρεικῶν, *the horse, which he had sold for fifty darics*, vii. 8. 6. Ὠνίσθαι . . μικρὰ μίστρα πολλοῦ ἀργυρίου iii. 2. 21. Πολλοῦ τοῖς ἄλλοις πᾶλουν Mem. i. 2. 60. Τῶν δ' ἰμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξαίμην, οὐ χρυσοῦ μόνον Eur. Med. 967. Δόξα δὲ χρημάτων οὐκ ὀνήτη Isocr. 21 b. Ἀμφίλοχον . . ἀπελύτρωσε τῶν ἀντῶν ἐννία Dem. 159. 13.

β. VALUE AND MERIT. Πολλοῦ ἄξιος τῇ στρατίᾳ, *worth much to the army*, iv. 1. 28. Ἄνδρες ἄξιοι τῆς ἐλευθερίας i. 7. 3. Τῶν καλλίστων ἱαυτὸν ἐξώσαντα iii. 2. 7. Τὸ μνημα πολλοὶ χάσουσιν ἄξιος ὑμῶν Cyr. vii. 3. 11. Παιδα . . ἀνάξιον μὲν σοῦ, κατὰξιον δ' ἰμοῦ Soph. Phr. 1008. Ἐκαστον θίντος τῆς ἴσης ἄξιας Pl. Pol. 257 b. Μείζονος αὐτὰ τιμῶνται οἱ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δι' ἡμᾶς κατὰ τὸ δίκαιον τῆς ἄξιας τιμᾶσθαι, τούτου τιμῶμαι τῆς ἐν Περτυνίᾳ σιτήσεως Pl. Apol. 36 e. Πρίπον γὰρ τῶν ἦν δαίμονος τοῦμοῦ τάδε Soph. Aj. 534. Πριπόντως τῶν πρᾶξαντων Pl. Menex. 239 c (for the common construction of πρίπω, see § 403).

γ. CRIME. Ἀσεβείας φύγοντα, *accused of impiety*, Pl. Apol. 35 d. Διὰ κάζουσι δὲ καὶ ἰγκλήματος, . . ἀχαριστίας Cyr. i. 2. 7. Διῶξομαι σὺ δειλίας Ar. Eq. 368. Καλοῦμαι Πισθέταρον ὕβρεως Ar. Av. 1046. Τῷ πατρὶ φόνου ἐπιξίχομαι Pl. Euthyph. 4 d. Ἐπαιτιασάμινός με φόνου Dem. 552. 1. Οὐδὲς ἱνοχός ἐστι λειποταξίου οὐδὲ δειλίας Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ὑπεύθυνος εἶ τοῖς ἄλλοις Dem. 293. 28.

NOTE. The Gen. is sometimes used to express the punishment; as, Θανάτου δὲ οὗτοι κρίνουσι, and these pronounce sentence of death, Cyr. i. 2. 14. Συλλαμβάνοντες ὑπὸν Θανάτου H. Gr. ii. 3. 12. Ἀνθρώπων καταψηφισθίντων Θανάτου ἢ φυγῆς Pl. Rep. 558 a. "Ὡστ' ἱνοχοὶ δισμοῦ γεγονῶσι Dem. 1229. 11. — In this construction (which is rare except with Θανάτου), the punishment appears to be regarded either as the desert of the crime, or as the end in view (§ 372) in judicial proceedings.

3. Genitive of Sensible and Mental Object.

§ 375. The object of sensation, thought, or emotion may be regarded as its exciting cause, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE OR ACTION govern the Genitive; as,

α. OF SENSATION. Σίτου ἡγεύσαντο, *tasted of food*, iii. 1. 3. Τίῃσιν τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τοῖς παῖδας . . γυσσίνον αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνου . . ἐσφραίνισθαι, *to catch the scent of wine*, v. 8. 3. Θορύβου ἤκουσι διὰ τῶν τᾶξιν ἰόντος, 'heard,' i. 8. 16. Τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἱπταίνουσι αὐτῆς, ἀνήκοος εἶ Mem. ii. 1. 31. Οὐκ ἀκροάμενοι δὲ τοῦ ἄδοντος Cyr. i. 3. 10. Κλύων σάλπιγγος Soph. Aj. 290. Οὐδὲς δὲ πάποτε Σακράτους οὐδὲν ἀσιεῖς οὐδὲ ἀνόσιον οὔτε πρᾶττοντος εἶδεν, οὔτε λίγοντος ἤκουσι Mem. i. 1. 11.

β. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT
 Τῆς . . ἐπιβουλῆς οὐκ ἠσθάνετο, *he did not perceive the plot*, i. 1. 8. 'Οσοι ἀλλήλων ξυνίσταν Th. i. 3. 'Ενθ' αὐτοῦ δὲ τῶν εἰδῶτων Mem. iii. 6. 17. 'Επιστήμων εἶναι τῶν ἀμφὶ τάξεις ii. 1. 7. Θίλω δ' αἰδῆς μαῖλλον ἢ σοφὸς κακῶν εἶναι Æsch. Sup. 453. 'Ιδιώτης . . τούτου τοῦ ἔργου, 'unskilled in,' Ec. 3. 9. Τῆς ἀρετῆς . . οὐδένα δι' ἰδιωτεύειν Pl. Prot. 326 e. Κύρου . . ἐν πείρᾳ γινέσθαι, *to have been well acquainted with Cyrus* [in the knowledge of Cyrus by proof], i. 9. 1. Πειρώμενοι ταύτης τῆς τάξεως, 'making trial of,' iii. 2. 38. Τῶν πειχῶν ἡμῶν πειρᾶν, 'attempt,' Th. vii. 12. 'Εμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας v. 6. 1. 'Απειροὶ ὄντες αὐτῶν iii. 2. 16. Τῶν ἐμπείρων αὐτοῦ ἰχόντων ii. 6. 1. Ξένως ἔχω τῆς ἐνθάδε λείξεως Pl. Apol. 17 d. Οὐ τρίβων ἂν ἱππικῆς Ar. Vesp. 1429. 'Ηθάς εἰμί πως τῶν τῆσδε μύθων Soph. El. 372. 'Αήθεις τοῦ κατακοῦν Dem. 15. 27.

§ 376. γ. OF MEMORY. Τούτων οὐδὲς μέμνηται, *these things no one remembers*, v. 8. 25. Οὐδενὸς ἵτι τούτων ἐμύνητο, 'made mention of,' vii. 5. 8. Τῆς ἀρχῆς μνημονεύομεν Isocr. 12 c. Τούτου δὲ αὐτοὺς ὑπομινῆσκει Cyr. iii. 3. 37. Μὴ μ' ἀναμνήσης κακῶν Eur. Alc. 1045. Βίου δὲ τοῦ παρόντος οὐ μνησάν ἔχεις; Soph. El. 392. Τῶν πάροιθε μὲν λόγων λαθώμεθ' ἀμφω, 'forget,' Eur. Hipp. 288. 'Υπνον τε, λήθην τῶν καθ' ἡμέραν κακῶν Eur. Bacch. 282.

δ. OF CARE. Κήδισθαι Σιύθου, *to care for Seuthes*, vii. 5. 5. Τούτου σοι δι' ἐμὲ λειν, *of this there must be to you a care*, i. e. *you must take care of this*, Cyr. i. 6. 16. Τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπιμελιῖτο i. 1. 5. 'Αμελεῖν ἡμῶν αὐτῶν, 'to be careless of,' i. 3. 11. 'Επιμελῆς ἀγαθῶν, ἀμελῆς κακῶν Pl. Conv. 197 d. 'Η τῆς ὑγείας ἐπιμέλεια Cyr. i. 6. 16. Μὴ μεταμέλεις σοι τῆς ἐμῆς δωρεᾶς, 'repent of,' Cyr. viii. 3. 32. Εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν Mem. i. 4. 11. Φυλασσομένους τῶν νῶν Th. iv. 11. 'Οπως αὐτῶν ἀνακῶς ἔχουσιν Id. viii. 102.

ε. OF DESIRE. 'Ερῶντες τούτου, *desiring this*, iii. 1. 29. Εἴ τις δὲ χρημάτων ἐπιθυμῇ, 'desires' [sets his mind upon; cf. § 373. 2], iii. 2. 39. Γλιχόμενος τοῦ ζῆν, *eager for life, or clinging to life* (§ 370. N.), Pl. Phædo, 117 a. Πεινήσας χρημάτων, *having hungered for wealth*, Cyr. viii. 3. 39. Πόλις ἐλευθερίας διψήσασα Pl. Rep. 562 c. Κιττῶντες τῆς εἰρήνης Ar. Pax, 497.

ζ. OF VARIOUS EMOTION. 'Αγαμαι λήματος, *I admire the spirit*, Eur. Rhes. 244. Οὐς οὐκ ἂν ἀνασχίσθα' αὐτοῦ βασιλεύοντος, *who would not endure him as their king*, ii. 2. 1. 'Ὡν ἐγὼ σοι οὐ φθονήσω, *which I shall not grudge to you*, Cyr. viii. 4. 16. Αἰσχρὸν στίγης γε φθονῆσαι, *it is mean to grudge him our roof*, i. e. *to refuse him admission*, Symp. 1. 12. Μηδὲ μοι φθονήσης ἐγμάτων, 'deny,' or 'reject,' Æsch. Pr. 583. 'Αλλ' οὐ μεγαλίστω τοῦδ' ἐμοὶ δωρήματος Ib. 626.

§ 377. REMARKS. 1. The idea of *hearing* passes, by an easy transition, into that of *obedience* (obēdio, *to give ear to, to listen to, to obey*, from ob and audio, *to hear*). Hence, words of obedience govern the Gen. (cf. § 405. η); as, Τούτους . . βασιλεῖς οὐκ ἀκούειν, *that these did not obey* [or *were not subject to*] the king, iii. 5. 16. Οἱ δὲ Καρδοῦχοι οὕτε καλούνταν ὑπήκουον, 'regarded their invitations' [listened to them calling], iv. 1. 9. 'Υπήκοοι τῶν Μοσσυνόων, *subject to the Mossynacci*. Κατήκοοι τε ἦσαν τῶν νόμων Pl. Criti. 120 e. 'Ανηκουστῶν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς; Æsch. Prom. 40. Σφῶν πείθεσθαι Th. vii. 73. Πῶς χρὴ καλοῦντος ἀπειθεῖν Cyr. iv. 5. 19.

2. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδομεν τοὺς πολεμίους* vi. 5. 10. *Αἰσθάνονται ἵκαστα* Mem. i. 4. 5. See §§ 424. 2, 432. 2.

4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

RULE XIV. The **TIME** and **PLACE** IN WHICH are put in the Genitive (cf. §§ 420, 439); as,

1. **TIME.** *Ἦλκιστο τῆς νυκτός*, he went in the night, vii. 2. 17. *Ταῦτα αὖν τῆς ἡμέρας ἰγίνιστο*, 'in the day,' vii. 4. 14. *Τῆς δειλῆς δὲ ἦκειν*, 'in the evening,' vii. 2. 16. *Ὡστε τῆς ἡμέρας ὅλης διῆλθον . . , ἀλλὰ δειλῆς ἀφίκοντο* iii. 3. 11. *Εἴτε νυκτὸς δίοι τι, εἴτε καὶ ἡμέρας*, 'whether by night or by day,' iii. 1. 40. *Βασιλεὺς οὐ μαχίεται δέκα ἡμερῶν*, 'within ten days,' i. 7. 18. *Ὅτι οὐπω δὴ πολλοῦ χρόνου . . ἱππύχοι*, 'now for a long time,' i. 9. 25. *Ἐξιώντες δ' ἡμέρας*, 'every day,' vi. 6. 1. *Πολλάκις τῆς ἡμέρας*, many times a day, Ar. Eq. 250. *Ποιῖ δὲ τοῦτο πολλάκις τοῦ μηνός* Cyr. i. 2. 9. *Τρία ἡμιδαρυκὰ τοῦ μηνός*, three half-darics a month, i. 3. 21. *Τοῦ δ' αὐτοῦ θέρους* Th. ii. 28, 79, 80. *Τοῦ δ' ἐπιγιγνομένου χειμῶνος* Ib. v. 13, 36, 51, 56, 116. *Ἐξ ἱτῶν ἄλυστος* Ar. Lys. 280. *Οὗτε τις ξένος ἀφίκεται χρόνου συχνοῦ* Pl. Phædo, 57 a. *Μίτισιν . . οὐ μακροῦ χρόνου* Soph. El. 477. *Οὐκίτι τοῦ λοιποῦ* [sc. χρόνου] *πάσχοιμεν ἂν κακῶς* Dem. 44. 12.

§ 379. 2. **PLACE.** *Ἀὐτοῦ* [sc. τόπου] *μείναντες*, remaining in that place, i. 10. 17. *Τὸνδ' εἰσιδίζω τειχίων*, 'within the walls,' Eur. Ph. 451. *Ἐρπίων . . ἰγκιπλμένους* Soph. Aj. 1274. *Κατίκλισαν . . Μακεδονίας Ἀθηναῖοι Περδίκκαν* Th. v. 83. *Τῆς δὲ Ἰωνίας καὶ ἄλλοθι πολλαχοῦ αἰσχερὸν νινόμεσται* Pl. Conv. 182 b. *Μήτ' ἰμβρατιῦν πατρίδος* Soph. Œd. T. 825. *Γῆς δὲ μὴ ῥυαίνης ὄρων* Id. Œd. C. 400. *Πιδίον ἐπινίσσεται* Ib. 689. *Ἐσχάτης δ' ὀρῶ πυρᾶς νωρῇ βόστρυχον* Soph. El. 900. *Ἐστίας μισομφάλου ἴστηκεν ἥδη μῆλα* Æsch. Ag. 1056. *Λαιᾶς δὲ χεῖρὸς οἱ σιδηροτίκτονες οἰκοῦσι Χάλυβες* Id. Pr. 714. *ΚΥΚΛΑ. Ποτίρας τῆς χεῖρὸς* ; *XOP. Ἐν διξίῳ σου* Eur. Cycl. 681.

REMARKS. α. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (§ 320. 1); as, *οὗ* [sc. τόπου], in which place, where, *αὐτοῦ*, there, *ομοῦ*, in the same place, *οὐδαμοῦ*, nowhere, &c. Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon or over which* any thing moves; as, *Ἐρχονται πιδίῳ*, they advance upon the plain, B. 801. *Ἐκαμον πολίος πιδίῳ θίευσαι* Δ. 244. *Ἐλκίμιναι νιοῖο βαθείης πηκτὸν ἄροτρον* K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *journée*, a *day's-march*, from Lat. *diurnus*, from *dies*, *day*); *Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἰγγυτάτω οὐδὲν ἔχομεν λαμβάνειν*, 'during the last seventeen day's-marches,' ii. 2. 11. *Ἡμεριόοντας . . μακρᾶς κολύμβου* Æsch. Cho. 710.

δ. In the phrase *μῑς χειρός*, in the following passage, the idea of *time* is combined with that of *action*; 'Ἐξὸν μῑς μοι χειρὸς εὖ θίσσθαι τάδε, 'at a single stroke,' 'once for all,' Eur. Herc. 938.

§ 380. III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demanded*, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

Genitive Active.

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

α. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δὲ σου τυχόντες, and obtaining this of you, vi. 6. 32. Ὡς δὲ σου τυχεῖν ἰφίμαί, ἄκουσον (§ 370) Soph. Phil. 1315. Ἀποῦαν Κόρου ἔξω ὄντα . . βασιλῖα i. 8. 18. Τῶν καταλειμμένων ἱπυθάνοντο, ὅτι οἱ μὲν Θερᾶκες . . ᾤχοντο, 'learned by inquiry from,' vi. 3. 23. Καὶ ἱπυθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξινοφῶντα, τί τὰ πυρὰ κατασίσσιαν, 'inquired of,' Ib. 25. Μάθε δὲ μου, ὦ παῖ, καὶ τάδε Cyr. i. 6. 44. Δίονται δὲ σου καὶ τοῦτο vi. 6. 33. Ἐμοὶ χάρισαι ὧν ἂν σοῦ διηθῶ (§ 357. N.) Cyr. v. 5. 35. Σοῦ γὰρ . . βραχύνειν αἰτῇ μῦθον Soph. Œd. C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγίς θυγατρὸς τῆς ἡμῆς, smitten by my daughter, Eur. Or. 497. Φωτὸς ἡπατημένη Soph. Aj. 807. Τῶν φίλων νικῶμενος Ib. 1353. Ποίᾳς μερίμνης τοῦθ' ὑποστραφεῖς λέγεις; Soph. Œd. T. 728. Τοῦ κακοῦ πότμου φυτευθείς Id. Œd. C. 1393. Ἀθικτος ἡγητῆρος Ib. 1521. Γῆρας ἄλῦπα Ib. 1519. Κακῶν γὰρ δυσάλωτος οὐδείς Ib. 1722. Φίλων ἄκλαυτος Soph. Ant. 847. Κρίνης διδασκά Id. El. 343. — This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξινοφῶντος Κόρου Ἀνάδασις, Xenophon's Expedition of Cyrus. Οἱ μὲν γὰρ τοῖς τῶν πρεσβυτέρων ἱπαινὸς χαίρουσιν, οἱ δὲ γραιότεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young, Mem. ii. 1. 33. Ἥρας ἀλατῖαις, wanderings caused by Juno, Æsch. Pr. 900. Νότου ἢ Βορέα . . κύματα Soph. Tr. 113.

§ 382. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred what-ever serves to *complete the idea of a thing or prop-*

erty, by adding some *distinction* or *characteristic*. Hence,

Genitive Constituent.

RULE XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive ; as,

Τὸ Μένωνος στρατεύμα, *the army of Meno*, i. 2. 21.

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word* ; as, βασιλεύς in βασιλεύω, σατραπῆς in σατραπεύω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with *ἀ-* *privative* (§ 325), have often a Gen. defining the substantive. See § 395.

§ 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390 ; cf. § 365. — This form of construction may be referred to *ellipsis* ; thus, Ἦν [ἄνθρωπος] ἐτῶν ὥς τριάκοντα, *he was [a man] of about thirty years* (§ 387).

§ 385. γ. A substantive governing the Gen. is often *understood*, particularly υἱός, *son*, οἶκος, *house*, and other words denoting *domestic relation* or *abode*. Thus, Γλοῦς ὁ Ταμός, *Glus, the son of Tamos*, ii. 1. 3. Ὡ Διὸς [sc. θύγατρε] Ἀρτιμῖς Eur. Iph. A. 1570. Βυρσίνης τῆς Ἰππίου [sc. γυναικός] Ar. Eq. 449. Οὐραζὶ μὲ ἐξινέγκας ἰς τοῦ Πιττάλου [sc. οἶκον], 'to Pittalus's [house],' Ar. Ach. 1222. Εἰς οὐδινὸς διδασκάλου πάποτε φηιτήσαντα Cyr. ii. 3. 9. Τῶν ἐν Ἀδμήτου κακῶν Eur. Alc. 761 (cf. Ἐν Ἀδμήτου δόμοις 68). Ἐν Αἰδοῦ Soph. Ant. 654 (cf. Εἰν Αἰδοῦ δόμοις 1241). Ἐν Ἀσκληπιοῦ [sc. ἱερῷ] Mem. iii. 13. 3. Εἰς Τροφωνίου [sc. ἄντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with χρῆμα, *thing*, and, by the poets, with δίμας, *form, body*, κῆρα, *head*, ὄνομα, *name*, and similar words. Thus, Δίμας Ἀγαμέμνονος = Ἀγαμέμνονα Eur. Hec. 723. Ὡ φίλτατον γυναῖκός Ἰοκάστης κῆρα Soph. Œd. T. 950. Ὡ ποσειδὸν ὄνομ' ὀμιλίας ἱμῆς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an adjective ; as, Χρυσὸν . . ἱπῶν, *the gold of words*, for Ἐπὶ χρυσῷ, *golden words*, Ar. Plut. 268. Ὡ μητρὸς ἱμῆς σίεας Æsch. Pr. 1091. Πολυνείκους βίαν Eur. Ph. 56.

§ 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

1. Genitive of Property.

§ 387. The Genitive of property expresses *quality, dimension, age, &c.* Thus,

*Ὦν ἐτῶν ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ εὖρος πλείθρου i. 4. 9, *a river being* [of] *a plethrum in breadth* (cf. Ποταμὸν τὸ εὖρος πλεθριαῖον i. 5. 4, and see § 383. 6). [Τεῖχος] εὖρος ἑξοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἰλίγετο εἶναι ἑξοσι παρασαγγῶν ii. 4. 12. *Ὁ δὲ τᾶς ἡσυχίας βίотος, *but a life of quiet* [= βίотος ἡσυχος, *a quiet life*], Eur. Bac. 388. Στολῖδα . . τρυφᾶς [= τρυφιδαν] Eur. Ph. 1491. Τοσόνδ' ἔχεις τόλμης πρόσωπον [= οὕτω τολμηρόν]; Soph. Œd. T. 533. Τὸ δὲ συμπνύσαι . . χρόνου πολλοῦ [ἴστι], καὶ παρχά- λισπον Pl. Leg. 708 d. *Ἔστιν ὁ πόλιμος οὐχ' ὅπλων τοπλίον, ἀλλὰ δαπάνης Th. i. 83. *Ὅσοι τῆς αὐτῆς γυνώμης ἦσαν Ib. 113. Τοῦθ' ὁρῶ πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

2. Genitive of Relation.

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic, social, and civil life*, (b.) those of *possession and ownership*; (c.) that of the *object of an action* to the *action or agent*; (d.) those of *time and place*; (e.) those of *simple reference, of explanation, &c.*

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference, of explanation, &c.*

§ 389. a. GENITIVE OF SOCIAL RELATION.

*Ὁ τῆς βασιλείας γυναικὸς ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν Ὀδρυσῶν βασιλεία vii. 3. 16. Δούλους τούτων i. 9. 15. *Ἡ, αὐτὸν σατράπην ἐποίησε i. 1. 2. Βασιλεύων [= Βασιλεὺς ὢν § 383. α] αὐτῶν v. 6. 37. Τῷ σατραπείοντι [= σατράπῃ ὄντι] τῆς χώρας iii. 4. 31. (See also § 350.) Γεῖτων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πόλεως ἰχθροῖς Ven. 13. 12. Τοὺς ἐκείνου ἰχθίους, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς αὐτῶν πολιμίας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the *Gen.* for *he Dat.*, with some *adjectives* implying intimate connection; as, *Ὁ δι φήσας ποτὶ συγγενῆς τοῦ Κύρου εἶναι, *and he who once said that he was related to Cyrus, or a relative of Cyrus*, Cyr. v. 1. 24. Οὐδ' ἡ ξύννοικος τῶν κάτω Θιᾶν Δίκη Soph. Ant. 451. Λακεδαιμόνος δι γαῖά τις ξυνώνυμος; Eur. Hel. 495. Βάκχον υἱόν, Μαινάδαν ὁμόστολον Soph. Œd. T. 212. Τὸν Σωκράτους μὲν ὁμώνυμον Pl. Soph. 218 b. Γῆς ἰσόμοιρ' ἀήρ Soph. El. 87. *Ἀπόλουθα ταῦτα τάντα ἀλλήλων Œc. 11. 12. *Ὡ φέγγος ὕπνου διάδοχον Soph. Ph. 867. *Ὁ κυβερνήτης τὸ τῆς νιῶς καὶ ταυτῶν αἰὲ ξυμφέρον παραφυλάττων

Pl. Pol. 296 e. Τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς Eur. Hel. 508 Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

b. GENITIVE POSSESSIVE.

§ 390. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, quality, &c.* Thus,

Τὰ Συεννίσιοις βασιλεία, *the palace of Syennesis*, i. 2. 23. Ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνης, *the Ionian cities belonged to Tissaphernes*, i. 1. 6. Τῶν μὲν γὰρ νικάντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἰστί, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Κρήνη ἡ Μίδου καλουμένη i. 2. 13. Αὐτοῦ γὰρ εἶναί φησιν, ἐπίσπερ Κύρου ἴσαν ii. 5. 38. Τούτου τὸ εὖρος δύο πλίθρα i. 2. 5. Τῶν γὰρ νικάντων ἰστί καὶ τὰ ἑαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν iii. 2. 39. Ἦν ὑμῶν αὐτῶν ἰδιότης γενέσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isocr. 185 b. "Ὡστ' οὐ Κρίοντος προστάτου γεγράφεται Soph. Œd. T. 411. Ἀλλ' ἰστί τοῦ λήγοντος, ἣν φόβος λίγη, 'at the mercy of the speaker,' Ib 917. Μηδ' αἶ μὲν θίγεις ποιοῦ σιαυτῆς, 'make yours,' Id. Ant. 546.

§ 391. REMARKS. *a.* The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίων ἑαυτοῦ κτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Οἱ δὲ κίνδυνοι τῶν ἱριστηκότων ἴδιοι Dem. 26. 11. Τὸ οἰκίον ἑκατέρου σημῖον Pl. Theæt. 193 c. Τὸν ἔρωτα τοῦτον πότιρα κοινὸν οἷομαι εἶναι πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἐπιχώριον Ib. 189 b.

b. A neuter adjective used substantively takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἱπαινῶ Ἀγισιλίου, *I commend this in Agesilius* [this characteristic of Agesilaus], Ages. 8. 4. Ὁ μίμφονται μάλιστα ἡμῶν Th. i. 84. Ἀλλὰ τί σου πολλὰ ἄγαμαι Symp. 8. 12. Ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο Pl. Phædo, 89 a. Τοῦτο . . ἐν τοῖς κυσὶ κατόψι, ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου Pl. Rep. 376 a.

γ. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀρματα . . ὅμοια ἐκείνῳ [= τοῖς ἐκείνου ἅρμασι], *chariots similar to his* [chariots], Cyr. vi. 1. 50 (cf. [Ἀρματα] ὅμοια τοῖς Κύρου 2. 7). Ὁμοίαν ταῖς δούλαις εἶχε τὴν ἰσθῆνα Cyr. v. 1. 4. Ὀπλισμένοι . . τοῖς αὐτοῖς Κύρου ὅπλοις Cyr. vii. 1. 2. Ἐχομεν σώματα ἰκανώτερα τούτων, *we have bodies better able than theirs*, iii. 1. 23. Μηδ' ἐξισώσης τάσδε [= τὰ τῶνδε κακὰ] τοῖς ἱμοῖς κακοῖς Soph. Œd. T. 1507. Ἀρχοντες μίσον ἔχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασιλεὺς δὲ τότε μίσον ἔχων τῆς αὐτοῦ στρασιᾶς 23).

δ. The verbs ὀζῶ, *to smell*, πνίω, *to breathe*, and προσβάλλω, *to emit*, may take a Gen. defining a noun implied in these verbs § 383. *a*) or understood with them; thus, Ὀζουσι πίπτης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Τῆς κεφαλῆς ὀζω μύρου (§ 355) Ar. Eccl. 524. Τῷ ἱματίῳ ὀζήσει δεξιόστητος, 'there will be a smell of,' Ar. Vesp. 1058. Ὡς ἡδὺ μοι προσπίπνυσσι χοιρίων κρεῖων Ar. Ran. 338. Ἰλόθιν βροστοῦ μοι προσέβηκε, Ar. Pax, 180.

α. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

C. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or *as implied in a thing or property*), by a *noun, adjective, or adverb*, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. Ὁ φρούραρχος τὰς φυλακὰς ἱξίταζει, *the commander of a garrison reviews his troops*, Ec. 9. 15; but, Κύρος ἱξίτασιν ποιῖται τῶν Ἑλλήνων, *Cyrus makes a review of the Greeks*, i. 7. 1; Τῶν τοιούτων ἔργων ἱξίταστικόν, *fitted to review such matters*, Mem. i. 1. 7. Τὸν ὀλίθρον τῶν συστρατιωτῶν i. 2. 26. Ἰὼ γάμοι . . ὀλίθριοι φίλων Aesch. Ag. 1156 (cf. Σπύργος ὄλισιν γραφὴν 1329). Τῇ ὑπερβολῇ τοῦ ὄρους iv. 4. 18 (cf. Ὑπερβαλλον τὰ ὄρη 20). Καρδίας δηκτήρια Eur. Hec. 235 (cf. Δάκνυι φρίνα Id. Heracl. 483). Διδασκαλικὸν . . σοφίας Pl. Euthyph. 3 c. Μαθητὰς ἱατρικῆς Pl. Rep. 599 c. Ἄλλους τοιούτων τινῶν μαθητικούς Ib. 475 e. Ἀρτιμαθῆς κακῶν Eur. Hec. 686. Ὀψιμαθῆ . . τῶν πλειονεξίων Cyr. i. 6. 35. Τοξικῆς τε καὶ ἀκοντίσεως φιλομαθίστατοι i. 9. 5 (cf. Σωφροσύνην καταμάθοι 3). Λάθρα δὲ τῶν στρατιωτῶν, *but without the knowledge of the soldiers*, i. 3. 8 (cf. Λαθεῖν αὐτὸν ἀπειλῶν 17). Κρύφα τῶν Ἀθηναίων Th. i. 101. Ἀπαθῆ κακῶν vii. 7. 33. Ἀπαιδύτους μουσικῆς Cyr. iii. 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εὐχισθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13; but, Θεῶν εὐχάς, *prayers to the gods*, Pl. Phædr. 244 e. Τὰ τῆς θεοῦ θύματα Eur. Iph. T. 329 (cf. Θεῶν θιᾶ 1035). Τὴν τῶν κρεισσόνων δουλίαν Th. i. 8 (cf. Ταῖς ἡδοναῖς δουλεύων Mem. i. 5. 5). Ἐπιβουλευτοῦ στρατοῦ, *of a plotter against the host*, Soph. Aj. 726 (cf. Ἐπιβουλεύει αὐτῷ i. 1. 3). Συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων Cyr. vi. 1. 37 (cf. Ἐγὼ σοι συγγίγνωσκον Ib. vii. 5. 50).

§ 393. REMARKS. α. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων εὐνοίας, *from good-will to the Greeks*, iv. 7. 20 (cf. Εὖνους δὲ σοι ὦν vii. 3. 20). Τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλαι τοιοῦδε Soph. CEd. C. 631 (cf. Τὸν εὐμεινὴ πόλις Id. Ant. 212).

β. The *Gen.* is sometimes employed, in like manner, for a preposition with its case; as, Ἐν ἀποβάσει τῆς γῆς, *in a descent upon the land*, Th. i. 108 (cf. Ἀτίειν ἰ; τὴν γῆν H. Gr. i. 1. 18).

γ. To the *Gen.* of the direct object may be referred the *Gen.* with αἴτιος and its derivatives; as, Τὸ αἴτιον τῆς σπουδῆς, *the cause of the haste* [that which was causative of, &c.], iv. 1. 17. Τούτων οὐ σὺ αἰτία, *you are not responsible for* [the cause of] *these things*, Ec. 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, *the principal authors of the war*, H. Gr. iv. 4. 2. Τούτου Σωκράτην ὁ κατήγορος αἰτιάται, *for this the accuser blames Socrates* [makes S. the author of this], Mem. i. 2. 26. See § 374.

δ. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the Gen. objective. The following passages contain examples of both kinds: Τὴν Πέλοπος μὲν ἀπάσης Πελοποννήσου κατάληψιν, *Pelops's seizure of all Peloponnesus*, Isocr. 249 a. Τὰς τῶν οἰκείων προσηλακίσεις τοῦ γάρως Pl. Rep. 329 b. Τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively* and *objectively*. See § 503.

d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place* and *time*, and with words *derived* from them. Thus,

*Αγχι γῆς, *near the land*, Soph. Œd. C. 399. Ἀντίον τῆς Λαμφάκου H. Gr. ii. 1. 21. Τοῦτου ἐναντίον vii. 6. 23. Ἀντιπίρας τῶν πλαγίων Cyr. vii. 1. 7. Ἄνω τῶν ἰππίων iv. 3. 3. Ἀχρὶ τοῦ μὴ πειῆν Symp. 4. 37. Ἐγγὺς παραδίσου ii. 4. 14. Ἐγγὺς μυρίων, *nearly ten thousand*, v. 7. 9. Εἴσω τῶν ὀρίων i. 2. 21. Ἐκτὸς τοῦ τείχους Mag. Eq. 7. 4. Ἐκτὸς ὀλίγων, *except a few* (§ 349), H. Gr. i. 6. 35. Σκηνῆς ἔνδον Soph. Aj. 218. Ἐνερθε γῆς Æsch. Pers. 229. Ἐνθὲν καὶ ἔνθεν σφῶν iv. 3. 28. Ποταμῶν ἐντός ii. 1. 11. Τοῦ Πλούτωνος ἰξῆς Ar. Ran. 765. Ἐξ τῶν πυλῶν i. 4. 5. Κίθυι κάτω δὴ γῆς Soph. Œd. T. 968. Κύκλῳ τοῦ στρατοπέδου Cyr. iv. 5. 5. Τὸ μέσον τῶν τειχῶν, *the distance between the walls*, i. 4. 4. Ἐν μίσθῳ ἡμῶν καὶ βασιλείᾳ ii. 2. 3. Μεσοῦσι . . τῆς πορείας Pl. Pol. 265 b. Μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου i. 7. 15. Μέχρι τοῦ Μηδίας τείχους Ib. Ὅπισθεν ἑαυτῶν i. 7. 9. Δούλης ποδῶν πάροισιν Eur. Hec. 48. Βωμοῦ πίλας Æsch. Ag. 210. Πλησίον εἶναι τοῦ τείχους vii. 1. 39. Ἐπλησιάζον . . τῶν ἄκρων Cyr. iii. 2. 8. Πέραν τοῦ ποταμοῦ ii. 4. 28. Πρὸσθεν τῶν ὅλων iii. 1. 33. Ὑπερθε βωμοῦ Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 395. The CONSTITUENT GENITIVE has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between *two expressions for the same thing*, than between *two different things*. In such cases, an *appositive* might be substituted for it (§ 333. 6); and, indeed, in some of the examples which follow (particularly with the compounds of *ἀ-* *privative*, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

a. With SUBSTANTIVES. Πρόφασις . . τοῦ ἀθροΐζειν, *pretext for assembling*, i. 1. 7. Τριῶν μηνῶν μισθόν, *three months' pay*, i. 1. 10. Θανάτου τίλος, *the end* [sc. of life], *which is found in death*, or simply, *death*, Æsch. Sept. 906. Θανάτου τελευτάν Eur. Med. 152 (cf. Βίου τελευτή Soph. Œd. C. 1473). Τίγμα τῆς σωτηρίας Soph. Œd. C. 725. Εἰ πίρας μὲν ἴσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου Th. vii. 42. Μίγα . . χεῖμα . . τῆς ἱμπίδος, *a monster of a gnat* (§ 385. δ), Ar. Lys. 1031. Σὺς μίγιστον χεῖμα Soph. Fr. 357 (cf. Κατάλλυι τὴν ἔλαφον, καλόν τι χεῖμα καὶ μίγα Cyr. i. 4. 8). Τὸ χεῖμα τῶν

νυκτῶν Ar. Nub. 2. Σφινδονητῶν πάμπολύ τι χρεῖμα Cyr. ii. 1. 5. Διὰ τὴν τῆς ἀδελφῆς ἀτιμίαν τῆς κληρονομίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 333. 6.

β. With ADJECTIVES. *Ἀσαις δὲ εἰμι ἀρρήνων παῖδων, and I am childless as to male children, Cyr. iv. 6. 2. *Ὡ τίςκα πατὴρ ἀπάτορα Eur. Herc. 114. *Ἀφίλος φίλων Id. Hel. 524. *Ἀπειλος φαρῶν λευκῶν Id. Ph. 324. Πληγῶν ἀθῶν Ar. Nub. 1413. Χρημάτων . . ἀδωρότατος Th. ii. 65. *Ἀσκειουν . . ἀσπιδῶν Soph. El. 36. *Ἀνάρσιμος ὧδε θρήνων Ib. 232. *Ἀφανοὶ τῇσδε τῆς ἑρᾶς Id. CEd. C. 865. *Ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν Cyr. iii. 3. 31. Θρασὺς εἰ πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Θυγάτηρ . . γάμου ἤδη ὥραία Cyr. iv. 6. 9. Τέλειον εἶναι τῆς . . ἀρετῆς Pl. Leg. 643 d. Τυφλὸς δὲ τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. *Ἐξίσται ἡμῖν, ἐκείνου ἔνεκα, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. *Ὅμοιοι τοῖς τυφλοῖς ἂν ἡμῖν, ἔνεκά γε τῶν ἡμετέρων ὀφθαλμῶν, 'for all the good our eyes would do us,' Mem. iv. 3. 3. Καλῶς παράπλου κεῖται, it is well situated in regard to the voyage, Th. i. 36. Τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἰδοῦσι ἢ πόλις καθίστασθαι Id. iii. 92. Τῆς τι ἐπὶ Θερᾶκης παρόδου χρησίμως ἔξιν Ib. (See also § 363. β.) *Υμᾶς εἰσονται ἐμπροσθεν γινέσθαι τοῦ ἄρξαι αὐτοὺς τῶν Ἑλλήνων H. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἐπὶ πωλείας . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation, Dem. 835. 14. Τάφου . . τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφου defining τιμὴν implied in προτίσας and ἀτιμάσας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἀκούω and κλύω (§§ 356, 373, 380), with δέομαι (§§ 357. N., 380), with πλεονεκτέω (§§ 351, 367), with περιττός (§§ 349, 362. ζ), with πόρρω and πρόσω (§§ 347, 363).—The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀνάβασις (§ 381. γ), ὄζω (§ 391. δ), τυγχάνω and δέομαι (§ 380. α). See § 393. δ.

C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, 1. That towards which any thing tends, as an OBJECT OF APPROACH; and 11. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (1.) the DATIVE OF APPROACH, or (11.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE

DATIVE; Or, in other words, since neither approach nor influence are regarded as *direct action*, AN INDIRECT OBJECT IS PUT IN THE DATIVE.

NOTES. α. The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

β. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 338, 339, 345.

(1.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite, *departure* (§ 346), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKE-NESS govern the Dative.

NOTES. α. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

β. For the *Genitive* after some words of *nearness* and *likeness*, see §§ 389, 394.

1. Dative of Nearness.

§ 399. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πελάσαι . . τῇ εισόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνω κεράσαι αὐτήν, *having mixed it with wine*, i. 2. 13. Ἐψονται ὑμῖν, *they will follow you*, iii. 1. 36. Πίμπων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Ἐν τῷ πλησιαιτάτῳ δίφρῳ Σιύβη καθήμενος vii. 3. 29. Σοὶ πείλας θρόνους ἔχιν *Æsch. Sup. 208.* Ἐγγὺς ἡμῖν γενέσθαι Cyr. iii. 2. 8. Σκόπει δὴ, ἴφθ, τὰ ἰξῆς ἱκίνοιο Pl. Phædo, 100 c. (Cf. § 394.) Γείτων οἰκῶ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐπορεύετο . . ἅμα Τισσαφέρνηι ii. 4. 9. Ἀμα τῇ ἰαυούσῃ ἡμέρᾳ ἦκοντες, 'at daybreak,' i. 7. 2. Ὁμοῦ . . τοῖς Ἑλλησι στρατοπιδυνάμειοι H. Gr. iii. 2. 5. Ἀναμιμιγμένιοι τοῖς Ἑλλησι iv. 8. 8. Εἰ δμιλησαίτην ἱκίνοιο Mem. i. 2. 15. Σωκράτει δμιλητὰ γενομένω Ib 12 (cf. Ib. 48, and § 389). Ἀριστῶ . . οἰκιστότατος ii. 6. 28. Κοινωνοὶ ἡμῖν τοῦ πολυχρίου (§ 367) Pl. Rep. 370 d. Κοινωνοὶν ἀλλήλοις Pl. Leg. 844 c. Ἐχει κοινωνίαν ἀλλήλοις ἡ τῶν γυνῶν φύσις Pl. Soph. 257 a. Ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης vii. 8. 1. Οὗτε τότε Κύρα ἵναί ἤθελε i. 2. 26. Αὐτῷ ἀφίκοντο Ib. 4. Ἀμεινοκλῆς Σαρμίοιοι ἦλθι Th. i. 13. Ἦκει ἡμῖν ἀνὴρ ἄριστος Cyr. vi. 3. 15. Ἦκί μοι γένει, *it belonged [came] to me by birth*, Soph. CEd. C. 738. Τὰ ἔμοι προσήκοντα Cyr. v. 1. 15 (see § 364). Πίπτοντος πίδα Soph. El. 747. Τὰ τούτοις ἀπόλουθα πάσχοντες Pl. Tim. 88 d (cf. § 389. R.). Ἀκολουθῶν τῇ φύσει Pl. Leg. 836 c. Τῷ ἡμρινῷ ἀγγίλῳ τὸν νυκτιγρόν διαδίχισθαι Cyr. viii. 6. 18. Διάδοχοι

Κλιάνδρῳ vii. 2. 5 (cf. § 389. R.). Ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ Cyr. i. 4. 17. Δῶρα ἄγοντις αὐτῇ vii. 3. 16. Αὐτῇ τὸ κίρας δέριξαι Ib. 29.

REMARKS. α. *Traffic* is a species of intercourse; hence, Πόσου πρίωμαί σοι τὰ χοιρίδια; *How can I trade with you for your pigs?* Ar. Ach. 812 (§ 374). Ὡνήσομαι σοι, *I will buy of you*, Ib. 815. Ἐγὼ πρίωμαι τῇδε; Ar. Ran. 1229.

β. A substantive is sometimes repeated in the Dat., with an ellipsis, to express *succession*; as, Ἀλλὰ φόνῳ φόνος Οἰδιπόδᾳ δόμον ἄλσειν, *but slaughter upon slaughter* [slaughter following slaughter] *has destroyed the house of Œdipus*, Eur. Ph. 1496. Μὴ τίττειν σ' ἄταν ἄταις; Soph. El. 235.

2. Dative of Likeness.

§ 400. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality, &c.* Thus,

Ὅμοιοι τοῖς ἄλλοις, *like the rest*, vi. 6. 16. Ἐμὲ δὲ θεῶ μὲν οὐκ εἴκασιν, *but me he did not liken to a god*, Apol. 15. Τὸ ἀληθεῖς ἐνέμιξι τὸ αὐτὸ τῇ ἡλιθίᾳ εἶναι, *he thought sincerity to be the same with folly*; ii. 6. 22. Ἰσοὺς . . τοῦτοις ἀριθμόν, *equal to these in number*, Mag. Eq. ii. 3. Ὅμοίως τοῖς ἄλλοις Mem. iv. 7. 8. Ὅμοιοῦν ἑαυτὸν ἄλλῳ Pl. Rep. 393 c. Ὅμοίωσις θεῶ Pl. Theæt. 176 b. Τὸ τῇ καλῇ ἀγόμειον Mem. iii. 8. 4. Ὅμογνωμονῶ σοι καὶ τοῦτο Mem. iv. 3. 10. Ὅμόδρομος ἡλίῳ Pl. Epin. 987 b. Σάκαι γε μὴν ὄμοροι ἡμῖν Cyr. v. 2. 25. Ἀλλήλοις ὁμοσκεπνοῦντες Ib. ii. 1. 25. Κλιάρχῳ καὶ ὁμοτραπέζῳ γινόμενος iii. 2. 4. Ὅμώνυμος ἰμοί Pl. Rep. 330 b (cf. § 389. R.). Παραδείγματα ὁμοιοπαθῇ τοῖς ποτηροῖς Ib. 409 b. Προσφθδς ἡ τύχη τῶμῃ πάθει Eur. Ion. 359. Σφῆξιν ἐμφεριστάτους Ar. Vesp. 1102. Τὰ δὲ κρία . . ἦν παραπλήσια τοῖς ἱλαφείοις i. 5. 2. Ἀλλὰ φιλοσόφῳ μὲν ἵοικας ii. 1. 13. Ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα Pl. Crat. 402 a. Προσίεσθαι εἰς ταὐτὸ [= τὸ αὐτὸ, § 39] ἡμῖν αὐτοῖς iii. 1. 30. Ἐν τῇ αὐτῇ κινδύνῳ τοῖς φανυλστατοῖς αἰωροῦμαι Th. vii. 77. Ὅς ἰμοὶ μιᾶς ἐγένετ' ἐκ ματρὸς Eur. Ph. 151. Οὐ καὶ σὺ τύπτει πᾶς ἴσας πληγὰς ἰμοί; Ar. Ran. 636. Τοῖς ἐκ τοῦ ἴσου ἡμῖν οὔσι, 'on an equality with us,' Hier. 8. 5. Ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς Cyr. vii. 5. 65. Διείλε ψυχὰς ἰσαρίθμους τοῖς ἄστροις Pl. Tim. 41 d. Ἰ-ἡλίκοις τοῖς αἰγυγίοις θείοις Symp. 8. 1.

(II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

RULE XVIII. The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule by,

α. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρῳ εἶπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλεάρχῳ ἐβόα, *called out to Clearchus*, i. 8. 12. Διαλιχθίντες ἀλλήλοις, *having conversea with each other*, ii. 5. 42. Τοῖς τε ναυκλήροις ἀπείπτε μὴ διάγειν vii. 2. 12. Λίγχι τὴν μαντείαν τῷ Σωκράτῃ iii. 1. 7. Τῷ Ἐυαλίῳ ἐλελίζουσι i. 8. 18. Τοῖς νηυσίοις ἐγγεῖν ἐπίλιυσι iv. 3. 13. Ἡ παρακίλισις τῷ ἐρῶντι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλοις διεκλιεύοντο iv. 8. 3. Ἀφήγησαι τούτῳ, τί σοι ἀπικρινάμην vii. 2. 26. Ἀγγέλλουσι τοῖς στρατιώταις i. 3. 21. Παρήγγειλε τοῖς φρουράρχοις i. 1. 6. Ὑπισχνοῦμαι σοι δέκα τάλαντα i. 7. 18. Οὐ μίμφομαι, ἔφη, τούτοις Mem. iii. 5. 20. Εἰ δέ τις αὐτῷ . . ὀνειδίζει Ib. ii. 9. 8. Ἡπείλου αὐτῷ v. 6. 34. Ἐκέρυξε τοῖς Ἕλλησι συσκευάσθαι iii. 4. 36. Ὅπταν πλάτανος στιλβὰ ψιθυρίζῃ Ar. Nub. 1008. Ἀντίλιν αὐτῷ ὁ Ἀπόλλων iii. 1. 6. Ὅσπερ αὐτῷ μαντιυτὸς ἦν vi. 1. 22. Ὁ Θρηξὶ μάντις, *the prophet to the Thracians*, i. e. *the Thracian prophet*, Eur. Hec. 1267. Ἄλλ' ἦνισ' ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. β. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρύσατις . . ὑπῆρχε τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρήσιμα . . τοῖς Κρησὶ, *useful to the Cretans*, iii. 4. 17. Ὅπῃ ἂν τῇ στρατιῇ συμφέρῃ iii. 2. 27. Πρόσφορὰ θ' ὑμῖν Soph. Œd. C. 1774 (cf. § 389. R.). Ἀγαθὰ ἀμφοτέροις Cyr. viii. 5. 22. Κρείττω ἑαυτῷ iii. 1. 4. Χεῖρόν ἐστιν αὐτῷ vii. 6. 4. Λυμαινόμενον τοῖς μισακίοις Ar. Nub. 928. Οὕτως ἐβόηθον ἀλλήλοις iv. 2. 26. Τούτοις ἐπικουρεῖται v. 8. 21. Οἱ σοι ὑπηρετοῦμαι ii. 5. 14. Τοῖς θανοῦσι πλούτος οὐδὲν ὀφελισί Aesch. Pers. 842. Ἀνθρώποισιν ὀφιλήματα Id. Pr. 501. Τοῖς φίλοις ἀρήγειν Cyr. i. 5. 13. Ὅς ἠθίλησι τιμωρεῖται πατρί Eur. Or. 924. Ἐὰν αὐτῷ ταῦτα χαρίσωνται ii. 1. 10. Πιστοὶ ὄντες Κύρῳ ii. 4. 16. Δεῖ ἐπιστάζειν τὸν ἵππον Πέρσῃ ἀνδρὶ iii. 4. 35. Πολλῶν μὲν σοι διήσει (§ 357) Cyr. i. 6. 9. Ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ ἐρημίνα v. 7. 11. Χαρίον ἱκανὸν μυρίας ἀνθρώποις ἐκῆσαι vi. 4. 3. Ἐνοχλοῦντα αἰ τῇ ὑμετέρᾳ εὐδαιμονίᾳ ii. 5. 13. Ἐγὼ τιμὴν ἱμποδῶν εἰμι, v. 7. 10. Ἐμπόδιος γάρ σοι ὁ Ζεὺς vii. 8. 4. Τῇ ἡλικίᾳ ἵππερι i. 9. 6. Εὖ ἀρμόττοντα αὐτῷ Cyr. i. 4. 18. Ἄλλῳ γὰρ ἢ μοὶ χρεὶ γι τῆσδ' ἀρχὴν χροῖός; Soph. Ant. 736. Ἐτοιμούς εἵναι αὐτῷ τοὺς ἱππίας i. 6. 3. Ὅδός . . ἀμήχανος ἐστὶν ἐν στρατιᾷ i. 2. 21. Ἡ τραχίᾳ τοῖς ποσὶν ἀμαχίᾳ ἰούσιν εὐμηνίσσεται iv. 6. 12. Ἀσφαλιστερόν γί σοι εἶδα ὅν vii. 7. 51. Ἐπικίνδυνον μοὶ ἐστὶν Ib. 54.

§ 404. γ. Words of APPEARANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δὴ λον ἰγίνετο, *it was evident to all*, H. Gr. vi. 4. 20. Σοὶ αὖ δὴ λώσω ὄθιν ἰγὰ περὶ σοῦ ἀκούω ii. 5. 26. Ἀδελον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ μέλλον ἔξει vi. 1. 21. Αἰσχύνησθαι μοι δοκᾷ i. 7. 4. Μὴ ἀποδόξῃ ἡμῖν ii. 3. 9. Τοῖς δὲ παισὶν ἰδεῖνυσαν iv. 5. 33. Πᾶσι σαφές Vect. 4. 2. Αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης iii. 4. 2. Λαμβάνειν τοὺς πολέμιους . . φανερούς σοι ὄντας, ἀφανῆς ὢν αὐτὸς ἐκείνους Cyr. i. 6. 35.

δ. Words of GIVING, including those of *offering, paying, distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρικούς, *and Cyrus gives him ten thousand darics*, ii. 6. 4. Τῇ δ' οὖν στρατιᾷ τότε ἀπιδώσει Κῦρος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγόις vii. 5. 2. Τοῖς στρατηγόις δωρεῷ Ib. 3. Τοῖς λοχαγοῖς κατεμερίσθη Ib. 4. Εἰπερ ἐμοὶ ἐπέλπει τι Σεύθης, οὐχ οὕτως ἱκέλιμι δῆπου, ὥς ὢν τι ἐμοὶ δοίῃ στεροῖτο, καὶ ἄλλα ὑμῖν ἀποτίσειν vii. 6. 16. Θωράκας αὐτοῖς ἐπορίσθησαν iii. 3. 20. Τὴν τοῦ Θεοῦ δόσιν ὑμῖν Pl. Apol. 30 d. Σὼν Ἑρακλεῖ δωρημάτων Soph. Tr. 668. Βασιλεῖ δασμὸς iv. 5. 34. Οὗτοι ἐκείνους ἔτι ἡμῖν μισθοδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὀφείλετο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ ἂν πολλοῦ ἄξιοι γίνοντο (§ 374), 'worth much to the king,' ii. 1. 14. Ἀξιος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. Ὡς οὐκ ἄξιον εἶναι βασιλεῖ ἀφίπειναι, 'unworthy of the king,' or 'disgraceful to the king,' ii. 3. 25. Ὑμῖν εἴσεται χάρις i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὸν ὑμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντα οἱ περὶ σοφίας, *contending with him in skill*, i. 2. 8. Ἡρᾷ Παλλὰδι τ' ἔριν Eur. Iph. A. 183. Ἀντίοι ἵναι τοῖς πολέμοις i. 8. 17. Στασιάζοντα αὐτῷ ii. 5. 28. Τύραννος ἅπας ἰχθρὸς ἰλιυθρία καὶ νόμοις ἱναντίος Dem. 72. 2. Ἡμῖν ἱναντίωσεται vii. 6. 5. Ἀντίπορον λόφον τῷ μαστῷ iv. 2. 18. Οὗτε βασιλεῖ ἀντιποιοῦμίθε τῆς ἀρχῆς (§ 373) ii. 3. 23. Ἀλλοτριωτάτας ταύτῃ Dem. 72. 1 (cf. § 349). Ὑποσπῆναι αὐτοῖς Ἀθηναῖοι πολέμσαντες iii. 2. 11. Τῷ μῶν ἀδελφῷ πολέμιος i. 6. 8. Τισσαφέρνης . . πολεμοῦντα i. 1. 8. Οὐδὲς αὐτῷ ἐμάχετο i. 8. 23. Φαμὲν γὰρ Μαραβῶνι τι μόνον προκινδυνεύσαι τῷ βαρβάρῳ Th. i. 73. Ὡςτιοῦνται . . ἀλλήλοισι Ar. Ach. 24. Ὡς ἐπιβουλεύει αὐτῷ i. 1. 3. Ἐπιβουλή μοι v. 6. 29. Δικαζόμενος τῷ πατρί Pl. Euthyph. 4 e.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς θεοῖς ὑποχα, *all things are subject to the gods*, ii. 5. 7. Ἐμοὶ οὐ θέλεις πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πείσῃς, *if you will listen to me*, i. 4. 14. Εὐχίσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13. Ἡ στρατιά σοι ὑφείτο vi. 6. 31. Ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ i. 4. 18. Εἰ ὑποχίριος ἵσται Λακιδαιμονίους vii. 6. 43.

Οἱ νῦν σοι ὑπήκοοι vii. 7. 29 (cf. § 377. 1). Κύρῳ καλῶς πειθαρχεῖν i. 9. 17. Ἀπιστεῖν ἱκίναν ii. 6. 19. Ἐθευ τῷ Διί vii. 6. 44. Θυσίαν ἱποῖν τῇ θιῷ v. 3. 9. Σφαγιασάσθαι τῷ ἀνέμῳ iv. 5. 4. Ὁρξησησάμενοι θιοῖσιν Ar. Lys. 1277.

§ 406. 9. Words expressing a MENTAL ACT OR FEELING which is regarded as *going out towards an object*; as those of *friendship and hatred, pleasure and displeasure, joy and sorrow, contentment and envy, belief and unbelief, trust and distrust, &c.* Thus,

Κύρῳ φιλαίτερον, *more friendly to Cyrus*, i. 9. 29. Ἐχαλίπαινον τοῖς στρατηγοῖς, *were angry with the generals*, i. 4. 12. Ἐπίστανον γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Εὐνοῖκῶς ἔχουσιν αὐτῷ i. 1. 5. Κακόνους τοῖς Ἑλλήσιν ii. 5. 27. Τούτοις ἦσθη Κύρος i. 9. 26. Μίνων ἡγάλλετο τῷ ἱεραπατῆρι ii. 6. 26. Οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς Mem. ii. 6. 35. Εἴ τινα εὖροιτε καὶ ὑμῖν καὶ ἡμοὶ ἀχθόμενον vi. 1. 29. Ὀργίζοντες ἰσχυρῶς τῷ Κλισάρχῳ i. 5. 11. Χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν i. 3. 3. Στέργειν τοῖς παροῦσιν, *'to be content with,'* Isocr. 159 e. Ἀγαπήσας τοῖς πεπραγμένοις Dem. 13. 11. Φθονῶν τοῖς φανερώς πλουτοῦσιν i. 9. 19. Ὡν ἰγὼ σοι οὐ φθονῶ (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῖν ἀπιστεῖν ii. 5. 15. Τῇ τύχῃ ἰλπίσας Th. iii. 97. Ἔστασαν ἀποροῦντες τῷ πράγματι i. 5. 13. Ἀδῦμῶν τοῖς γεννημένοις vi. 2. 14. Θαυμάζω δὲ τῇ τι ἀποκλείσει μου τῶν πυλῶν Th. iv. 85. Ὑπέπεσσαν οἱ ἥλικες αὐτῷ Cyr. i. 5. 1. — Some of these constructions may perhaps be referred to the instrumental Dat. (§ 416).

§ 407. ι. Words expressing the POWER OF EXCITING-EMOTION; as, *pleasure, displeasure, care, fear, &c.* Thus,

Ἀπεχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμελῆσει, *it shall be my care*, i. 4. 16. Ὅτι αὐτῷ μέλει, [that it should be a care to him] *that he would take care*, i. 8. 13. Διὰ τὸ μέλιν ἀπᾶσιν, *through the interest which all felt*, vi. 4. 20. Ζηνὶ τῶν σῶν, οἷδ' ἰγὰρ, μέλει πόνων (§ 376. δ) Eur. Heracl. 717. Ὡ φίλτατον μέλημα δάμασιν πατρός Aesch. Cho. 235. Μεταμέλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μεταμέλιν τί σοι ἔφησα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἤρεσκον ii. 4. 2. Ἐδὲν συμβαδόντι τὸ πόμα ἦν iv. 5. 27. Ὑμῖν Μυσοῦς λυπηροῦς ἵντας ii. 5. 13. Φοβερώτατον τοῖς πολέμοις iii. 4. 5.

κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals nas relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τέος (§ 314). Thus,

Θαυμαστὸν πᾶσι, *wonderful to all* [to be wondered at by all], iv. 2. 15. Ἡμῖν . . οἶμαι πάντα ποιητῖα, *I think that every thing should be done by us*, iii. 1. 35. Τὸν μὲν οἰκαδὶ βουλόμενον ἀπίναι, τοῖς οἴκοι ζηλωτὸν σοιήσω ἀπὸ λθῖν, *'an object of envy to his countrymen,'* i. 7. 4. Ἴνα μοι εὐπρακτότεροι ᾦ ii. 3. 20. Οἱ ποταμοὶ . . προϊῶσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, *'can be passed by those who ascend [become passable to those who ascend],'* iii. 2. 22. Εὐεπίθετον ἦν ἵναυθα τοῖς πολέμοις iii. 4. 20. Ποταμὸς . . ἡμῖν ἴσθ. διαβατός, *'for us to pass [to be passed by us],'* ii. 4. 6

§ 408. λ. SUBSTANTIVE VERBS, when employed to denote possession. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

Ἐνταῦθα Κύρου βασιλεία ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Τοῖς δὲ ὑποψία μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δρόμος ἐγίνετο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. Ὡστε πᾶσιν αἰσχύνῃ ἵσαι, *so that all were ashamed*, ii. 3. 11. Ἰπάρχει γὰρ νῦν ἡμῖν οὐδέν ii. 2. 11. Ὡς νόμος αὐτοῖς εἰς μάχην [sc. ἵστί] i. 2. 15. Ἀνάγκη δὲ μοι [sc. ἵστί], *I am now compelled*, i. 3. 5. Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Πόλις . . ἡ ὄνομα Σιττάκη, *a city named Sittace*, ii. 4. 13. Ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ . . πορεύεσθαι, *both Greek and barbarian could go*, i. 9. 13. Οὐ γὰρ ἦν ἀβροῖς περιστῆναι iv. 7. 2. Νῦν σοι ἔξεστιν . . ἀνδρὶ γενέσθαι vii. 1. 21. Οὐδενὸς ἡμῖν μετεῖν iii. 1. 20 (see § 364). Τί γάρ ἐστ' Ἐρεχθεὺ καὶ κολοῖσι; *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιάνῃ; Id. 855. 5. Ἐκείνῳ βουλομένῳ ταῦτ' ἵστί, *these things are* [to him willing] *according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γε σοὶ βουλομένῳ ἵστί ἀποκρίνεσθαι Pl. Gorg. 448 d. Εἴ σοι ἡδομένῳ ἵστί, *if it is your pleasure*, Pl. Phædo, 78 b. Θέλονται κάμοι τοῦτ' ἂν ἦν Soph. CEd. T. 1356. Ἦν δὲ οὐ τῷ Ἀγησιλάῳ ἀχθομένῳ ταῦτα, *'displeasing to Agesilaus'*, H. Gr. v. 3. 13. Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων, *'were as Nicias had expected'*, Th. vi. 46.

§ 409. μ. And, in general, words expressing any action, property, &c., which is represented as being to or for some person or thing. Thus,

Προσίνω σοι, *I drink to you*, vii. 3. 26. Κενοτάφιον αὐτοῖς ἐποίησαν, *they made for them a cenotaph*, vi. 4. 9. Μίγιστον κόσμον ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. Ὡρα ἦ ἀπιέναι τοῖς πολεμίοις, *it was time for the enemy to withdraw*, iii. 4. 34. Στρατεύμα αὐτῷ συνελίσσεται i. 1. 9. Ὁς Χυρισόφῳ ὑπεστρατήγει v. 6. 36. Βασιλεῖον εἶχε τῷ σατραπῇ iv. 4. 2. Ἐχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι vii. 6. 39. Ἡμῖν τὸν μισθὸν ἀναπρᾶξαι Ib. 40. Ἐγὼ σιωπῶ τῷδε; Ar. Ran. 11. 34. Εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ Æsch. Sept. 416. Ἐμοὶ δὲ μῖννι σχισμὸς ἀμφήκει δορί, *'awaits me [is waiting for me]'*, Id. Ag. 1149. Νόμιμον ἔρα ὑμῖν ἵστί iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις iii. 1. 43. Λοιπὸν μοι εἰπεῖν iii. 2. 29. Ἀγαθὸν . . αἷτιος τῇ στρατιᾷ vi. 1. 20. Ἡ . . πατὴρ ἡμῖν οἰκία Pl. Charm. 157 e. Ξένος ἂν ἐτύγχανεν αὐτῷ i. 1. 10. Ὑμᾶς ἡμοὶ εἶναι καὶ πατρίδα καὶ φίλους i. 3. 6. Ἱμάτια τῇ γυναικὶ vii. 3. 27. Τρίηρι . . πλοῦς vi. 4. 2. Αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ἰσχυραὶ iv. 5. 25. Ἡ δὲ [sc. ὁδὸς τινι] διαβάσναι τὸν ποταμὸν iii. 5. 15. Κακὰς ἰγὰρ γυναῖκας υἱοῖσι στυγῶ Soph. Ant. 571. Δύπη τε φρεῖν χερσίν τι πόνος Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to place, time, sensation, thought, feeling, expression, action, &c. They are expressed in two ways; (a.) by the

Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by *ὥς*. Thus,

Ἡ Θράκη αὕτη ἐστὶν . . ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλίνοντι [sc. *τινὶ* or *σοί*], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). *Ἦν δ' ἡμαρ ἥδη διύττερον πλίνοντι μοι*, *and it was now the second day of my voyage [to me sailing]*, Soph. Ph. 354. *Θυομίνω οἱ . . ὃ ἥλιος ἀμαυρώθη*, *while he was sacrificing the sun was eclipsed*, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). *Καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξ ἐληλυθώς*; 'since this event,' Soph. Œd. T. 735. *Τὸ μὲν ἔξωθεν ἀπτομένω σώμα οὐκ ἄγαν θέρμεν ἦν*, 'to the external touch,' Th. ii. 49. *Εἴ γένοιτο, ὥς ἰδόντι* [sc. *φαίνει*], 'as you appear to one beholding,' 'in appearance,' Soph. Œd. C. 75. *Ἐμοὶ γὰρ, ὅστις ἀδικος ὦν σοφὸς λίγειν πέφυκε, πλείστην ζημίαν ὀφλισκάνει*, 'according to my judgment,' Eur. Med. 580. *Καίτοι σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ* Soph. Ant. 904. *Κρίων γὰρ ἦν ζηλωτὸς, ὥς ἐμοὶ* [sc. *ἰδοῦμαι*], *ποτέ*, 'as it seemed to me,' 'in my opinion,' Ib. 1161. *Οὐ μὰ τὸν Δί', ἔφη, οὐκ οὐν, ὥς γ' ἐμοὶ ἀκροῶτῃ*. *Ἀλλ' ὥς ἐμοὶ, ἦν δ' ἐγὼ, ῥήτορι* Pl. Rep. 536 c. *Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παραλιπόντι . . , τοιοῦτον ἦν* Th. ii. 51. *Θεὸς γὰρ ἐκσώζει με, τῷδ' δ' οἴχομαι*, 'so far as lay in him,' Soph. Aj. 1128. *Μακρὰν γὰρ, ὥς γίροντι, προϋστάλης ὁδόν*, 'for an old man [as journeys are to an old man],' Id. Œd. C. 20. *Τόδε δὲ μάλιστα πάντων μνησόμενοι, μνησέσθω ἀναμνίσιν*, *but this most of all remember [for me], I pray you, never to defer*, Cyr. i. 6. 10. *Ἐς τί μοι βλίψασα θάλασσι* Soph. El. 887. *Οἶμαί σοι ἱκίνουσ τὰς ἀγαθὰς τὰ πεζικὰ ῥαδίως νικήσιν* Cyr. i. 3. 15. *Ὁς τὰς ἐγὼ σοι . . τάγῃ δίκαια παντάπασιν ἤδη ἀκρίβω* Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the pronouns of the first and second person. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

Ἡ γὰρ αὐτοῖς ὁ κωμάρης, and the bailiff led the way for them, i. e. *guided them*, iv. 6. 2. *Οἱ γὰρ βλίπτοντες τοῖς σφυλοῖς ἡγούμεθα* Ar. Plut. 15. *Ἡμῖν πᾶσι ἐξηγούμενος* Soph. Œd. C. 1589. *Ἀνάσσει βαρβάρους βάρβαρος* Eur. Iph. T. 31. *Ὁ Θέβαισιν εὐίπποις ἄναξ* Id. Ph. 17. *Δαρὸν γὰρ οὐκ ἄρξει* Eur. Prom. 940. *Μάχας δὲ σοι καὶ πολέμους ἀφαιρῶ* Cyr. vii. 2. 26. *Ἡ βίβηκεν ἡμῖν ὁ ξένος*; Soph. Œd. C. 81. *Πίφινυγιν λαὸς τῷδ' ἐμοὶ σωτηρίας* Eur. Heracl. 452. *Τὰ ἄκρα ἡμῖν . . προκαταλαμβάνειν* i. 3. 16. *Τυράννοις ἐκποδὼν μισίστασε* Eur. Ph. 40. Cf. §§ 347, 350, 424. 2.

§ 412. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive; as,

Οἱ . . ἵπποι αὐτοῖς δίδονται, *the horses are tied for them*, = *οἱ ἵπποι αὐτῶν δίδονται*, *their horses are tied*, iii. 4. 35. *Ἡ . . τοῦ παντὸς ἀρχὴ Χειρισόφω* *κατελύθη* vi. 2. 12 (cf. *Ἡ τι Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη* vi. 3. 1). *Διὰ τὸ δισπάρθαι αὐτῷ τὸ στρατίωμα* ii. 4. 3. *Τοῖς βαρβάροις τῶν τι πεζῶν ἀπίθανοι πολλοὶ, καὶ τῶν ἵππων . . ἐλήφθησαν* iii. 4. 5. *Ὀλοὺς ἡμῖν γνώσεσθαι τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους* [= *ἐν τῇ ἡμῶν χώρᾳ*]

i. 7. 4. *Ἀθηναίων . . , ἰπυιδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον* Th. i. 89. *Οὐκίτι σοι τέκνα λίσσῃ φάος* Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, *Ἀπόλλυσι . . πρὸς τὴν νέαν ἡμῶν πόλιν*, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. *Οἱ δὲ σφί βόις . . οὐ παρὰ γίνοντο* Hdt. i. 31.

§ 413. 4. Sometimes two datives following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the *Σχήμα καθ' ὅλον καὶ μέρος* (§ 334. 9); as, *Σθένος ἔμβαλ' ἐκάστῳ καρδίῃ*, *imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. *Ἀγαμέμνονι ἦνδανε θυμῷ* A. 24. Cf. § 438. β.

D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 338, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *Gen.* or *Acc.* See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved into, (I.) the INSTRUMENTAL and MODAL DATIVE, and (II.) the TEMPORAL and LOCAL DATIVE.

(I.) INSTRUMENTAL AND MODAL DATIVE.

RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass
Thus,

Ἀντὸν ἀκοντίζει τις παλτῷ, *one shoots him with a dart*, i. 8. 27. Ἐφείπον το . . ἰππικῷ, *pursued with cavalry*, vii. 6. 29. Θανάτῳ ζημιῶν, *to punish with death*, Cyr. vi. 3. 27. Σχεδίαις διαβαίνοντες i. 5. 10. Ἴησι τῇ ἀξίνῃ Ib. 12. Λίθοις σφινδονᾶν iii. 3. 17. Δώροις ἐτίμα i. 9. 14. Λόγοις ἔπεισε ii. 6. 4. Τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ iv. 2. 4. Γίφῳρα δὲ ἰπῶν ἰζευγμένη πλοίοις ἰπτά i. 2. 5. Ὀπλισμένοι θώραξι i. 8. 6. Ὀικοδομημένοι πλίνθοις ii. 4. 12. Κύρος ἀνέβη ξενικῷ ii. 5. 22. Τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἰλθόντες, τὴν γῆν ἰδῶν Th. ii. 12. Εἶχον δινῶς τῇ ἐνδείᾳ vi. 4. 23. Ἀποθνήσκει νόσῳ vii. 2. 32. Φιλία μὲν καὶ εὐνοία ἰπομένους ii. 6. 13. Οἳ δὲ μὴ παρεῖν, τούτους ἡγεῖτο ἢ ἀκρατεῖα τινὲ ἢ ἀδικία ἢ ἀμελεία ἀπείναι Cyr. viii. 1. 16. Προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἴππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου ῥώμῃ Cyr. iv. 3. 18. Πάσας κινήσεις τῷ σώματι Pl. Leg. 631 c. Ἡ τοῖς βέλεσιν ἔφεισε Ib. 717 a. Τὰ γὰρ δόλα τῷ μὴ δικαίῳ κτήματι οὐχὶ σώζεται Soph. CEd. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place; as,

Πάνθ' ἡμῖν πεποιήται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δέ τι καλὸν . . ἐπέπρακτο ὑμῖν vii. 6. 32. Τὰ πρὸς κικαυμένα εἴη τῷ Σεύθῃ vii. 2. 18. Τοῖς δὲ Κερκυραίοις . . οὐχ ἰωρῶντο Th. i. 51. Τοῖς Ἕλλησι μισοῖντο Id. iii. 64. Προσπόλοις φυλάσσεται Soph. Aj. 539. Ὡς σοι δύσφορ' ἐργασται κακά Eur. Hec. 1085. Τίνι γάρ ποτ' ἄν . . πρόσφορον ἀκούσαιμ' ἵπος, 'through whom,' i. e. 'from whom,' Soph. El. 226. Δίξατό οἱ σκῆπτρον, *received from him the sceptre*, B. 186 (the Dat. following. δίχομαι, instead of the Gen. with παρά, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θίμιτσι . . δίχτις δίπας O. 87.

NOTE. This use of the Dat. is most frequent with verbs in the *Perf.* and *Plup.* This DATIVE OF THE AGENT with *passive verbs*, and that with *passive verbs* (§ 407. κ), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προσήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παρελθὺν οὐκ ἦν βία i. 4. 4. Ὡςπερ ὀργῇ ἰκίλισσε i. 5. 8. Ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἴππῳ i. 8. 1. Ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν Ib. 6. Δρόμῳ θῶν Ib. 18. Τούτῳ τῷ τρόπῳ ἰπορεύθησαν σταθμούς τιτταρας iii. 4. 23. Πορεύομενοι . . τῇ ὁδῷ Ib. 30. Τὰς βίας πράξεις Pl. Pol. 280 d.

REMARK. The pronoun *αὐτός* is sometimes joined to the Dat. of an associated object to give emphasis; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Πολλοὺς γὰρ ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι Cyr. i. 4. 7. Τριήρεσι αὐτοῖς πληρώμασι διφθάρησαν Isocr. 176 b. — The preposition *σύν*, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, Ὅπως . . ζῶν αὐτοῖσι τοῖς κηρίοις ἐκτεμῆσθον Pl. Rep. 564 c. Cf. Ξ. 498 and Υ. 482.

3.) The *respect* in which any thing is taken or applied (cf § 437). Thus,

Πλήθει γὰρ ἡμῶν λιφθίντες, *inferior to us in number* [in respect to number], vii. 7. 31 (§ 349). Πόλιν . . Θάψακος ὀνόματι i. 4. 11. Τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων i. 9. 24. Τῇ φωνῇ τραχύς ii. 6. 9. Χρήμασι καὶ τιμαῖς τούτων ἐπλιονεκτεῖτε (§ 351) iii. 1. 37. Ταῖς ψυχᾷς ἱρῶμενίστεροι Ib. 42. Ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἰππεῖς ἡμᾶς iii. 2. 19. Τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι Th. iv. 73. Ῥῖζῃ μὲν μέλαν ἔσκε x. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative. Thus,

Χρόνῳ δὲ συγχῶ ὕστερον, *and sometime after* [later by a considerable time], i. 8. 8. Πολλῷ δὲ ὕστερον ii. 5. 32. Νομίζων, ὅσα μὲν θᾶπτον ἔλθοι, τοσοῦτον ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι, ὅσα δὲ σχολαιότερον, τοσοῦτον πλείον συναγείρεσθαι βασιλεῖ στρατίωμα, *thinking that* [by how much] *the more rapidly he should advance*, [by so much] *the more unprepared he should find the king for battle*, &c., i. 5. 9. Ἐνιαυτῷ πρεσβύτερος, *a year older*, Ar. Ran. 18. Προὔλας πολλῷ Th. vii. 80. Χρόνῳ μετίπιστα πολλῷ Hdt. ii. 110.

5.) The Dative with *χρᾶσθαι*, *to use* [to supply one's need with, § 284. 3]. Thus,

Μαντικῇ χρᾶμενος, *using divination*, Mem. i. 1. 2. Ἐχρῆτο τοῖς ξίνοις, 'employed,' i. 3. 18. Τοῖς ἴπποις ἀριστα χρῆσθαι, 'manage,' i. 9. 5. Χιμῶνι χρῆσάμενον, 'having met with,' Dem. 293. 3. Τοὺς χρωμένους ἑαυτῷ, 'associating with,' Mem. iv. 8. 11. Ἡ Κῦρος πολεμῖα ἐχρῆτο, *which was hostile to Cyrus*, ii. 5. 11. Σφόδρα πισθόμενοις ἐχρῆτο ii. 6. 13.

NOTE. Νομίζω has sometimes the Dat. after the analogy of *χρᾶσθαι* as, Θυσίαις διατησίοις νομίζοντες, 'observing,' Th. ii. 38. Εὐσεβίᾳ μὲν οὐδέ-τιοι ἐνόμιζον Id. iii. 82.

(II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. TIME. Τῇ δ' ὑστεραίᾳ [sc. ἡμέρᾳ] ἦκεν ἄγγελος, *but the next day there came a messenger*, i. 2. 21. Ὡςτε γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλείᾳ i. 7. 14. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ σῇ δὲ τετάρτῃ, νυκτὸς προσελθόντες, καταλαυβάνουσι χωρίον ὑπερδιέζιον, 'but on the fourth, having passed them in the night (§ 378),' iii. 4. 37. Λύσανδρος δὲ τῇ ἐπιούσῃ νυκτὶ, ἐπεὶ ὄρθρος ἦν, ἐσήμηνεν H. Gr. ii. 1. 22. Τρίτῃ μὲν δ' ἀνέχθη ἐπ' Ἀνδρον Ib. i. 4. 21. Τῷ δ' ἐπιόντι ἔτει, ᾧ ἦν Ὀλυμπιάς, ἢ τὸ στάδιον ἐνίκα Κροκίνας Ib. ii. 3. 1. Τῷ δ' αὐτῷ χρόνῳ, *and at the same time*, Ib. i. 2. 18. Ὅ δὲ Ἀγροσίλαος χρόνῳ ποτὶ εἴπιν, 'at length,' Ib. iv. 1. 34. Ὡς δεκασπόρῳ χρόνῳ ἀλόχους τι καὶ τέκν' εἰσίδωσιν Eur. Tro. 20. Cf. §§ 378, 439.

2. PLACE. Τὰ τρέπαια τά τι Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλατῇ .

αἶς, the victories at Marathon and Salamis and Plataea, Pl. Menex. 245 a. Τῶν τε Μαραθῶνι μαχισαμένων καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάντων Ib. 241 b. Τὴν παλαιὰν φηγὸν αὐδῆσαι ποτὶ Δωδῶνι Soph. Tr. 171. Θύραις κυμίνου Id. Ced. C. 401. Σοῖς ὅταν στῶσιν τάφοις Ib. 411. Ὅδοις κυκλῶν ἱμαυτόν Id. Ant. 226. Κείμενον πίδαρ Αἰγισθον Eur. El. 763.

§ 421. REMARKS. α. To the LOCAL DATIVE may be referred the use of the Dat. to denote persons among whom, or in whom any thing occurs; as, Δύναμιν ἀνθρώποις ἔχειν, 'among men,' Eur. Bac. 310. Εὐδοκίμῃσι τοῖς τότε ἀνθρώποις Pl. Prot. 343 c. Οὐκ ἂν ἱξεύροις ἰμοὶ ἀμαρτίας ὄνειδος εὐδύν, 'in me,' Soph. Ced. C. 966. Οἶα καὶ Ὀμήρῳ Διομήδης λέγει, 'in Homer,' Pl. Rep. 389 e. Ὀδυσσεὺς γὰρ αὐτῷ [Ὀμήρῳ] λοιδορεῖ τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριπρεπία Τρώεσσιν Z. 477. Ὅου κράτος ἰστὶ μέγιστον πᾶσιν Κυκλώσισσι α. 71.

β. The use of the LOCAL DATIVE in prose is chiefly confined to those adverbs of place which are properly datives; as, ταύτῃ [sc. χώρῃ], in this region, here (iv. 5. 36), τῇδε, here (vii. 2. 13), ἧ and ἧςτε, where (ii. 2. 21), ἄλλῃ, elsewhere (ii. 6. 4), κύκλῳ, in a circuit, around (i. 5. 4; iii. 5. 14), οἴκῳ (= οἴκῳ), at home (i. 1. 10), Ἀθήνῃσι (= Ἀθήναις), at Athens (vii. 7. 57). See §§ 320. 2, 379. α.

E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION or LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the Gen. and Dat. express it less simply and less directly than the Acc. In some connections, however, these indirect cases are used interchangeably with the Acc. See §§ 341, 401, 414. α, 424. 2.

The Accusative, as the case of *direct limit*, is employed, —

(I.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(II.) To limit a word or expression, by applying 't to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(III.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(iv.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(1.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Λαβὼν Τισσαφέρνην, *taking Tissaphernes*, i. 1. 2. Ἐποιήτο τὴν συλλογὴν, *he made the levy*, i. 1. 6. Ὑπώπτεται τελευτήν i. 1. 1. Διαβάλλει τὸν Κῦρον Ib. 3. Φιλοῦσα αὐτόν Ib. 4. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύματα ἐπολιόρκει Μίλητον Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of *verbs* (§ 392). *Adjectives* and *nouns*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὶ . . φύξιμος, *able to escape you*, Soph. Ant. 788 (cf. Ἡ μὴ φύγω σε; Id. El. 1503). Ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα Cyt. iii. 3. 9. Ἐξάρων εἶναι τὰ ἱρωτάμυνα Pl. Charm. 158 c. Τὰ τε μιστῶρα φροντιστής Pl. Apol. 18 b (cf. Τῶν μιστῶρων φροντιστής Symp. 6. 6). Χοῶς προπομπός Æsch. Cho. 23. Τῆς θυμοβόρου φρίκα λύτης Id. Ag. 103. Συνίστορα . . κακά Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὁφελεῖν μὲν τοὺς φίλους, . . βλάπτειν δὲ τοὺς ἐχθρούς Pl. Rep. 334^b (cf. § 403). Προίχουσιν οἱ ἱππεῖς ἡμᾶς iii. 2. 19 (cf. § 350). Ἀνὴρ κατῆρχε λόγον Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι οὗτι σε αἰσθῆσθαι ii. 5. 4 (cf. § 375. β). Μεταδοῖεν αὐτοῖς πυρούς iv. 5. 5 (cf. Ib. 6, and § 367). Λέγειν τι ἐκίλειν αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δὲ μ' ᾧδ' αἰὲ λόγοις ἐξήρχης [= μοι λόγους or λόγων], *if you had always begun your addresses to me thus*, Soph. El. 556. Δισπόταν γόους . . κατάρξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦιδε αὐτὸν, ὅτι μίσην ἔχει, *he knew [him] that he occupied the centre*, i. 8. 21. Τὴν γὰρ ὑπεβόλην τῶν ὀρέων ἰδιδόκισαν, μὴ προκαταληφθεῖν iii. 5. 18. Ἠλεγχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκάστη εἴη Ib. 14. Οἶνον ἔφρασαν, ἵνα ἦν κατορυγμένος iv. 5. 29. Ὡς ὀρεῖ τὸν Καλλίμαχον, ᾧ ἐποίησεν iv. 7. 11.

5. PERIPHRAISIS. The place of a verb is often supplied by an *Acc. of the kindred noun* joined with such verbs as ποίω (or more frequently ποίομαι), ἄγω, ἔχω, τίθημι, &c.; thus, Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἱποίησιν [= ἐξήτασε καὶ ἠρίθμησε τοὺς Ἑλληνας], *Cyrus made a review and numbering of* [= reviewed and numbered] *the Greeks*, i. 2. 9. Ἐξέτασιν ποιεῖται Ib. 14. Τὴν πορείαν ἱποεῖτο i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb, as, Σκέυη μὲν καὶ ἀνδράποδα ἄρπαγὴν ποιησάμενος [= ἀρπάσας], Th. viii. 62. Τὴν χάραν καταδρομαῖς λείαν ἱποεῖτο [= ἐλεηλάτει] Ib. 41. Ἄχερῃ σὲ μετρίως . . σπουδὴν ἔχειν [= σπεύδειν] Eur. Herc. 709. Τὰ δ' ἐν μέσῳ ἢ λῆσιν ἴσχεις Soph. Œd. C. 583. Τίν' αἰεὶ τάκεις ὧδ' ἀκόρεστον οἰμωγὰν . . Ἀγαμέμνονα [= τί ὧδ' ἀκορέστως οἰμῶξεις Ἀγαμέμνονα] Id. El. 122. In like manner, Τοῦτο κἄμ' ἔχει πόθος [= τοῦτο καὶ ἐγὼ ποθῶ] Eur. Ion, 572. Yet see §§ 333. 5, 434.

§ 426. 7. ELLIPSIS. The verb which governs the *Acc.* is sometimes omitted; particularly,

a.) In EMPHATIC ADDRESS; as, Οὗτος, ὃ σί τοι [sc. λίγω or καλῶ], *You there, ho! you I mean*, Ar. Av. 274 (§ 343. b). Σὶ δὲ, σὶ τὴν νύουσας ἰ, πίδον κἄρα, φῆς; ἢ καταρνέῃ μὴ διδρακίνας τᾶδε; Soph. Ant. 441.

β.) In ENTREATY; as, Μὴ, πρὸς σὲ θεῶν [sc. ἱκετεύω], τλῆς μὲ προδοῦναι, *I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In PROHIBITION; as, Μὴ τριεὺς ἔτι [sc. ποιῶτι], *No more delays!* Soph. Ant. 577. Μή μοι μυρίους, μὴδὲ δισμυρίους ξίνους [sc. λίγι], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. Μή μοι πρόσθεν Ar. Ach. 345.

δ.) In SWEARING; as, Οὐ, τόνδ' Ὀλυμπον [sc. ὀμνῶμι. Cf. § 428], *No, by this Olympus!* Soph. Ant. 758. Οὐ τὰν Διὸς ἀσπραπὴν Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles νή, ναί, and μά (of which the two first are affirmative, and the last, unless preceded by ναί, commonly negative), according to the following

SPECIAL RULE. ADVERBS OF SWEARING are followed by the Accusative; as, Νὴ Δία, *Yes, by Jupiter!* i. 7. 9. Ναὶ τῷ Σιώ vi. 6. 34. Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω, *but, by the gods, I will not pursue them*, i. 4. 8. Ναὶ μὰ Δία, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted; as, Ὅποτε ἢ πρὸς ὕδωρ βούλοιντο διατελίσαι [sc. τὴν ἐδόν] i. 5. 7. Cf. iv. 5. 11. Λύκιος ἦλασι [sc. τὸν ἵππον] i. 10. 15. Compare Παραλαύνοντας Cyr. viii. 3. 28, with Ἐλαύνοντας τὸν ἵππον Ib. 29; and Παραλαύνων τὸν ἵππον, with Παραλαύνων αὐτοῖς Cyr. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression; as, Ἐκυρε [= κίρων ἱποῖσι] πολέκερον φόνον Soph. Aj. 55. Αἶμ' ἔδισα [= αἷμα τὴν γῆν διῶσιν ἔχισα, or αἷματι τὴν γῆν ἔδισα] Ib. 376. Τίγγει δακρύων ἄχνας Id. Tr. 849. Τρώσῃς φόνον Eur. Sup. 1205. Cf. §§ 425, 431, 433.

1. *Accusative of the Direct Object.*

§ 428. I. This Acc. is often translated into English with a preposition; thus,

Ὅμνυμι θεοὺς καὶ θεάς, *I swear by gods and goddesses*, vi. 6. 17. Οὗτοι μὲν γὰρ αὐτοὺς ἱπωρεκήκασιν, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμᾶς . . εὖ ποιοῦν, *doing well to us*, i. e. *treating us well*, ii. 3. 23. Ὁ δὲ σίγλος δύναται ἰπτά ὀβολού, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἄλλο δυναμένη ii. 2. 13. Μάχας θαρρείς, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενον . . ἡμᾶς, *guarding against us*, ii. 5. 3. Ἀποδιδρα πότις πατέρα, *having run away from their fathers*, vi. 4. 8. Ὁ κολιός μ' εἴχεται, *the jackdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. Ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρᾶγμα, *he is ashamed of the act*, Eur. Ion, 367. Τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Αἶσι χοροῦνσι, τὸν ταμίαν Ἰακχον, *'dance in honor of,' Soph. Ant. 1153. 'Ελισσιτ' . . Ἀρτιμιν Eur. Iph. A. 1480.*

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person* to which (§§ 339, 422); as,

Ἀφίξεται τόπον ὑλώδη, *will come to a woody spot*, Ven. 10. 6. Ἄστυ Καδμῖον μολών Soph. Œd. T. 35. Ἦλθον πατὴρ ἀρχαῖον τάφον Id. El. 893. Πύργους γῆς ἔπλευσ' Ἰωλκίας Eur. Med. 7. Ἀφίκετο χθόνα Ib. 12. Τήνδε ναυστολεῖς χθόνα Ib. 682. Ἦες τίλος μολόντας Ib. 920. Χρεῖα τίς σε Θεσσαλῶν χθόνα πέμπει; Id. Alc. 479. Κνίσση δ' οὐρανὸν ἵκει A. 317. Ἐξαννίης γ. 162.

NOTES. *a.* This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

β. The poets sometimes even join an Acc. of the place with verbs of *standing, sitting, or lying* (as implying *occupation*); thus, Στῆθ' αἱ μὲν ὑμῶν τόδ' ἑμαξέηρ τρίβον, αἱ δ' ἐνθάδ' ἄλλον οἶμον Eur. Or. 1251. Θάσσοντ' ἄκραν Ib. 871. Τρίποδα καθίζων Φοῖβος Ib. 956. Τόπον . . ὄντινα κῖται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μὴ μ' ἀναμνήσῃς κακῶν, *do not remind me of* [cause me to remember] my woes, Eur. Alc. 1045 (§ 376. γ). Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . κινδύνους iii. 2. 11 (§ 424. 2). Βούλει σε γιεύσω πρῶτον ἄκρᾶτον μῖθον; Eur. Cycl. 149. Τοὺς παῖδας . . γειυστέον αἵματος Pl. Rep. 537 a (§ 375. α). Πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εὐώχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs *δεῖ* and *χρὴ* are sometimes construed by the poets as *causatives*; thus, Σὶ δεῖ Προμηθείας, *you have need of* [it needs you of] a Prometheus, Æsch. Prom. 86 (§ 357). Πόνου πολλοῦ με δεῖ Eur. Hipp. 23. Τί γὰρ μ' ἔδει παίδων; Eur. Suppl. 789 (cf. Σοί τε γὰρ παίδων τί δεῖ Id. Med. 565, and § 403). Τί χρὴ φίλων; Id. Or. 66 (but Porson reads Τί δεῖ φίλων, denying that this use of *χρὴ* is Attic). Σὶ χρὴ . . αἰδοῦς γ. 14.

2. Accusative of the Effect.

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, *α.* a noun kindred, in its origin or signification, to the verb, or *β.* a neuter adjective used substantively, or *γ.* a noun simply defining or characterizing the action.

α. KINDRED NOUN.

Οἱ δὲ Θραῖκες ἐπὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, and when the Thracians had gained this success, vi. 3. 6. Ὡς ἀκίνδυνον βίον ζῶμεν, how secure a life we live, Eur. Med. 248. Στρατηγήσουτα ἐμὲ ταύτην τὴν στρατηγίαν i. 3. 15. Γαμῖν γάμον τόνδε Eur. Med. 587. Τί προσγελᾷτε τὸν πανύστατον γίλων; Ib. 1041. Ἐπιμιλοῦνται πᾶσαν ἐπιμίλειαν Pl. Prot. 325 c. Βασιλείαν πασῶν δικαιοσύτην βασιλεύοντες Pl. Leg. 680 e. Φυγίτω ἀιφυγίαν Ib. 877 c. Τὸν ἱερὸν καλοῦμενον πόλεμον ἰστροάτιυσαν Th. i. 112. Ἦξαν δρόμημα δεινόν Eur. Ph. 1379. Πῆδημα κοῦφον ἐκ νεῶς ἀφήλατο Æsch. Pers. 305. Λεύσσαν φονίου δίεργμα δράκοντος Ib. 79. Τήνδ' ὁ προσθάκων ἴδραν Soph. Œd. C. 1166. Ὁρχοῦντο τὴν καρπαίαν vi. 1. 7. Πορευτίον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12. Ἐλθοι τὴν ἰδὸν iii. 1. 6. Ἐφη ἡγήσισθαι . . ἰδὸν iv. 1. 24. Τρίπταιται τριφασίας ἰδοῦς Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μῆτις τι σοφὸς ὦν τὴν ἐκίαν σοφίαν, μήτις ἀμαθὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d. Δοῦλος τὰς μεγίστας θωπίας καὶ δουλείας Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, Ὡς ἀκίνδυνον βίον ζῶμεν = Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun: as, Τὸ Περιπλὸν ἄρχετο [sc. ὄρεγμα] vi. 1. 10. Hence appears to have arisen the construction in § 432.

§ 432. *β.* NEUTER ADJECTIVE.

Τοιαῦτα μὲν ποιήκει, τοιαῦτα δὲ λῆγει, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λίγυς οὐκ ἀχάριστος ii. 1. 13. Ταῦτα χαρίσονται Ib. 10. Τὰ Δύκαια ἴθυσσι i. 2. 10. Μηδὲν ψευδίσθαι i. 9. 7. Μίγα φρονήσας iii. 1. 27. Ἀνίκαρά τι πολεμικόν vii. 3. 33. Χρήσασθαι τι τῇ στρατιᾷ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χρήσῃ; what would you do with him? Ib. i. 4. 13. Τί σιμνὸν καὶ πεφρονετικὸς βλίπεις; why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλίπω Id. Cycl. 553. Κλίσσει βλίπτει Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely allied with the adverbial use of the neuter adjective § 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τὰδε μίντοι πλιονεκτῶν οὐκ ἡσχύντο, ἐν μὲν τῷ θίρει τοῦ ἡλίου, ἐν δὲ τῷ

χιμῶνι τοῦ ψύχους Ages. 5. 3. XP. Ὁσφραίνει τι; ΔΙΚ. Τοῦ ψύχους Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that *on account of which* any thing is done (viewed originally as the *effect* or *result* of the action); as, "Α δ' ἦλθον, *but what I came for*, Soph. Œd. C. 1291. Ταῦτ' ἐγὼ ἔσπευδον, *therefore [on account of these things] I made haste*, iv. 1. 21. Τί τὰ πνεῶν κατασβέσιαι, 'why,' vi. 3. 25. Τοῦτ' ἀφικόμην Id. Œd. T. 1005. Ἄλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω Pl. Prot. 310 e. Νεώτατος δ' ἦν Περιαιδῶν· ὁ καὶ με γῆς ὑπέξιπεμψεν Eur. Hec. 13. Ἐπεῖνο δὲ ἀθύμῳ, ὅτι μοι δοκῇ Mem. iv. 3. 15.

NOTE. So with *χεῖμα*, *thing*, expressed, Τί χεῖμα κῆσαι; *why do you lie there?* Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

§ 433. γ. DEFINITIVE NOUN.

Φόβον βλέπων, *looking terror*, Æsch. Sept. 498. Ἡ βουλὴ . . ἔβλεψεν ἅπαν, *the senate looked mustard*, Ar. Eq. 629. Ἀρῇ διδορκότων Æsch. Sept. 53. Ἀλφεῖδὸν πνέων Ar. Av. 1121. Αἰδῶν τὸν Σιτᾶλκην vi. 1. 6. Ἐλπίδας λίγων i. 2. 11. Ὀλύμπια νινικηκότες, *having conquered in the Olympic games*, Th. i. 126. Νινικήκατι ναυμαχίας Id. vii. 66. Νινικήκατα αὐτὸν παγκράτιον Symp. i. 2. Ἡγωνίζοντο δὲ παῖδες μὲν στάδιον, . . σάλην δὲ καὶ πυγμὴν καὶ παγκράτιον Ἴτιροι iv. 8. 27. Πολλὰς μάχας ἤττηνται Isocr. 71 e. Χορηγοῦντα παισὶ Διονύσια Dem. 535. 13.

3. Double Accusative.

§ 434. The same verb often governs TWO ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§ 331); as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. Thus,

Βασιλῖα σε ἐποίησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπέδειξε, *and he had appointed him general*, i. 1. 2. Πατέρα ἐμὲ ἐκαλεῖται, *you called me father*, vii. 6. 38. Ὅστις δ' ἂν ἑαυτὸν ἔλῃται στρατηγόν v. 7. 28. Οὓς οἱ Σύροι θεοὺς ἐνόμιζον i. 4. 9. Ὅν ὠνόμαζε Διομήδην πατὴρ Eur. Sup. 1218. Ὅνομα τί σε καλεῖν ἡμᾶς χερῶν; Id. Ion, 259. Θειμιοστοκλῆς Κλειφόντων τὸν υἱὸν ἰππία μὲν ἰδιδάξατο ἀγαθόν Pl. Meno, 93 d. Οὓς ἡγεμόνας πόλειον ἐπαιδύσασθαι Pl. Rep. 546 b. Κύρος τὸ στρατεύμα κατένειμε δώδεκα μέρη, *Cyrus divided the army into twelve parts*, Cyr. vii. 5. 13.

NOTE. The infinitive εἶναι is often used with these verbs; as, Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους i. 3. 6. Σοφιστὴν δὴ τοι ἰνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

§ 435. II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. Thus,

Εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσῃς αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. Ἡδίκησamen τούτων οὐδέν vii. 6. 22. Ἠλίκα ταῦτ' ἐφίλησται; Dem. 255. 7. Ἀποτίσασθαι δίκην ἰχθρύς Eur. Heracl. 852

Ταῦτα καὶ καθύβρις' αὐτόν Id. Bac. 616. "Όταν ἐν ταῖς τραγῳδίαις ἀλλήλους τὰ ἤσχατα λίσσασιν, 'say the worst things to each other,' Mem. ii. 2. 9. Πολλὰ πρὸς πολλοὺς με δὴ ἐξείπας Soph. El. 520. Τὰ σέμν' ἔπη κόλαζ' ἱκνίους Id. Aj. 1107. Ἐπη κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν Id. CEd. T. 339. Ἐψιυσάμην οὐδὲν σε Id. CEd. C. 1145. Τί... γράψιεν ἄν σε μουσοποιὸς ἐν τάφῳ; Eur. Tro. 1188. Τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ Soph. El. 1034. Ὀρκώσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους Th. viii. 75. Μίλιτός με ἰγρέψατο τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμῆί με δυστυχίστηρον γάμον Eur. Tro. 357. Κτύπησε κρῶτα μίλειον πλαγάν Id. Or. 1467. Ἄλλ' ἄγνόν ὄρκον σὸν κἄρα κατώμοσα Id. Hel. 835. Ἀναδῆσαι βούλομαι εὐαγγέλιά σε Ar. Plut. 764. Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας Æschin. 79. 36.

§ 436. III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. Thus,

Kῦρον αἰτεῖν πλοῖα, *to ask vessels of Cyrus, or to ask Cyrus for vessels* i. 3. 14. Μῆτοί με κρύψῃς τοῦτο, *do not hide this from me*, Æsch. Pr. 625. Ἡμᾶς δὲ ἀποστειρεῖ τὸν μισθόν, *but us he robs of our pay*, vii. 6. 9. Σὺ δὲ δάσκειν τὴν στρατηγίαν, *to teach you the military art*, Mem. iii. 1. 5. Πρὸς τί με ταῦτα ἐρωτᾷς; Mem. iii. 7. 2. Ἀνῆρεθ' ἡμᾶς τοὺς τ' ἐν Ἰλίου πόνοις, . . ἀνθρώπα τ' ἡμεῖς γυναῖκα, παῖδάς τε Eur. Iph. T. 661. Τοσαῦτά σ' ὦ Ζεῦ, προστρέπω Soph. Aj. 831. Ὑμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ ii. 5. 38. Ἐὰν πρᾶττεται αὐτὸν τὰ χρήματα, 'demand,' 'exact,' vii. 6. 17. Οἱ Λοκροὶ . . τίλη τοὺς καταπλόντας ἐξίλιγον Æschin. 69. 29. Ταῦτα προὐκαλεῖτο τοὺς συνόντας Cyr. i. 4. 4. Τοῦτο μὲν δὴ μὴ ἀνάγκαζέ με Pl. Rep. 473 a. Τὸν μὲν ἑαυτοῦ [sc. χιτῶνα] ἱκνίον ἡμφίσει Cyr. i. 3. 17. Τὸν δῆμον ὅμων χλαῖναν ἡμισισχόν Ar. Lys. 1156. Ἐκδύων ἡμεῖς χρηστηρίαν ἰσθῆτα Æsch. Ag. 1269. Ἀφαιρεῖσθαι τοὺς ἐνικοῦντας Ἑλληνας τὴν γῆν i. 3. 4 (cf. § 411). Ὅς με . . ψιλὸν ὅμμ' ἀποσπάσας Soph. CEd. C. 866. . . Τὴν μὲν γὰρ θείον τοὺς στεφάνους σισυληκᾶσι Dem. 616. 19. Σὺ ταῦτα μὴ πείθων Soph. CEd. C. 797. Σὺ τε γὰρ με εὐδὺς τοῦτο . . ἐπαίδεις Cyr. i. 6. 20. Οὐκ ἰάσσει τοῦτό γ' ἡ δίκη σε Soph. Ant. 538. Ὅς σε πωλύσει, τὸ δρᾶν Id. Phil. 1241. Γυναῖκ' ἀρίστην λίμναν Ἀχιροντίαν πορεύσας Eur. Alc. 442. Ποῦ μ' ἐπεξάγεις πόδα; Eur. Hec. 812 (cf. Ὁ κολιός μ' οἶχεται, § 428). Χρόα νίξιστο . . ἄλμην ζ. 224. Διατρίβῃσιν Ἀχαιοὺς ὃν γάμον β. 204. See also § 430.

(II.) ACCUSATIVE OF SPECIFICATION.

§ 437. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative; as,

Τὸ χεῖρσι διδιδμένον, [bound as to the hands] *with his hands bound*, vi. 1. 8. Ποταμὸς, Κυδνὸς ὄνομα, εὖρος δύο πλῆθρων, *a river, Cydnus by name, two plethra in breadth*, i. 2. 23. Πάντα κράτιστος, *best in every thing*, i. 9. 2 (cf. § 359. β). Ἀποτμηθέντις τὰς κεφαλὰς, *beheaded*, ii. 6. 1, 29. Τὰ ὄτα τετραπημένον iii. 1. 31. Θαυμάσαι τὸ πᾶλλος καὶ τὸ μέγιστος ii. 3. 15.

Πληθος ὡς δισχίλιοι iv. 2. 2. Παῖδας . . οὐ πολλοῦ δέοντας ἴσους τὸ μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα, καὶ τὰ ἔμπροσθεν πάντα ἱστιγμένους ἀντίμιον v. 4. 32. Δινός εἰμι ταύτην τὴν τέχνην Cyr. viii. 4. 18. Πόλιν τὴν οὐδὲν αἰτίαν vii. 1. 25 (cf. § 393. γ). Ὅσα δέ μοι χρήσιμα ἴσσι ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. *a.* This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the Σχήμα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Ποῖόν σε ἵππος φύγεν ἕρκος ὀδόντων, *What language has escaped [you, the hedge of the teeth] the hedge of your teeth!* *a.* 64. Τόν γε . . λίπ' ὀσσία θυμός γ. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τοὺς μείντοι Ἑλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν τῷ σαφὲς λέγεται, εἰ ἴπονται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὸ μὲν οὖν σύνταγμα τῆς σότει πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χράμενοι διετελίσσαμεν, ἔξαρχούντως δεδηλωται Isocr. 264 c. Τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γένηται τι πολὺς Th. ii. 62. Τοὺς ἀγρονόμους τούτους . . ὀνειδὴ φερέσθωσαν Pl. Leg. 761 e. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in *exclamations*, to specify the object of emotion (cf. §§ 343. 2, 372. ε, ζ); as, Ἰὼ, ἰὼ λιγυρίας μόρον ἀηδόνος, *oh, oh for the fate of the melodious nightingale*, Æsch. Ag. 1146. Δεινόν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν Ar. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

(III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

a. TIME. Ἐμεινεν ἡμέρας ἑπτά, *he remained seven days*, i. 2. 6. Ἐδάκρυε πολλὸν χρόνον i. 3. 2. Ζῶν αἰκισθεὶς ἑναυτόν ii. 6. 29. Ἐπλεον ἡμέραν καὶ νύκτα vi. 1. 14. Πορεύόμενοι τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδάσσι, τὰς δὲ νύκτας ἀφιᾶσι· τοῦτον δὲ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε v. 8. 24. Οἱ τριάκοντα ἔτη γεγονότες, 'thirty years old,' ii. 3. 12. Τὴν θυγατέρα τοῦ καμάρχου ἰνάτην ἡμέραν γεγαυμένην iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἥκοντος Th. viii. 23. Δέκατον αἰχμάζεις ἔτος Eur. Rhes. 444. Ὅς τέθηκε ταῦτα τρία ἔτη, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξελάνυι διὰ Φρυγίας σταλμόν ἑνα, παρασάγγας ὀκτώ, *he advances through Phrygia one day's-march, eight parasangs*, i. 2. 6. Ἀπίχουσα τοῦ ποταμοῦ σταδίους πεντικαίδεκα ii. 4. 13. Μυρίας ἑμέ γι κατὰ γῆς ὀργυιὰς γινέσθαι vii. 1. 30. Τὸ βέλος αὐτῶν καὶ διπλάσιον [sc. διάστημα] φέρεσθαι τῶν Περσικῶν σφινδονῶν iii. 3. 16. Ὅσον δὲ προδιώξαιαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἱπαναχωρεῖν μαχομένους ἴδι iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place *in which* (§ 378); the DATIVE, *at which* (§ 420); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.

(IV.) ADVERBIAL ACCUSATIVE.

§ 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τόνδε τὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τῇ αὐτῇ τῷ τρόπῳ iv. 2. 13, and § 418). Τέλος δὲ εἶπε, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὴ πλουτῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ὄχλος ἀκμὴν δίδειν iv. 3. 26. Τοῦτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὸς δίκην, *like a dog*, Æsch. Ag. 3. Καί ρ' ὃν δ' ἰφίκει, 'opportunely,' Soph. Aj. 34. Ἀωρίαν ἤκοντες Ar. Ach. 23. Τὴν ἀρεὴν ἰσαγινίειν Hdt. ii. 2. Συντάττεισθαι τὴν ταχίστην [sc. ὁδόν] i. 3. 14 (cf. i. 2. 20). Οὐκοῦν, ἴφη, καὶ περὶ πολέμου συμβουλεύειν τὴν γὰρ πρώτην ἱπποσύνην, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. α. This rule applies especially to the Acc. *neut.* of *adjectives*, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . , τὰ δὲ, *partly . . , partly*, iv. 1. 14, v. 6. 24. Μικρὸν ἐξίφυγε τὸ μὴ καταπιτρωθῆναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Εἴ τινας μίγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω Pl. Gorg. 524 b. Τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς i. 8. 13. Θυμοειδίστεροι δὲ πολὺ iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of *effect* (§ 432), in part to that of *specification* (§ 437), and in part to that of *extent* (§ 422. III.).

F. THE VOCATIVE.

§ 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλίαςρχι καὶ Περόξινοι, . . οὐκ ἴσσι ὅ τι ποιῶσι, *Clarchus and Proxenus, you know not what you do*, i. 5. 16. Ὡ θαυμασιώτατι ἄνθρωποι, *O most wonderful man*, iii. 1. 27.

§ 443. REMARKS. α. The *sign of address*, in Greek, as in other languages, is commonly ὦ.

β. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation; thus,

Ὅρατε μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. Ὡ ἄνδρες Ἕλληνες ii. 3. 15 Ὡ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ iii. 1. 34.

CHAPTER II.

SYNTAX OF THE ADJECTIVE.

I AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παρά-
δισος μίγας ἀγρίων θηρίων πλήρης, a large park full of wild beasts, i. 2.
7. Τὼ παῖδι ἀμφοτέρω, both the children, i. 1. 1. Αἱ Ἴωνι καὶ πόλεις
. . . διδομέναι Ib. 6. Τόνδε τὸν τρόπον Ib. 9. Ἐχων ὀπλίτας χιλίους
καὶ πιλταστὰς Θερᾶς ὀκτακοσίους i. 2. 9. Θεοὺς πάντας καὶ πά-
σας vi. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is spoken of, or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (ἐπίθετον, from ἐπιτίθημι, to add); in the latter, as an *attribute* (attribūtus, ascribed). In the sentence, "A good man is merciful," "good" is an epithet, and "merciful" an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet*; while the agreement of the *pronoun* (§ 495) is still less strict than that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use of the masculine form for the feminine in adjectives of three terminations (§ 133. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substantively, and words or phrases spoken of as such, are regarded as *neuter*; thus,

Εὐθεὶς εἴη ἡγεμόνα αἰτεῖν, it would be foolish to ask a guide, i. 3. 16. Δὴ
λαὸν ἦν ὅτι ἐγγύς σου βασιλεὺς ἦν ii. 3. 6. Οὐ τὸ ζῆν περὶ πλείστου ποιη-
τίου, ἀλλὰ τὸ εἶ ζῆν Pl. Crito, 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ'
'ΥΜΕΙΣ ὅταν εἴπω, τὴν πόλιν λέγω, You, men of Athens; and when I say you,
I mean the state, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προσιθίμυνα, the NOT
and the NO prefixed, Pl. Soph. 257 b. Χρῆσθαι . . . τῷ καθ' αὐτό, to use the
phrase καθ' αὐτό Ib. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs; as, Ἔστιν ὁ [sc. σύνδεσμος] ἀλλὰ ἀντὶ τοῦ διί, the [conjunction] ἀλλὰ is instead of διί Soph. Ced. C. 237, Schol. Λέπει ἡ [sc. πρόθεσις] διὰ, [the preposition] διὰ is wanting, Ib. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *sylllepsis* and *zeugma* are frequent (§ 329. N.). (α.) In *sylllepsis*, when persons of both sexes are spoken of, the adjective is *masculine*; when things are spoken of, it is commonly *neuter*; as,

Ὡς δὲ εἶδε πατέρα τι καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους Cyt. iii. 1. 6. Λίθοι τι καὶ πλίνθοι καὶ ξύλα καὶ κίραμος ἀτάκτως μὲν ἱρρίμμένα οὐδὲν χρήσιμά ἐστιν Mem. iii. 2. 7.

(β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest* ; as,

Ἑπτὰ ὀβολούς καὶ ἡμισόβλιον Ἀττικούς, *seven Attic oboli and a half*, i. 5. 6. Πυθόμενος . . τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπειληλυθότα Th. viii. 63. Παῖδας ἢ γυναῖκας συναρμολογούσας Cyt. vii. 5. 60. Μητρός τι καὶ τοῦ σοῦ πατρός Soph. CEd. T. 417.

§ 447. 3. ELLIPSIS. The subject of the adjective is often *omitted*, especially if it is a familiar word. The words most frequently omitted are,

α. MASCULINE, ἀνὴρ or ἄνθρωπος, *man*, χρόνος, *time* ; as, Συντάξαι δὲ ἑαυτοὺς τοὺς ἑαυτοῦ [sc. ἀνδρας], *and that each one should arrange his own [men]*, i. 2. 15. Τῶν παρὰ βασιλείῳ i. 1. 5. Τοὺς φεύγοντας, *the exiles*, Ib. 7. Τοὺς πακούργους καὶ ἀδίκους [sc. ἀνθρώπους] i. 9. 13. Ἐνταῦθα ἔμειναν ἡμέραι τρεῖς ἢ ὧ [sc. χρόνῳ] Κύρος ἀπέκτεινεν i. 2. 20. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν i. 10. 6 (cf. Ἐν τούτῳ τῷ χρόνῳ iv. 2. 17).

β. FEMININE, γυνή, *woman*, γῆ or χώρα, *land*, ὁδός, *way*, ἡμέρα, *day*, χεῖρ, *hand*, γνώμη, *opinion*, μοῖρα, *portion*, ὥρα, *season* ; as, Ἡ Κίλισσα [sc. γυνή] i. 2. 12. Πορεύεσθαι ὡς διὰ φιλίας ii. 3. 27 (cf. Ὅστις διὰ φιλίας τῆς χώρας ἀπάξει i. 3. 14). Εἰς τὴν φιλίαν ἐλθεῖν vi. 6. 38 (cf. Εἰς φιλίαν γῆν ἀφίκοιντο v. 1. 1. See also § 421. β). Τὴν λοιπὴν [sc. ὁδὸν] πορευσόμεθα iii. 4. 46. Καὶ αὐτοὶ μὲν ἂν ἐπορεύεσαν ἢ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκθῆναι iv. 2. 10. Ἰέντες μακράν iii. 4. 17. Τῇ ὕστερᾳ [sc. ἡμέρᾳ] οὐκ ἴφάνθησαν οἱ πολέμιοι, οὐδὲ τῇ σφίτῃ, τῇ δὲ τετάρτῃ iii. 4. 37 (§ 420). Ἐν δὲ τῇ δεξιᾷ [sc. χειρὶ] v. 4. 12. Ἐν δεξιᾷ, *on the right*, i. 5. 1. Ἐν ἀριστερᾷ vi. 1. 14. Ἐκ τῆς νικώσης [sc. γνώμης] ἵπραττον πάντα, '*according to the vote of the majority*,' vi. 1. 18. Ἀπὸ τῆς ἴσης [sc. μοίρας], *on equal terms*, Th. i. 15. Ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ Id. i. 27. Ἡ πεπωμένη, *destiny*, Eur. Hec. 43. Ἀπὸ πρώτης [sc. ὥρας], *from the first*, Th. i. 77.

γ. NEUTER, πρᾶγμα or χεῖμα, *affair, thing*, μέρος, *part*, πλῆθος, *collection*, ὁδὸς, στρατεύμα, *military force*, κίρας, *wing of an army*, χωρίον, *place*, ground ; as, Τὰ μὲν δὴ Κύρου [sc. πράγματα] . . , τὰ ἡμίτερα i. 3. 9 (cf. Τὰ Ὀδρυσῶν πράγματα vii. 2. 32). Εἰς τὸ ἴδιον [sc. χεῖμα] i. 3. 3. Τὰ ἐπιτήδεια, *the necessaries of life*, i. 5. 10. Τῷ ὄντι, *really*, v. 4. 20. Ξεινοφῶντος Ἑλληνικά, *Xenophon's Affairs of Greece, or Greek History*. Ἐξικύμαινέ τι [sc. μέρος] τῆς φάλαγγος i. 8. 18. Τὰ δεξιὰ τοῦ κίρατος Ib. 4. Τοῦ . . ξεινοῦ [sc. πλῆθους or στρατεύματος], *the mercenary force* [= τῶν ξίνων, *the mercenaries*], i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ ξυνιστηκός (cf. Τοῖς ξυνιστῶσι) Th. viii. 66. Τὸ θῆλυ γὰρ πως μᾶλλον οἰκτρὸν ἑρσύνει Eur. Herc. 536. Τὸ κοινὸν τὸ ἡμίτερον v. 7. 17. Τὸ δὲ εὐώνυμον i. 2. 15 (cf. Τὸ εὐώνυμον κίρας i. 8. 4). Ἐν τῷ ἡμαλῷ [sc. χωρίῳ] iv. 2. 16. Ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον iii. 4. 25. See also § 379. α.

NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said to be used *substantively*. The substantive use becomes especially prominent in such expressions as, Τοῖς μὲν ὑπείθευς δυσμενίσαι, '*your foes*,' H. Gr. v. 2. 33 ; Ὁ σ' ἱκίνου σικάν, '*his father*,' Eur. El. 335. (b.) The substantive omitted is sometimes contained or implied in another word ; as, Ἀμυγδαλίνοι ἐκ τῶν

πικρῶν [sc. ἀμυγδάλων] iv. 4. 13. Γιωργεῖν τὸν μὲν πολλήν [sc. γῆν] Ar. Pecl. 592. Καλοῦσι δ' Ἰοκάστην με· τοῦτο [sc. ὄνομα] γὰρ πατὴρ ἔβητο Eur. Ph. 12. (c.) In the phrase ἐν ἡμιστέρου, *in our palace, at our court* (Hdt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (ἐν ἡμιστέρου οἴκου δώμασιν); or a blending of the two forms of expression, ἐν ἡμῶν οἴκῳ, and ἐν ἡμιστέρῳ οἴκῳ.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ὀρόντης δὲ Πέρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὁ ἄνδρῃς στρατιῶται, . . ἀνδρῶν στρατηγῶν iii. 2. 2. Ἄνδρα νεανίαν Cyr. ii. 2. 6. Νεανίας λόγους Eur. Alc. 679. Ἑλλήν τις ἀνὴρ Cyr. vi. 3. 11. Ἑλλήν' ἐς οἶκον Eur. Med. 1331. Σπολὴν γ' Ἑλληνα Id. Heracl. 130. Ἑλλάδος γῆς Soph. Phil. 256. Στρατιᾶς Ἑλλάδος Eur. Rhes. 233. Γυναῖκα Τρωάδα Id. Andr. 867. Τρωάδος χθονός Id. El. 1001. Σκύθην ἐς οἶμον Æsch. Prom. 2. Τύχην δὲ σωτήρ Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447. a) exhibits itself in a variety of forms. Thus,

a.) A neuter adjective with the article often supplies the place of an *abstract noun*; as, Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *but sincerity and truth he thought to be the same with folly*, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. Μετὰ ἀδικίας) Ib. 18. Τὸ χαλεπὸν [= ἡ χαλεπότης] τοῦ πνεύματος iv. 5. 4. Οὐ γὰρ ἀριθμός ἐστιν ὁ ἐρίζων τὸ πολὺ καὶ τὸ ὀλίγον, 'the much and the little,' vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ ἀναίσθητον ὕμῶν Ib. 69. Ὑπὸ γὰρ τοῦ περιχαροῦς τῆς νίκης Id. vii. 73. Τό γ' ἱμὸν πρόθῦμον Eur. Med. 178. Τῷ διαλλάσσαντι τῆς γνώμης, *the [differing] difference of opinion*, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν δεδιδὸς αὐτοῦ . . , τὸ δὲ θαρσεῖν, *his [being afraid] fear* . . , *but his confidence*, Id. i. 36. Ἐν τῷ μὴ μελετῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many *adverbial phrases*; as, Ἀπὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. Ἐν γι τῷ φανερῷ, *openly*, i. 3. 21. Διὰ ταχείων, *rapidly*, i. 5. 9. Ἐξ ἴσου iii. 4. 47. Ἐκ τῶν δυνατῶν iv. 2. 25. Ἀπὸ τοῦ πρώτου iv. 3. 9. Κατὰ ταῦτά, *in the same way*, v. 4. 22. Ἐπὶ δεξιά vi. 4. 1. Διὰ παντός, *throughout*, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φοβερώτατον δ' ἰσημία, *and solitude is the most terrible thing of all*, ii. 5. 9 (cf. Ξυμζουλὴ ἰερὸν χρῆμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἐστίν; ii. 1. 22. Τοὺς δὲ ποταμούς ἀπορον νομίζεσθαι εἶναι iii. 2. 22. Μυκῆναι μικρὸν ἦν, *Mycenæ was a small affair*, Th. i. 10. Εὐβοία γὰρ αὐτοῖς . . πάντα ἦν, *for Eubœa was every thing to them*, Ib. viii. 95. Ἀσθενίστερον γυνὴ ἀνδρός Pl. Rep. 455 e. Ἄνδρες οἱ ἡμέτεροι πλούσιοι εἰσὶν οὐδὲν Ib. 556 d. Ἐκτορα τὸ μηδὲν εἶναι Eur. Rhes. 818. Πρὸς τὸν οὐδὲν [sc. ὄντα] Ib. 598. Τὴν μηδὲν εἰς τὸ μηδὲν Soph. El. 1166. Ταῦτα δὲ ἀδύνατον ἰφάνη, 'an impossibility,' Pl. Parm. 160 a.

Λύρα καλὴ οὐ καλόν; Id. Hipp. Maj. 288 c. "Ἐμοιγε φίλτατον πόλις Eur. Med. 329. Οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι Ib. 916. Κρίνασσα δ' ἀστῶν τῶν ἑμῶν τὰ βέλτατα Æsch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

δ.) The neuters πλείον or πλείον, μείον or ἑλαττον, ὅσον, μηδέν, and τὶ are sometimes used as indeclinable adjectives or substantives; thus, Μυριάδας πλείον ἢ δώδεκα, *myriads more than twelve in number*, v. 6. 9 (cf. Κεῖντες πλείους ἢ ἐξήκοντα iv. 8. 27). Μισθὸς πλείον ἢ τριῶν μηνῶν i. 2. 11. Οὕσης αὐτῆς ἐτῶν πλείον ἢ τετταράκοντα H. Gr. iii. 1. 14. "Ἄλυν, οὐ μείον δυοῖν σταδίων, *the Halys, not less than two stadia in breadth*, v. 6. 9. Φοίνιξι θεμελιώσας οὐ μείον ἢ πλεθριαίοις Cyr. vii. 5. 11. Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους vi. 4. 24. Φρουροὺς παρ' αὐτῶν οὐκ ἑλαττον τετρακισχίλιον H. Gr. iv. 2. 5 (cf. Σφειδονῆται . . οὐκ ἑλάττους τετρακοσίων Ib. 16). Πιλλασταὶ ὅσον [= τοσοῦτοι ὅσοι] διακόσιοι, *targeteers as many as two hundred*, vii. 2. 20 (cf. Ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ἐρεῖς ii. 1. 16). Λίθων . . ὅσον μνακίων Eq. 4. 4. Λίθους . . ὅσον μνακίους καὶ πλείον καὶ μείον Mag. Eq. 1. 16 (cf. Ὀλοιστρόχους ἀμαξιαίους καὶ μείζους καὶ ἑλάττους iv. 2. 3). "Ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντίστης ὑπὲρ Soph. Aj. 1231. Γέροντος . . τὸ μηδὲν ὄντος Eur. Heracl. 166. Κρίσω τῶν τὸ μηδὲν Id. Tro. 412. Δοκούντων εἶναι τί, *appearing to be something*, i. e. of some consequence, Pl. Gorg. 472 a. (If μηδέν and τὶ did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., Παραμένει ἡμέρας πλείων ἢ τρεῖς Pl. Menex. 335 b. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. α.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plur. instead of sing. (§ 336); as, Εἰ τοῦτο τὸ ὀφειλόμενον ἀποδοθή, ἢ εἰ ταῦτά τι ὀφείλουτο, *if this which is due should be paid, or if both this should be due*, vii. 7. 34. Οὐ τοῦτο λίξω ἔρχομαι . . . εἰ γὰρ ταῦτα λέγοιμι Ages. 2. 7. "Ὅταν μὲν τι ἀγαθὸν ἔχωσι, παρακαλοῦσιν με ἐπὶ ταῦτα Symp. 4. 50. Σὺ μὲν τοσαῦτα χρεὶ ποιεῖν, κλαίειν ἱλιπῶς Ar. Thesm. 1062. Ἀρ' οὐχ ἔβρις τάδε; Soph. CEd. C. 883. Ἀπόλλων τάδ' ἦν . . ὁ κακὰ κακὰ τιλῶν, 'it was Apollo,' Id. CEd. T. 1329. Οὐκ Ἴωνες τάδε σίσιν, *there are here no Ionians*, Th. vi. 77. Ἀδύνατα ἦν ἐπιχειρεῖν Id. i. 125. Διδόγμιν', ὡς ἔοικε, τήνδε κατθανεῖν Soph. Ant. 576. Οὐς οὐ παραδοσία τοῖς Ἀθηναίοις ἐστίν Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in -τός and -τίος.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

Μηδὶ τὰ σπουδαῖα τῶν πραγμάτων [for πράγματα], μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων [for ἀνθρώπους], *neither virtuous actions [the virtuous of actions], nor wise men [the wise of men]* Isocr. 24 d. Λαμπρότητές τι [for λαμπρό-

της τις], *some distinction* [something of distinction], Th. vii. 69. Ἀεὶ ἀπαρητιδός [for ἀεὶ ἀπαρητιδα, *soft cheek* [softnesses of cheek], Eur. Ph. 1486. Ἀσημα . . βοῆς Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. α), are given to the adjective. Upon the whole subject, see §§ 358 – 362.

§ 453. 7. SYNESIS. The adjective often agrees in *gender* and *number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

α. COLLECTIVE NOUNS, and words used *collectively*; as, Ἡ δὲ βουλὴ . . οὐκ ἀγνοοῦντες, and the *senate*, not *ignorant*, H. Gr. ii. 3. 55. Κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος [= στρατιωτῶν] διακελευομένων iii. 4. 45. Τὴν πόλιν [πολίτας] . . ὄντας Th. iii. 79. Λίσσος . . ἀπίστη ἀπ' Ἀθηναίων, βουληθίντες Ib. 2. Ναῦν ἐκ τῶν Ἀθηναίων ἤκουσαν ἐπὶ τῇ Ἀλκιβιάδην, ὡς κελεύοντα Id. vi. 53. Οὐδ' ὄρνεις εὐσήμεους ἀπορροῖε δὲ βῆας, ἀνδροφθόρου βεβρωῖτας αἵματος λίπος Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμεῖς for ἐγώ); as, Ἰκετιύμεν . . προσπίπταναν, *we* [= I] *beseech you*, *falling down*, Eur. Herc. 1206. Ἡλιον μαρτυρομένησα δρῶσ' ἃ δρᾶν οὐ βούλομαι Ib. 858. Διωκόμισθα . . κρατηθεῖσα Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the *sex* (§ 75); as, ὦ φίλτατ', ὃ περισσὰ τιμηθεὶς τέκνον, O *dearest*, O *most fondly cherished son*, Eur. Tro. 735. Τὸδ' ἔρνος . . κατθανόντα Id. Bac. 1307. Τίκια θαρμίν' ἱστανθεῶντες Ar. Plut. 292. Κολλικοφάγῃ Βοιωτίδιον Ar. Ach. 872. Τὰ τέλη καταβάντας Th. iv. 15.

δ. Words for which others might have been used; as, Ἡ νόσος [= νόσημα] πρῶτον ἤρξατο γινέσθαι τοῖς Ἀθηναίοις, *λεγομένοις* Th. ii. 47 (cf. Τὸ μὲν οὖν νόσημα Ib. 51; yet see § 450. γ). Πᾶσα δὲ γέννα [= λαός] Φρυγῶν . . δῶσων Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender* and *number*; as, Φίλτατ' Αἰγίσθου βία, *dearest majesty of Ægisthus*, Æsch. Cho. 893. Τροίαν ἰλόντες δήποτ' Ἀργείων στόλος Id. Ag. 577 (cf. α). Τὸ δὲ τῶν περιστυρίων . . θεωροῦντες Pl. Leg. 657 d. Τὰ τῶν διακόνων . . ποιούμενοι Soph. Phil. 497. Ἀκούω φθόγγον ὀρνίθων, *κακῶ κλάζοντας οἷστε* Id. Ant. 1001. — In these expressions, the *Gen.* and the word which governs it usually form simply a *periphrasis*, and are treated accordingly.

§ 454. 8. An adjective sometimes agrees with a *Genitive implied* in another adjective (commonly a *possessive*); as,

Τὸ σὸν [= σοῦ] μόνῃς δῶρημα, *the gift of you alone*, Soph. Tr. 775. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, *our own friends* (§ 505. 3), vii. 1. 29. Τὰ ὑμέτερ' αὐτῶν ἀνηλίσκει Dem. 25. 5. Θρῆνον . . ἐμὸν τὸν αὐτῆς Æsch. Ag. 1322. Τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου . . βίον Ar. Plut. 33. Τὰ μὰ δυστήνου κακά Soph. CEd. C. 344. Σὴν ἀνδρῖαν καὶ μεγαλοφροσύνην ἀναβαίνοντος Pl. Conv. 194 a. Cf. §§ 332. 4, 383. α. — In like manner, as the *Dat.* may be used for the *Gen.* (§ 412), Ἐμοῖσιν [= ἐμοί] ἱστοῖς ὀμίχλα προσῆξι . . ἰσιδεύσῃ Æsch. Pr. 144.

§ 455. 9. *Attraction*. An adjective is sometimes attracted by a substantive either, (α.) *governing*, or (β.) *in apposition with*, its real subject ; as,

α. Τοῦμὸν αἷμα . . πατρός, *the blood of my father*, Soph. Œd. T. 1400
Οὐμὸς . . παῖς παιδός Eur. Andr. 584. Ξένων πρὸς ἄλλην ἰστίαν πορεύσομαι
Id. Alc. 538. Μίλανα στολμὸν πίπλων Ib. 215. Νεῖκος ἀνδρῶν ζύναιμος
Soph. Ant. 793. Πολιᾶς πόντου θινός Id. Ph. 1123. Ἡ τέκνων δῆτ' ὄψις
. . βλαστοῦσα Id. Œd. T. 1375. — In most of these cases, the Gen. with the
word which governs it may be regarded as forming a *complex idea*, which the
adjective modifies. This construction is chiefly poetic.

β. Οἱ γὰρ ὀφθαλμοὶ, κάλλιστον ὄν [for ὄντες], *for the eyes, being the most beautiful of objects* (§ 450), Pl. Rep. 420 c. Τοὺς γὰρ μίγιστα ἐξημαρτηκό-
τας, ἀνιάτους δὲ ὄντας, μίγιστην δὲ οὖσαν [for ὄντας] βλάβην πόλειως, ἀπαλ-
λάττειν εἴωθεν Pl. Leg. 735 e. Πάντα δ' ὃν ὡς ἰδίας αὐτὰς οὖσας [for αὐτὰ
ὄντα] ὑπολαμβάνομεν Pl. Parm. 153 a. Ἡλῖος . . πάντων λαμπρότατος, *the sun,*
the most splendid [sc. *thing*] *of all things*, Mem. iv. 7. 8 (this is the common
construction when the superlative is followed by a Gen. *partitive* of different
gender from the subject of the sentence).

NOTE. An adjective is sometimes, in the poets, attracted by a Voc. ; as,
*Οἶσσι κῶρι γένιοις [for ὀλῖος, κῶρι, γ.], *may you be happy, boy*, Theoc. 17. 66.
Ἰὼ δύστην σὺ, δύστην [for -ος] . . φανείς Soph. Ph. 759. Cf. *Sic venias ho-*
dierne Tibull. i. 7. 58.

§ 456. 10. An adjective sometimes agrees with a substantive instead of *governing* it in the Gen. *partitive* (§§ 358–360) ; as,

Περὶ μίσης νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf.
Ἐν μίση νυκτῶν Cyr. v. 3. 52). Διὰ μίσης δι τῆς πόλειως, *and through the*
midst of the city, i. 2. 23. Τὸ ἄλλο στρατίσμα, *the rest of the army*, Ib. 25.
Ἐν δ' ἄκροισι βᾶς ποσί, *and going on* [the extremities of the feet] *tiptoe*, Eur.
Ion, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses* ; to express,

α. TIME ; as, Ἀφικνουῦνται . . τριταῖοι [= τῇ τρίτῃ ἡμέρᾳ], *they arrive on*
the third day, v. 3. 2 (cf. iii. 4. 37, and § 420). Σκοταῖοι προσιώντες ii. 2.
17. Περσὶν Κύρου . . ἀφίκετο i. 2. 25. Τελειυτῶν ἰχαλίπαινον, *at last*
he became angry, iv. 5. 16.

β. PLACE ; as, Σκηνοῦμεν ὑπαίθριοι, *we encamp in the open air*, v. 5. 21
(cf. Ὑπὸ τῆς αἰθέρας iv. 4. 14). Διεξίδον φειγγύμινον vi. 1. 23. Ἐξόμισθ'
ἰφίστιοι Soph. Œd. T. 32. Θαλάσσιον ἰκρίψασι Ib. 1411. Φοιτᾶς δ'
ὑπὲρπόντιος Id. Ant. 785. Θυραῖον οἰχινῶν Id. El. 313. Μισακρύμιος
ἄτας, *amid the waves of woe*, Eur. Alc. 91 (§ 383. α). Πολλὰ δ' ὄρω ταῦτα
[= ταύτη or τῇδε, § 421. β] πρόβατα, *and I see here many sheep*, iii. 5. 9.
Ἡρόμεν ὅπου αὐτὸς εἴη. Οὗτος, ἔφη, ὅπισθεν προσέρχεται, *'here he comes,'*
Pl. Rep. 327 b. Ὡς ἀνὴρ ὅδε, *as the man is here*, Soph. Œd. C. 32. Πο-
ρεύονται γὰρ οἷδε δὴ τινες Ib. 111. Ἀλλ' ἢδ' ὁπαδῶν ἐκ δόμων τις ἔρχεται
Eur. Alc. 137. Ὅδ' εἴμ' Ὀρίσσης Id. Or. 380. Ἰσθὺς ἰκίτιος . . ἵσταται,
'sits there,' σ. 239.

γ. MANNER; as, Συνεβάλλοντο . . αἱ Ἑλλησποντιακαὶ πόλεις ἰκοῦσαι, *the Hellespontic cities contributed willingly*, i. 1. 9. Ὁ μὲν ἰκὼν πεινῶν (cf. Ὁ μὲν ἰκουσίως ταλαιπωρῶν) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἐδίξαντο ἡδίως καὶ εὐθύς εἰποντο ἄσμενοι vii. 2. 9. Κατήνεσεν τὰδ' ἔρκιος δράσειν Soph. Oed. C. 1637. Ἀνύσας τρέχει, *run with all speed*, Ar. Plut. 229. Τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδον H. Gr. ii. 4. 19.

δ. EFFECT; as, Εὐφημον [= ὥστε εὐφημον εἶναι] . . κοίμησον στόμα, *hush your mouth to silence* [so that it should be silent], Æsch. Ag. 1247. Τῶν σῶν ἀδέρκτων ὁμμάτων τητῶμενος, [deprived of your sightless eyes] rendered sightless by the loss of your eyes, Soph. Oed. C. 1200. Σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς Id. Ant. 791. Μείζον' ἐκτινῶ λόγον Id. Tr. 679. Χίρα τοξήρη . . ἐπλίσας Eur. Alc. 35.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἱερακισχίλοι ἰσπίεις, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δίνδρον i. 5. 5. Ξύλιναι πειποιημέναι, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαρέντος] . . αἱματος, *homicidal blood*, Soph. Ant. 1022. Ματρὸς κτόνον αἷμα, *the blood of a mother slain*, Eur. Or. 833. Πολύδακρυον [= πολλῶν δακρύων] ἄδονάν Id. El. 126. Μελαμπέπλους στολμούς Id. Alc. 819. Ἀριστόχειρ . . ἁγών Soph. Aj. 935. Ὁξύχειρι [= ὀξύ χειρῶν] σὺν κτύπῳ Æsch. Cho. 23. Παμμήτορ [= πάντων μήτηρ] τε γῆ Id. Pr. 90. Τοῦδε παμμήτωρ [= πάντως or κατὰ πάντα μήτηρ] νεκροῦ Soph. Ant. 1282. Ἐλενος ἀριστόμαντις [= ἄριστος μάντις] Id. Ph. 1338.

§ 458. NOTES. 1. In cases like the above, the adjective form appears to be assumed through the *attraction of the substantive*, or in other words, for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm.

2. In some instances, a *Genitive with its adjective* appear to have been changed into two adjectives agreeing with the governing substantive; as, Πόντιόν τ' Αἰγαίαν [for πόντου τ' Αἰγαίου] ἐπ' ἀκτὰν ἀλίμενον, *and upon the harbourless coast of the Ægean Sea*, Eur. Alc. 595. Ποταμὶα νετέρη τε [for ποταμοῦ νετέρου] κώπα, *with the oar of the nether stream*, Ib. 459.

3. *Derivative and compound adjectives* are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a simple adjective or noun, by a species of *emphatic or graphic pleonasm*; as, Μονάμπυκας [= μόνους] πῶλους, *singly-bridled* [= single] horses, Eur. Alc. 428. Ἀγέλαις βουνόμοις [= βοῶν] Soph. Oed. T. 26. — The poets often repeat a noun in composition with ἀ- *privative* or a similar word, to express emphatically the idea of *negation* or of *evil*; as, Μήτηρ ἀμήτωρ, *our [unmotherly mother] mother, yet no mother*, Soph. El. 1154. Γάμον ἄγαμον Eur. Hel. 690 (cf. *Innuptis . . nuptiis* Cic. de Or. iii. 58). Ὡ πάτερ αἰνόπατερ Æsch. Cho. 315.

§ 459. 12. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a change of construction (cf. § 333. 7); as,

Ξενία . . ἤκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, *he commands Xenias to come, taking his men* (cf. Παραγγέλλει πῶ τε Κλειάρχη λαβόντι ἤκειν), i. 2. 1. Διαβαινόντων μέντοι ὁ Γλαῦς αὐτοῖς ἐσιφάνη ii. 4. 24. Ἀποβλέψας . . ἰδοῖ μὲν Pl. Leg. 686 e. See the syntax of the Infinitive and Participle.

NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364 366) may be referred to simple ellipsis.

II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

§ 460. I. Words are compared not only by *inflection* (§§ 155 – 163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*, Soph. Ph. 886. Τὸς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὡς πλείστα μῶρος Soph. El. 1326.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. §§ 161. 1, 462); as, Θανὼν δ' ἂν εἴη μῖλλον εὐτυχέστερος ἢ ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἰνδικώτερος; Æsch. Sept. 673. Πολὺ οὖν κριῖττον . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μάλιστα δεινότητος Th. vii. 42. Τὴν πλείστον ἡδίστην θῶν Κύπριν Eur. Alc. 790. Ὡς μίγιστον ἰχθύση γύναι Id. Med. 1323. (b) So the Comp. and Sup. are united, Ὡς πασῶν κίνα πλείον ἀμύρεα ἰλθοῦς ἰχθύιστα δὴ μοι Soph. El. 201.

§ 461. II. The COMPARATIVE is commonly construed with the particle ἢ, *than*, or with the *Genitive of distinction*; and the SUPERLATIVE with the *Genitive partitive*. Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀρταξέρξη, *loving him more than Artaxerxes*, i. 1. 4. See §§ 351, 362. δ, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. α); as, Κάλλιον . . περ τοῦ φύγιν, *more honorable [in preference to fleeing] than to flee*, Pl. Phædo, 99 a. Ἀντὶ σοῦ πλείον, *more [instead of you] than you*, Soph. Tr. 577. Πικρότεραι παρὰ τὰ . . μνημονιζόμενα, *more frequent [beyond] than the recollections*, Th. i. 23. Περὶς ἅπαντας . . πλείον, *more [in comparison with all] than all*, Id. vii. 58. Πέρα τοῦ δίνοντος σοφώτεροι Pl. Gorg. 487 d. Ἔστιν ὁ πόλιμος οὐχ ὅπλων τὸ πλείον, ἀλλὰ δαπάνης, *[war is not of arms the more, but of expenditure] war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πιστεῖν, *'better [but not to fall] than to fall,' Eur. Heracl. 231. Ἀποθνήσκουσι πρότερον πρὶν δῆλοι γίνεσθαι οἳ ἦσαν* Cyr. v. 2. 9 (cf. Πρότερον ἢ οἱ φίλοι παρεῖσαν Ib. vii. 5. 41). Οὐ πρότερον ἰπαύσαντο, ὥς . . κατίστησαν Lys. 174. 6. Ἐπὶ γαστέρι κύντερον η. 216. — In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἐπὶ πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε, *since the time is greater, which I must please those below, than those here [than that during which I must please those here]*, Soph. Ant. 74. See § 391. γ.

3. By a mixture of the two methods of construction which belong to the Comp., — (a) When a numeral, or other word of quantity, follows πλείον, πλείω, ἔλαττον, or μίον, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μίον πιντακοσίους, *'not less than 500,* vi. 4. 24. See § 450. δ, and cf. *Non amplius erant quingenti*, Cæs. viii. 10. —

(b) To the Gen. governed by the Comp., a specification is sometimes annexed with η ; as, Τί τοῦδ' ἄν εὐρημ' εὐρον εὐτυχίστερον, η καὶ δα γῆμαι βασιλῆως; Eur. Med. 553. Τὸν νοῦν τ' ἀμύνω τῶν φρενῶν, η νῦν φέρι Soph. Ant. 1090. Οὐ τί ἄν μάλλον σπουδάσει τις . . , η τοῦτο; Pl. Gorg. 500 c. See also § 464. N. — (c) The Gen. sometimes follows η , instead of the appropriate case; as, Οὐ προήμι πλείον σῆς ἡμέρας, η δέκα η δώδεκα σταδίων H. Gr. iv. 6. 5 (see § 439).

§ 462. III. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

*Ω κακῶν κάκιστι, *O vilest of the vile*, Soph. Œd. T. 334. Ἀγαθῶν ἱστίων ἀρετίστος ὢν ἱππέυς Cyr. i. 3. 15.

*ΕΡΜ. *Ω βδελυρὲ καὶ τολμηρὲ κἀναίσχυντι σὺ,
Καὶ μισαρὲ, καὶ παμμίαρε, καὶ μισαρώτατι,
Πῶς δεῦρ' ἀνῆλθες, ὦ μισαρῶν μισαρώτατι;
Τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἔρις; TP. Μισαρώτατος. Ar. Pax, 182.

NOTES. α. By doubling the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, Ἀρρήτ' ἀρρήτων, *horrible of the horrible*, i. e. *most horrible*, Soph. Œd. T. 465. Δειλαία δειλαίων Id. El. 849 (§ 362. ζ). Ἐσχατ' ἰσχυάτων κακά, *the most violent of the most violent reproaches*, Id. Ph. 65 (cf. §§ 161. 1, 460. α). *Ο δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι Pl. Crat. 427 e.

β. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used with the *Sup.* to increase its force, and, as an adverbial expression, without change of gender; thus, Ἐν τοῖς [sc. πρώτοις] πρώτοι, *first [among the first] of all*, Th. i. 6. Ἐν τοῖς πρώτῃ Id. iii. 81. Ἐν τοῖς πλείστοις δὴ νῆες Ib. 17. Ἐν τοῖς χαλεπώτατα διηγόν Id. vii. 71. Ἐν τοῖς μάλιστα, *most of all*, Pl. Crito, 52 a.

γ. The numeral εἷς is sometimes used with the *Sup.*, to render the idea of *individuality* prominent; as, Δῶρα δὲ πλεῖστα . . , εἷς γὰρ ὢν ἀνὴρ, ἐλάμβανε, *he received the most presents, [at least being one man] for a single individual*, i. e. *more than any one man beside*, i. 9. 22. Πλεῖστα εἷς ἀνὴρ . . δυνάμενος ἀφελαιῖν Th. viii. 68.

δ. The Greeks are fond of expressing the *Sup.* *negatively*; as, Οὐχ ἥκιστα [= μάλιστα], *not the least, especially*, Mem. i. 2. 23. Ἀνδρῶν οὐ τῶν ἀδυνατωτάτων Th. i. 5. Μέγιστον δὲ καὶ οὐχ ἥκιστα Id. vii. 44.

§ 463. IV. Certain special forms of comparison deserve notice; e. g.

1.) The Comp., with a Gen. expressing *hope, duty, power of description, &c.*; as, Μείζον ἐλπίδος, *greater than could have been hoped, above hope*, Æsch. Ag. 266. Μᾶλλον τοῦ δύναντος, *more than is proper, too much*, Mem. iv. 3. 8. Κρείσσον λόγου, *beyond description*, Th. ii. 50.

2.) The Comp. followed by η κατὰ, or sometimes η πρὸς; as, Μείζω, η κατὰ δάκρυα [sc. ἵστιν], [*greater than is in accordance with tears*] *too great for tears*, Th. vii. 75. Βελτίονος η κατ' ἀνθρώπον Mem. iv. 4. 24. Μείζω . . η κασ' ἐμὲ καὶ σὲ ἔξευρεῖν, *too great for me and you to discover*, Pl. Crat. 392 b. Ἐνδεισιτέρως . . η πρὸς τὴν ἔξουσίαν Th. iv. 39. Cf. *Prælium atrocius, quam pro numero pugnantium* Liv. 21. 29.

3.) The Comp. followed by ἢ ὥστε (or ὥς) and the Infinitive; as, Βραχύτι-
ρα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι, *they shot [a shorter distance than they must in
order to reach] too short a distance to reach*, iii. 3. 7. Μεῖζον ἢ ὥστε φέρειν
δύνασθαι κακόν Mem. iii. 5. 17. — We likewise find the Infin. without ὥστε or
ὥς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόσημα μεῖζον ἢ φέρειν, *for the
malady is too great to bear*, Soph. Œd. T. 1293. Ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρ-
τιρεῖν, *your mind is too weak to persevere*, Th. ii. 61. Ψυχρὸν, ἔφη, ὥστε λού-
σασθαι ἰστὶν Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a reflexive pronoun, to denote the comparison of an object with itself; the Comp. representing it as above that which it has been or would be in other circumstances, and the Sup. representing it as at its highest point. Thus, Ἀνδρείότερος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*, Pl. Rep. 411 c. Ὅσα δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο Th. iii. 11. Ὅτι δυνάτατος σαυτοῦ ταῦτα ἦσθα, *when you were the most skilled in these matters that you ever were, i. e. when your skill in these matters was at its highest point*, Mem. i. 2. 46. Ἴν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος; ὦν Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed with ἢ (§ 461. b); as, Αὐτοὶ ἑαυτῶν [θαρραλειώτεροί εἰσιν], ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a. Τό γ' ὑπόλοιπον αὐτῶν τῆς δόξης ἀσθενίστηρον αὐτὸ ἑαυτοῦ ἐστίν, ἢ εἰ μὴδ' ᾤηθήσαν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other; as, Στρατηγοὶ πλείονες ἢ βελτίονες, *generals more numerous than good*, Ar. Ach. 1078. Ὡς λογογράφοι ξυνέβισαν ἐπὶ τὸ προσαγωγώτερον τῇ ἀκροάσει, ἢ ἀληθίστηρον Th. i. 21. Πρώθυμος μᾶλλον ἢ σιφωτίρα Eur. Med. 485.

§ 465. V. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

ὦ θαυμασιώτατε ἄνθρωπε, *O most wonderful man*, iii. 1. 27. ὦ θαυμασιώταται vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δύναντο] λίλειπται, [more than is proper] *too much has been said*, Eur. Alc. 706 (cf. Μᾶλλον τοῦ δύναντο, § 463. 1). Νεώτερος ὦν ἐς τὸ ἄρχειν, *being too young for the command*, Th. vi. 12. Μακρότερον . . διηγέσασθαι, *it is rather long [than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ ἀυθαδίστηνεν τί τι ἀπικρίνατο, *but he answered them [somewhat more insolently than he might have done] with a degree of insolence*, Th. viii. 84. Μίλος εὐθρον, ἀγροικώτερον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τοῖν δὲ ἐτίρειν καὶ ἀλογώτερα, *'quite confounding,'* Th. vi. 46. Τὶς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*. When thus employed, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchangeable*

and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολὺ μᾶλλον] τῆς κόρης ἀσπάζεταιται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σίσιο . . μακάρεστος, *more completely happy than you*, λ. 482. Ἀξιολογώτατον τῶν προγεγεννημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. i. 1. Ὡ βίλτιστι τῶν σουτοῦ φίλων Ar. Plut. 631. Τὸ κάλλιστον . . τῶν προτέρων φάος Soph. Ant. 100. Ἡμῶν δὲ γεραίτερος [for γεραίτατος], *the oldest of us* (though none of them were old), Cyr. v. 1. 6. Ἐμοὶ πικρὸς τίθησκιν [sc. μᾶλλον, § 460], ἢ κείνοις γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνέκραγον πάντες ὡς ὀλίγας [sc. πληγὰς] παίσειν, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὡ φίλα γυναικῶν, Ὁ [beloved of] *dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number*, or *the most*, Mem. i. 1. 19 (cf. Οἱ πλείστοι Ib. 11 ; Τοῖς πλείοσι H. Gr. ii. 3. 34). Ὀλίγους . ., τὸ δὲ πολὺ i. 7. 20. Οἱ δὲ γεραίτεροι, *but the [older] old men*, Cyr. i. 2. 4. Οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἱπαινοῖς χαίρουσιν Mem. ii. 1. 33. Ἰππον . . παλαιότερον iv. 5. 35. Τί νώτερον, ὦ Σώκρατες, γίγονεν, *what new thing has happened*, Socrates, Pl. Euthyphr. 2 a. Νεωτέρων τινὲς ἐπιθυμοῦντες πραγμάτων, ‘*a revolution*,’ H. Gr. v. 2. 9. Οὐδὲν καινότερον, *nothing [more recent] new*, Pl. Phædo, 115 b. Οὐ γὰρ χεῖρον πολλάκις ἀκούειν Ib. 105 a. Πολλὰ ὧν οὐ βέλτιον αὐτοῖς στίρεσθαι, ‘*not well for them*,’ Cyr. v. 1. 12. Τί μοι ζῆν δῆτα κῦδιον; *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δῆτ’ ἱμοὶ ζῆν κέρδος Æsch. Pr. 747). Φαιήκων ἀνδρῶν προγενέστερος, ‘*oldest*,’ n. 156.

CHAPTER III.

SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148); as,

Ὁ γέρον, *the old man*, A. 33. Τὰ τ’ ἔντα, τὰ τ’ ἰσόμενα A. 70. Τὰ τ’ ἔποινα δέχισθαι, *and accept this ransom*, A. 20. Ὁ γάρ, *for he*, A. 9. Ἐως δὲ ταῦθ’ ὤρμαινε A. 193. Τὸν, *whom*, A. 36. Τὰ μὲν πολλῶν ἐξ ἐπράβομεν, τὰ δίδασται, ‘*those things which*,’ A. 125.

REMARKS. 1. These uses are intimately allied, inasmuch as, — (a) The art., as usually understood, is simply a *less emphatic form* of the *demonstr. pron.* Compare, in Eng., “*That man whom you see*,” and “*The man whom you see*.” — (b) The personal pron. of the 3^d Pers. is a *substantive demonstr. pron.* Compare, in Eng., “*Those that love me*,” and “*Them that love me*”; “*Those that seek me*,” and “*They that hate me*,” Prov. viii. 17, 21, 36. (The per-

sonal pron., like the art., is commonly *less emphatic* than the demonstrative usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., “Blessed are they *that* mourn.” — Observe the resemblance in form between the English article *the*, and the pronouns *that*, *this*, *he*, *they*, &c.; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der* *die*, *das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers; as, ‘*Ἡ δ’ ἔσπετο Παλλὰς Ἀθήνη*, and *she*, *Pallas Minerva*, followed, *a.* 125. *Αἱ δ’ ἐπέμυζαν Ἀθηναίη τι καὶ Ἡὲν Δ.* 20. Cf. § 499. — (c) As a demonstrative, it sometimes follows its substantive before a relative; as, *Ἀποσείμπειν ἄνδρα τὸν, ὃς κε θεοῖσιν ἀπὶ χεῖρται κ.* 73. *Συνθισιάων τῶων, ὧς ἐπέτιλλε* *E.* 319. — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative; as, *Ὅς γὰρ δεύτατος ἦλθεν*, for *he returned last*, *a.* 286. *Μηδ’ ὃς φύγοι* *Z.* 59. *Ὅ γὰρ γίγας ἐστὶ θαίνωνται*, ‘for this,’ *Υ.* 9.

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms *ὅς, ἧ, τό, οἷ, αἷ, τά*· and has elsewhere the *τ*-forms of the article, except after prepositions which suffer elision, and in the phrases, *ἐξ οἷ, ἐν ὧ, ἐς ὅ, μέχρι οἷ*.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (I.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 148. 2) as *demonstrative or personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

I. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article* THE; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often *omitted* in translation, especially with *proper names*, *abstract nouns*, *nouns used generically*, and *pronouns* (§§ 470, 471, 473); and must be often *supplied* in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, *Καλὸς γὰρ θεσαυρὸς, παρ’ ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη*, a *favor due from a good man is an excellent treasure*, Isocr. 8 b. See § 518. a.

§ 470. A substantive used DEFINITELY is either *employed in its full extent, to denote that which is known*, or, if not employed in its full extent, *denotes a definite part*.

A.) A substantive *employed in its full extent, to denote that which is known*, may be,

1.) A substantive used *generically*, i. e. denoting a *whole class*; as, ὁ ἄνθρωπος, *man* (referring to the whole race), ἡ γυνή, *woman*, οἱ ἄνθρωποι, *men*, οἱ Ἀθηναῖοι, *the Athenians* (the whole nation). Thus, Ὁ ἄνθρωπος “ἄνθρωπος” ὠνομάσθη, *man was named ἄνθρωπος*, Pl. Crat. 399 c. Ὁ γὰρ σύμβουλος καὶ ὁ συνοφάντης . . ἐν τούτῳ πλείστον ἀλλήλων διαφέρουσιν Dem. 291. 15. Καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας . . τριακσίους, ‘of Greeks,’ i. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used *distributively*, which consequently take the article; as, Κύρος ὑπισχινεῖται . . τρία ἡμιδαρικά τοῦ μηνὸς τῷ στρατιώτῃ, *Cyrus promises three half-darics [the month to the soldier] a month to each soldier*, i. 3. 21. — Even with ἕκαστος: as, Ἐκαστον τὸ ἔθνος, *each nation*, i. 3. 9. Κατὰ τὸν ὀπλίτην ἕκαστον δύο μναῖ Th. v. 49 (cf. Ἐκαστον ἀσκόν iii. 5. 10. For the position of ἕκαστος, see § 472. α.

2.) A substantive expressing an *abstract idea*; as, Ἡ ἀρετή, *virtue*, ἡ κακία, *vice*, ἡ σοφία, *wisdom*, τὸ καλόν, *the beautiful* (§ 449. α). Ἡ σωφροσύνη, καὶ ἡ ἡγερέτεια, καὶ ἡ ἀλήθεια Cyr. vii. 5. 75. Cf. § 485. β.

3.) An *infinitive or clause used substantively*, or a *word spoken of as such*; as, Τὸ ζῆν, *to live, life* (§ 445). Διὰ τὸ φοβεῖσθαι, *through fear*, v. 1. 13. Εἰς τὸ μὴ διὰ τὸ ἰγγυὺς εἶναι φοβεῖσθαι vii. 8. 20. Τὸ ὄνομα ὁ ἄνθρωπος, *the name ἄνθρωπος* Pl. Crat. 399 c. Τὸ ὄνομα ἡ μηχανή Ib. 415 d. Τοῦτομα τὴν ἀρετήν Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being *neuter* (§ 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a *monadic object*; i. e. of an object which exists *singly* in nature, or which is so regarded (*μοναδικός, single*); as, ὁ ἥλιος, *the sun*, ἡ σελήνη, *the moon*, ἡ γῆ, *the earth*, ὁ οὐρανός, *the heavens*. Thus, Ἐχὺ τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, *the earth receives nutriment from the heavens*, Ec. 17. 10. Cf. § 485. α.

5.) The name of an *art or science*; as, Ἡ ἱατρικὴ καὶ ἡ χαλκυτικὴ καὶ ἡ τεκτονικὴ, *medicine and brasiery and carpentry*, Ec. i. 1. Cf. § 485. β.

6.) A *proper name*, which has been before mentioned or implied, or which is *well known*; as, Κύρον δὲ μισταπέμπεται . . Ἀναβαίνει οὖν ὁ Κύρος, *But he sends for Cyrus. Cyrus therefore goes up*, i. 1. 2. Διὰ Φρυγίας . . Τῆς Φρυγίας πόλιν i. 2. 6, 7. Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποσέμπει, *Cyrus sends the Cilician queen to Cilicia*, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, *in behalf of Greece* (their native land), i. 3. 4. Cf. § 485. α.

NOTES. (a) Proper names appear to take the article, from their being, in their origin, either *adjectives used substantively* (§ 448), or *common nouns used distinctively* (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] *Greece* (comp. *England*, the land of the Angles, in French *L'Angleterre, Scotland*,

Ireland); 'Ο 'Ελλάςποντος, [the sea of Helle] the Hellespont; 'Ο Περικλῆς [sc. ἀνὴρ], [the Illustrious Man] Pericles; 'Ο Φίλιππος, [the Horse-lover, Philip]; Ἀνὴρ Μυδὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων v. 2. 29. (b) The adjective construction is especially retained in names of rivers; as, 'Ο Μαίανδρος, ποταμός i. 2. 7. Τοῦ Μαρσίου ποταμοῦ Ib. 8. So, in Eng., the Connecticut river.

§ 472. B.) A substantive not employed in its full extent may be rendered definite,

I.) By a limiting word or phrase.

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μίχρη τοῦ Μηδίας τείχους, as far as the wall of Media, i. 7. 15. Τὸ περὶ τὸν Πειραιᾶ τείχος H. Gr. iv. 8. 9. Τὰ μακρὰ τείχη τῶν Κορινθίων Ib. 4. 18. Τὸ τείχος τὸ Περινθίαν vii. 2. 11 (cf. Καὶ Ταναγραῖαν τὸ τείχος περιεῖλον Th. i. 108). Τὸ μὲν ἴσωθιν [τείχος] περὶ τῆς Κιλικίας . . , τὸ δὲ ἔξω τὸ περὶ τῆς Συρίας i. 4. 4. 'Ο τῆς βασιλείας γυναικὸς ἀδελφός ii. 3. 28. Τὸ τῆς τοῦ ξαινοντος τέχνης ἔργον Pl. Pol. 281 a. Ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πιδίου τοῦ παρὰ τὸν Κιντρέτην ποταμὸν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to that which is said about it in the sentence, either precede the article, or follow the substantive without the article; as, "Ὅτι κινὸς ὁ φόβος ἦν, καὶ οἱ ἄρχοντες σῶσι, that the fear was groundless, and the generals safe, ii. 2. 21. Ψιλὴν ἔχων τὴν κεφαλὴν, having the head bare, i. 8. 6. 'Ελαύνων ἀνὰ κράτος ἰδρῶντι τῷ Ἰππῳ Ib. 1. Κατίσθησι ἀντίαν τὴν φάλαγγα i. 10. 10. "Ἐπισθε ἡγμόνι τῷ 'Ηρακλεῖ, follow Hercules as leader, vi. 5. 24 (cf. Τῷ 'Ηγμόνι 'Ηρακλεῖ vi. 2. 15). Διὰ μίσου δὲ τοῦ παραδείσου, through the midst of the park, i. 2. 7 (§ 456). Ἐν τῇ ἀγορᾷ μίση Dem. 848. 13 (but, Τὸ μίσην στίφος, the centre division, i. 8. 13). Πολλῶν τῶν ἐπιτηδίων μιστάς, full of the necessities of life in great abundance, iv. 4. 7. Τὰ δὲ ἐπιτηδία πολλὰ ἦν λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς περὶ αὐτόν, with those about him few, i. e. with few attendants, i. 5. 12 (but, Σὺν οἷς ὀλίγοις περὶ αὐτόν, with the few about him). Ἐπιχωρήσαι ὅλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὅλης iii. 3. 11. Πᾶσι . . τοῖς κριταῖς καὶ τοῖς θιαταῖς πᾶσιν, to all the judges and all the spectators, Ar. Av. 445. Ψιλὴ ἦν ἅπασα ἡ χώρα, the country was all bare, i. 5. 5. Ἐκαστον τὸ ἔθνος i. 8. 9 (§ 470. N.). Τὸ κίρας ἰκάτιρον vii. 1. 23. Ἀμφότερα τὰ ὄτα, both his ears iii. 1. 31. Αὐτὰ τὰ Λάκωνι, the Spartans themselves, vii. 7. 19 (but, Τὰ αὐτὰ Λάκωνι, the same Spartans). Τού, τι ἄνδρας αὐτούς; ii. 5. 39.

β. When the substantive is preceded or followed by successive modifications, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, the temple of Lycaean Jove in Arcadia, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ Th. i. 126. Τὰ τι τείχη τὰ ἑαυτῶν τὰ μακρὰ ἀπὸ τῆς ἰστίας Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a possessive or demonstrative pronoun; as,

α. POSSESSIVE. 'Ο ἰμὸς πατήρ, my father, i. 6. 6. Ὅμμα τοῦμόν [= τί

ἑμὸν, § 39] Cyr. viii. 7. 26. Τὴν ἡμετέραν χάραν iv. 8. 6. Τῷ νόμῳ τῷ ἡμετέρῳ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns οὗτος and ὅδε, as themselves beginning with the article (§ 150), do not take it before them, and ἐκεῖνος follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταύτας τὰς πόλεις, *these cities*, i. 1. 8. Τὸν ἄνδρα τοῦτον i. 6. 9. Τόνδε τὸν πρόπον, i. 1. 9. Ὁ μὲν ἄνθρωπος ὅδε Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, Ἔστι μὲν γὰρ πινία αὕτη σαφές, *for this is manifest poverty*, CEC. 8. 2 (cf. Αὕτη ἡ ἔνδεια Ib.). Κίνησις γὰρ αὕτη μεγίστη. . ἰγίνετο Th. i. 1. Αὕτη αὖ ἄλλη πρόφασις ἦν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θετταλός, *Meno the Thessalian*, i. 2. 6. Ἐπύαζα, ἡ Συεννίσιος γυνὴ, τοῦ Κιλικίων βασιλέως Ib. 12. Ἀριστοδήμον τὸν μικρὸν ἐπικαλούμενον Mem. i. 4. 2. Ἐγὼ . . ὁ ἐξηπατηκὴς . . , ὑμῖς δὲ οἱ ἐξηπατημένοι v. 7. 9. Ἡ τάλαια' ἐγώ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. El. 1138. Ὁρῶν σε τὸν δύστηνον Id. CEd. C. 745. Ὁ παντλήμων ἐγώ, *I, the all-wretched*, Id. CEd. T. 1379. Τὸν πατροφόντην, τὸν ἀσεβῆ με Ib. 1441. So, when the pronoun is implied in a verb, Ὡλεκόμαν ὁ τάλας Soph. Tr. 1015. Ὁ τλήμων . . ἦκα Eur. Andr. 1070.

NOTE. If, on the other hand, *no distinction is designed*, the article is omitted; as, Ξενοφῶν Ἀθηναῖος, *Xenophon, an Athenian*, i. 8. 15. Παταγύας ἄνθρωπος Πέρσης Ib. 1. Ἐγὼ τάλας, *I, unhappy man*, Soph. CEd. C. 747. Ἀφίλομαι δύστηνος Ib. 844.

§ 475. 3. An *adverb* preceded by an article has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὢν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion, 1349). Ἐν τῷ πρόσθεν [sc. γενομένῳ] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, καλίσαντος τοῦ τότε βασιλέως, πατὴρ δὲ τοῦ νῦν Cyr. iv. 6. 3. Τὴν τήμερον ἡμέραν iv. 6. 9. Τῆς οἴκαδ' ὁδοῦ iii. 1. 2. Τοῖς πάνι τῶν στρατιωτῶν, *the best soldiers*, Th. viii. 1. Κάδμου τοῦ πάλαι Soph. CEd. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476 – 478). (b) A *preposition* with its case may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρηστήριου, *the Delphic oracle*, Cyr. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἑσπέραν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as used *substantively* with the word or phrase following (see §§ 447, 469. 1). Thus,

Τῶν παρὰ βασιλείας [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν περὶ τὴν θήραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δήμου Th. viii. 66. Οἱ τ' ἔνδον . . καὶ οἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πέραν τοῦ ποταμοῦ, the opposite side of the river, iii. 5. 2. Τοῦ πρὸς ὡ, i. 3. 1. Εἰς τοῦμπάλιν [τὸ ἔμπάλιν], back, i. 4. 15. Οἱ ἐκ τοῦ ἰστικείνα, those of the country beyond, v. 4. 3. Τοῖς παροῦσι τῶν πιστῶν i. 5. 15. Τί τὸ καλῶν εἶη εἰσελθεῖν, what it was which prevented their entering, iv. 7. 4. Ὁ μὴδὲν ὦν, he that is nothing, Soph. Aj. 767. Τοῦ μὴδὲν [ὄντος] Ib. 1231. See § 450.

NOTE. The phrases οἱ ἀμφὶ and οἱ περὶ, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἀμφὶ Ἀριαίου, [those about Ariæus] Ariæus and those with him, iii. 2. 2. Οἱ περὶ Ξενοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἀμφὶ Τισσαφέρνην iii. 5. 1 (cf. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ Ib. 3). Τοὺς ἀμφὶ Θρασυλλὸν καὶ Ἐρασινίδην, Thrasyllus and Erasinides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νιμίᾳ ἦσαν, οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι ἐν τῷ Σικυῶνι, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πιστακοῦ τε καὶ Βίαντος, καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν Pl. Hipp. Maj. 281 c.

§ 477. 5. When the *neuter article* is used *substantively* with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γήρεως, the evils of old age, Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξένου, the fate of Proxenus, ii. 5. 37. Ἐν τοῖς ἰπάνω, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κύρου ἦσαν ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἐμοὶ ἰλίσθαι ἀντὶ τῶν οἴκοι, to prefer remaining with me to returning home, i. 7. 4. Ἔσσι δὲ τὰ τῶν θεῶν καλῶς εἶχεν, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς δίκης, the circumstances of the trial, Pl. Phædo, 57 b. Χειρίσφορος μὲν ἦδη τετελευτήκει, . . τὰ δ' ἐκείνου Νίων Ἀσινάδος παρέλαβε, 'his place or office,' vi. 4. 11. Ἐπιστήμων ἵναί τῶν ἀμφὶ τάξεις, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονούντας, those that favor the cause of the Athenians, Th. viii. 31. Φρονεῖν τὰ πρὸς σί vii. 7. 30. Τὸ τῶν ἀλίων, the habit of fishermen, CEC. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορεύετο, 'the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου πιστονεῖν, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδίναί τὸ τῶν παιδῶν, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Σοφοκλέους, what is said by Sophocles, Id. Rep. 329 c. Τὸ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὸ τῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὸ τῶν πνυμάτων, the state of the winds, = τὰ πνύματα, the winds, Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 24. Τὰ τῆς ὀργῆς = ἡ ὀργή, Th. ii. 60. Ἐπῆνι τὰ βασιλείας, extolled the king, H. Gr. vii. 1. 38. Τὰ θιῶν οὕτω βουλόμην ἵσταί Eur. Iph. A. 33. Τὰ βαρὲς λέγων γὰρ δοῦλα πάντα πλὴν ἑνός Id. Hel. 276. Ὡς δὲ σὺ σώφρων, τὰμὰ [τὰ

ἰμὰ = ἰγὰ] ὁ' οὐχὶ σῶφρονα Id. Andr. 235. Εἰ τὸ τῶνδ' εὖνουν πάρα Soph. El. 1203. See §§ 447. γ, 453. ι.

§ 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. ὄν], as to that which was of old, i. e. formerly, anciently, Pl. Phædr. 251 b. Τὸ πρόσθεν, before, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Τοῦμπάλιν [τὸ ἱμπάλιν], back, vi. 6. 38. Τὸ γε παραυσίκα Ar. Vesp. 833. Τὸ παράπαν Ag. 7. 7. Τὸ πάμπαν Pl. Tim. 41 b.

β. ADJECTIVES; as, Τὸ πρῶτον, at first, i. 10. 10. Τὰ πρῶτα, first, Soph. Tr. 757. Τὸ πρότερον, before, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τοῦλάχιστον [τὸ ἐλάχιστον], at least, v. 7. 8. See § 441.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδε, as to that after this, i. e. henceforth, Cyr. v. 1. 6. Τὸ ἐκ τοῦδε Ib. 5. 43. Τὸ πρὸς ἑσπέραν, to the west, vi. 4. 4. See § 475. β.

§ 479. II.) By *previous mention, mutual understanding, general notoriety, or emphatic distinction*; as,

Θορύβου ἤκουσι διὰ τῶν τάξεων ἰόντος, καὶ ἤρξτο τίς ὁ Θόρυβος εἶη, he heard a noise passing through the ranks, and inquired what the noise was, i. 8. 16. Οἱ δ' ἐπιδίωκον μέχρι κόμης τινός· ἐπαυθα δ' ἴσθησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κόμης γήλοφος ἦν, . . τῶν δὲ ἰππίων ὁ λόφος ἐνεπλήσθη i. 10. 11. Τὰ πλοῖα αἰτιῶν i. 3. 16 (cf. Αἰτιῶν πλοῖα Ib. 14). Δουλεύουσιν θεοῖς, ὅ τι ποτ' εἰσὶν οἱ θεοί Eur. Or. 418. "Οτι Ἐξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἤλθιν, 'that innumerable army,' iii. 2. 13. Τίνος ποιῆς τὰ πολλὰ πνεύματ' ἴσχ' ἰν Αὐλίδι Soph. El. 563. Τὸν ἄνδρα ὁρῶ, I see THE MAN [i. e. Artaxerxes], i. 8. 26. Ἀνακαλοῦντες τὸν προδότην, exclaiming, 'the traitor!' vi. 6. 7. Ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, Ἀλλὰ τοίνυν, ἔφη ὁ Ἰσχόμαχος, θέλω σοι . . διηγῆσθαι. . . Τὰ ποῖα; ἔφην ἐγώ, I will then, said Ischomachus, relate to you other things. [The what?] What are they? said I, (Ec. 10. 1. KP. "Α δ' ἐμπδὼν μάλιστα, ταῦθ' ἤκω φράσαν. 'ET. Τὰ ποῖα ταῦτα; Eur. Ph. 706. TP. Πάσχι δὲ θανμαστόν. 'EP. Τὸ τί; Ar. Pax, 696. 'EP. Οἶά μ' ἐκίλεισιν ἀναπυθίσθαι σον. TP. Τὰ τί; Ib. 693 (Τὰ plur. with reference to οἶα, and τί sing. for plur.; cf. Τί οὖν ταῦτα ἐστίν; § 450. γ). Εἴφ' ὅ τι παθεῖν δεῖ· τί με τὸ δεινὸν ἐργάσει; Eur. Bac. 492. Ποσέργω οὖν ὁμοίωτερον τῷ εἴδει Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Δεῦρο δὴ, ἢ δ' ὅς, εὐθύς ἡμῶν οὐ παραβάλλεις; . . Ποῖ, ἔφην ἐγώ, λίγεις, καὶ παραὸ τίνας τοὺς ὑμᾶς; Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you? Pl. Lys. 203 b. Τὸν ἐμέ, the me, i. e. me, of whom you speak, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ὄναρ, *such a dream as I have described*, or, *such a dream as this*, iii. 1. 3. Ἀγοραστήν τὸν τοιοῦτον Mem. i. 5. 2. Τὴν τηλικαύτην ἀρχήν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, *about*, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ τὰ ἑικοσι, *chariots about the [number of] twenty*, i. e. *about twenty in number*, i. 7. 10. Πιλτασται δὲ ἀμφὶ τοὺς δισχιλίους i. 2. 9. Ἀμφὶ τὰ πεντήκοντα ἔτη ii. 6. 15. So, Εἰς τὰ ἱκατὸν ἄρματα Cyr. vi. 1. 50.

§ 481. III.) By the connection in which it is employed; as,

Ἐπιδὴ δὲ ἱτελεύτησε Δαρείος, καὶ κατίστη εἰς τὴν βασιλείαν Ἀρταξέρξης. 'had succeeded to the throne [sc. of Persia],' i. 1. 3. Ἴόντες ἐπὶ τὰς θύρας, i. 2. 11. Αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἰγίνοντο i. 8. 8. Οἱ δ' ἱππεῖς ἤλθον πρὸς τοὺς προφύλακας, ἰζήτουν τοὺς ἄρχοντας ii. 3. 2.

§ 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a possessive (see § 503); as,

Ἐβούλιτο τῶ παῖδι ἀμφοτέρω παρεῖναι, *he wished [the] his children to be both present*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν Ib. 3. Κύρος τι καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν Θάρᾶκα ἐνίδυ, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβεν i. 8. 3.

§ 483. IV.) By contrast.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the *indefinite pronoun* τις. Thus,

Ἐν ἰκάστῳ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔβαινον τὰ ὄπλα, ὁ δὲ εἰς ἔμεινεν, 'of whom two . ., but the third,' v. 4. 11. Τῶν δὲ πολιμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἵδραμον . ., οἱ δὲ πολλοὶ . . φανεροὶ ἦσαν φύγοντες, 'some . ., but the most,' iv. 3. 33. Ἴππους . ., τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῷ Κλειάρχῳ καταλειμμένους iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacoluthon* (§ 329. N.) or *aposiopēsis* (ἀποσιώπησις, *the becoming silent*, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χερὴ κακίαν, εἴτ' ἄγνοιαν, εἴτε καὶ ἀμφοτέρω ταῦτ' εἰσὶν, *the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together*, Dem. 231. 21. Τῆς γὰρ ἡμῆς, εἰ δὴ τίς ἐστι σοφία καὶ οἷα, μάρτυρα ὑμῖν παρίξομαι Pl. Apol. 20 e. Μὰ τὸν —, οὐ σύ γι. *Not you, by —* (the name of the god omitted, as the old grammarians say, through reverence), Ib. Gorg. 466 e.

§ 485. 2. OMISSION OF THE ARTICLE With substan-

tives which will be at once recognized as definite without the article, it is often *omitted*; particularly with,

α. *Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons* (§ 471); thus, Διαβάλλει τὸν Κύρον. . . Συλλαμβάνει Κύρον i. 1. 3. Πρὸς Κύρον Ib. 6, 7. Πρὸς τὸν Κύρον Ib. 10. Ὁ δὲ Κύρος Ib. 7, 10. Κύρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 21. Ἄμα ἡλίῳ δύνοντι ii. 2. 13. Ἄμα τῷ ἡλίῳ δυσμένει Ib. 16. Τοῖς ἄρχουσι τῆς θαλάττης, . . τοῖς τῆς γῆς Rep. Ath. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἄρχουσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5. Πρὸς ἱσπέραν, . . πρὸς ἰω v. 7. 6. Ὅτι βορέας . . φέρι, νότος δὲ Ib. 7. Τὴν ἰκτινὴν πλοῖον. . . Ἐχω γὰρ αὐτῶν καὶ τέκνα καὶ γυναῖκας i. 4. 8. Λαβεῖν δὲ καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα vii. 8. 9. Σὺν τοῖς θείοις iii. 1. 23. Πρὸς τῶν θιῶν Ib. 24. Σὺν θείοις vii. 7. 7. Πρὸς θιῶν v. 7. 5. Δίκαιόν ἐστι καὶ πρὸς θιῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θιούς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11. — Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article; as, Πορεύεται ὡς βασιλεία, goes to the king, i. 2. 4. Cf. Τὸν βασιλεία ii. 4. 4.

β. *Abstract nouns, names of arts and sciences, and generic terms* (§ 470); thus, Εὖρος ἴκوسي ποδῶν, ὕψος δὲ ἱκατὸν ii. 4. 12. Τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα iii. 4. 10. Ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον Cyr. viii. 7. 22. Θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo, 69 b. Γεωργίαν τε καὶ τὴν πολιτικὴν τέχνην CEC. 4. 4. Ὅτι ἐπὶ θάνατον ἄγοιτο i. 6. 10. Θεοσιδίστατον . . ζῶων ἔνθρωπος Pl. Leg. 902 b.

§ 486. γ. *Substantives followed by the article with a defining word or phrase*; thus, Κύρου ἀποτίμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ i. 10. 1. Ἐπὶ σπῆνῃ ἰόντις τὴν Ξινοφῶντος vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρύσατις . . ἡ μήτηρ i. 1. 4. Σοφαίνετος δὲ ὁ Στυμφάλιος . . , Σωκράτης δὲ ὁ Ἀχαιοῖς i. 2. 3. Ἐν Χερρόνησῳ τῇ καταντιπείρας Ἀλκύδου i. 1. 9 (cf. Ἐκ τῆς Χερρόνησου i. 3. 4). But, Ὁ δὲ Σιλανός ὁ Ἀμβρακιώτης, but that Silanus the Ambraciot (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite, and then defined*; and this subsequent definition sometimes respects simply the kind or class. Thus, Κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2. Κάρεα . . πολλὰ τὰ πλατεῖα, 'of the broad kind,' v. 4. 29.

δ. *Two or more nouns coupled together*; as, Περὶ δὲ τῶν τοιῶνδε τί σε κωλύει διελθεῖν, οἷον Ἥλιον τε καὶ σελήνην καὶ ἄστρον καὶ γῆν καὶ αἰθέρος καὶ αἴρος καὶ πυρὸς καὶ ὕδατος καὶ ὥρων καὶ ἱαντατοῦ; Pl. Crat. 408 d (cf. Τὸν ἥλιον, Ἡ σελήνην, Τὰ ἄστρα Ib. 408, 409). See other examples in § 485.

ε. *Ordinals and Superlatives*; as, Καὶ τρίτον ἔτος τῷ πολέμῳ ἱστιεύτα Th. ii. 103. Εἰς Ἰσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (a) An *appositive*, appended for distinction. See §§ 472, 474. (b) The *subject* of the sentence.

(c) An adjunct not governed by a preposition. (d) An adjunct governed by a preposition. (e) An attribute. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in *marking the subject of a sentence*, and sometimes appears to be used chiefly for this purpose. Thus, *Μὴ φυγὴ εἴη ἡ ἀφοδὸς*, lest the departure should be a flight, vii. 8. 16. *Ἐμπερίον δ' ἦν τὸ χωρίον* i. 4. 6. *Ἦσαν δὲ ζυγαὶ αἱ πλείους*, and the greater part was spelt, v. 4. 27 (§ 455). *Καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἄρχεισθαι* Pl. Phædo, 68 e. *Ἀρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοί;* Id. Gorg. 498 c. *Τὰ δὲ πέντε δίκαια ἰστίς*, twice five is ten, Mem. iv. 4. 7. *Οἱ μύριοι ἵππῳ οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἄνθρωποι*, ten thousand horsemen are nothing else than ten thousand men, iii. 2. 18. *Καὶ ΘΕΟΣ ἦ, Ὁ ΛΟΓΟΣ* St. Jn. 1. 1.

Τίς δ' ὄδιν, εἰ τὸ ζῆν μὲν ἴσθι κατθανεῖν,

Τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται. Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, *Ἄλλο δὲ στράτευμα*, and another army, i. 1. 9. *Τὸ ἄλλο στράτευμα*, the rest of the army, i. 2. 25. *Ἀμφικράτης καὶ ἄλλοι*, 'and others,' iv. 2. 17. *Ἐπορεύθησαν, ἧ οἱ ἄλλοι*, 'the others,' 'the rest,' Ib. 10. *Πολὺ τοῦ στρατεύματος*, 'much of,' iv. 1. 11. *Τὸ μὲν δὲ πολὺ τοῦ Ἑλληνικοῦ*, 'the greater part,' i. 4. 13. *Πολλοί*, many, iv. 6. 26. *Τοὺς πολλούς*, the most, Ib. 24 (§ 466). *Ὀλίγοι ἀπέθνησκον*, few died, iv. 2. 7. *Πλείω τούτων ἀπολαύει ὁ ὄχλος ἢ οἱ ὀλίγοι*, 'the few,' 'the aristocracy,' Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, not; as, *Τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἰνταῦθα στράτευμα* i. 2. 1. *Τῶν Ἑλλήνων καὶ τῶν βαρβάρων* Ib. 14. *Τοὺς πιστοὺς καὶ εὐνοὺς καὶ βεβαίους* i. 9. 30. *Τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστις* i. 6. 3. *Ὁ δ' αὖ διὰ τέλους τὸν ἅπαντα χρόνον γεγονώς τε καὶ ὦν καὶ ἐσόμενός ἴσθι μόνος* Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, *Πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεισι τῶν ὁδῶν καὶ τῷ δισπάσθαι τὰς δυνάμεις ἀσθενής* i. 5. 9. *Οὐδίσποσ' ἄρα . . λυσιτελίστιον ἀδικία δικαιοσύνης* Pl. Rep. 354 a. *Λυσιτελίστιον ἢ ἀδικία τῆς δικαιοσύνης* Ib. b. *Ἡ σώμασι φάρμακα [ἀποδιδούσα τίχνη]. . Ἡ τοῖς ὄψοις τὰ ἡδύσματα* Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those *nice distinctions* in the expression of *our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *retorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that

a second article is prefixed, as if to a single word; thus, Λόγος δὲ ὁ κατὰ ταῦτόν [= τὸ αὐτό, § 97. N.] ἀληθὲς γιγνόμενος, περὶ τοῦ θάτιρον [= τοῦ ἴτιρον, § 39] ὄν, καὶ περὶ τὸ ταῦτόν . . , καὶ ὁ τοῦ θάτιρον κύκλος Pl. Tim. 37 b. Τὸ τοῦ θάτιρον καὶ τὸ ταῦτόν Ib. 44 b (see §§ 479, 480). Τῶν τὸ μηδὲν [sc. ὄντων], those who are that which is nothing, Eur. Tro. 412 (see §§ 450, 476).

II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its *aspirated* and its *τ-* forms, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its *substantive use independent of a modifying word or phrase* (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either *demonstrative* or *personal*, the cases in § 493 excepted.

1. With μὲν and δέ; as, 'Ο δὲ [sc. ἀδελφὸς] πείθεται, and he [the brother] is persuaded, i. 1. 3. Οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιμένει, they (Chirisophus and Meno) went, but Clearchus stayed, ii. 1. 6. Πᾶς σὶ Καδμείων λειὼς καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστα ἰγώ Soph. Œd. C. 741.

REMARK. The article with μὲν and δέ is commonly used for *contradistinction* (cf. § 483), and we may translate ὁ μὲν . . , ὁ δέ, this . . , that, the one . . , the other, one . . , another, &c., and οἱ μὲν . . , οἱ δέ, these . . , those, some . . , others, &c. Thus, 'Ο μὲν μαίνεται, ὁ δὲ σωφρονεῖ, the one is mad, the other is rational, Pl. Phædr. 244 a. Οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο, the one party (the Greeks) marched on, and the other (the Persians) followed, iii. 4. 16. Βασιλεὺς τε καὶ οἱ Ἕλληνες . . , οἱ μὲν διάκοντες . . , οἱ δ' ἀρπάζοντες, 'these . . those,' i. 10. 4. Τους μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν, 'some . . others,' i. 1. 7 (§ 362. α). Ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ Pl. Phædr. 263 b. Ἐπειτα φωνὴν πᾶσαν ἀκούοντες, ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς; Rep. Ath. 2. 8. Τὰ μὲν ἔπαθεν, . . τέλος δὲ κατέκτανε, he received some wounds, but finally slew, i. 9. 6. 'Ο μὲν ἤρχεν, οἱ δὲ ἐπείθοντο, he (Clearchus) commanded, and the rest obeyed, ii. 2. 5. Τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐδον, εὐρήσομεν τὸ ὄρος, for we shall find the mountain, here easy, and there difficult, of ascent, iv. 8. 10 (§ 421. β). Τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαύομενοι, '[as to some things . . as to others] partly . . partly,' 'now . . now,' iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with γάρ; as, Παρ' ἀνδρὸς Φανοσίως ἦκεν . . ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξίνων, 'for he,' Soph. El. 45. Τῆς γὰρ πύφουκα μητρός Soph. Œd. T. 1082. Τὸ γὰρ . . σπάνιον μέρος, for this is a rare lot, Eur. Alc. 473.

3.) As the subject of a verb, after καί, and; as, Καὶ τὸν κλειῦσαι δοῦναι, and that he bade him give it, Cyr. i. 3. 9. Καὶ τὸν ἀποκρίνασθαι λέγεται Ib. iv. 2. 13.

REMARK. The *proclitics in the nominative* (ὁ, ἡ, οἱ, αἱ, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (§ 148. 2). This change takes place with καί uniformly, and with δέ

when it follows η for Ἰφν (§ 228); thus, $\text{Καὶ ὁ; ἰθαύμασι, and he wondered, i. 8. 16. Καὶ ἡ, "Οὐκ εὐφημήσεις;" ἔφη Pl. Conv. 201 e. Καὶ οἱ εἶπον vii 6. 4. Ἡ δ' ὅς, said he, Pl. Rep. 327 c. Ἡ δ' ὅς, ὁ Γλαύκων, said he, i. e. Glauco, Ib. b. Ἡ δ' ἡ, said she, Id. Conv. 205 c.$

§ 492. B. The article in its τ -forms likewise occurs,

I.) As a DEMONSTRATIVE OR PERSONAL PRONOUN,

1.) Before the relatives $\delta\epsilon$, $\delta\sigma\sigma$, and $\delta\iota\sigma$; as, $\text{Τοῦ ὃ ἔστιν, of that which is, Pl. Phædo, 92 d. Περὶ τὸ ἰφ' ᾧ λυπεῖται Id. Phil. 37 e. Καὶ τὸν ὃς ἔφη, δισπότης τούτου εἶναι Lys. 167. 15. Περὶ τεχνῶν τῶν ὅσαι περὶ ταῦτά εἰσι Pl. Soph. 241 e. Προσέκει καὶ μισεῖν τοὺς οἰόσπερ οὗτος Dem. 613. 9. — The sentence introduced by the relative may be regarded as a defining clause, to which the article is prefixed (see § 472).$

2.) In particular forms of expression; viz.

α . Πρὸ τοῦ (also written προτοῦ), before this; thus, $\text{Τό γι πρὸ τοῦ παῖς ἦσθα Pl. Alc. 109 e. Οἱ δ' οἰκίται ῥίγκουσιν. ἀλλ' οὐκ ἂν πρὸ τοῦ Ar. Nub. 5. Οἱ πρὸ τοῦ φίλοι, 'former friends,' Eur. Med. 696. See § 475. b.$

β . $\text{Τῷ, [through this as a cause, § 416] for this reason, therefore; thus, Τῷ ται . . μᾶλλον σκιστίει Pl. Theæt. 179 d.}$

γ . $\text{Τό γι, followed by ὅτι; as, Τό γι εὖ οἶδα, ὅτι . ., this I well know, that . ., Pl. Euthyd. 291 a. Τό γι δὴ κατανοητίον . ., ὅτι Id. Pol. 305 c.}$

δ . The article doubled with καί or η ; as, $\text{Εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος οὗτος, οὐκ ἂν ἀπύθανεν, if this man had done this and that, he would not have died, Dem. 308. 3. Τὰ καὶ τὰ πιπονθώς Id. 560. 17. Ἀφικνοῦμαι ὡς τὸν καὶ τόν, I go to this one and that, Lys. 94. 3. With the article again repeated; "Ἐδὲ γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for this and that we ought to have done, and this not to have done, Dem. 128. 16. "Ὅς ἔφη δεῖν οὕτω προαιρεῖσθαι κινδυνεύειν τὸν στρατηγόν, ὅπως μὴ τὰ ἢ τὰ γινήσεται, ἀλλ' ὅπως τὰ, 'not these or those, but THESE,' Id. 1457. 16. The nominative $\delta\varsigma$ καὶ $\delta\varsigma$ (§ 491. R.) occurs, Hdt. iv. 68.$

3.) Through poetic license, in imitation of the earlier Greek; as, $\text{Τὸν . . φθίσον, him destroy, Soph. Œd. T. 200. Ταῖν μοι μέλεισθαι, take care of these for me, Ib. 1466. Μία γὰρ ψυχὴ . τῆς ὑπεραλγύν μίτριον ἄχθος Eur. Alc. 883. Ἀστίρας, ὅταν φθίνουσιν, ἀντολὰς τι τῶν Æsch. Ag. 7.}$

§ 493. II.) As a RELATIVE PRONOUN.

This substitution of the τ - for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus, $\text{Κτείνᾳσα τοὺς οὐ χρεῖν κτανεῖν, having slain those whom she ought not to slay, Eur. Andr. 810. Τὸν θεὸν, τὸν νῦν ψέγεις, the god, whom you now blame, Ib. Bac. 712. Νοεῖς ἐκείνον, ὅντιν' ἀρετίως μολεῖν ἰφίμεισθαι, τὸν θ' οὗτος λίγεις Soph. Œd. T. 1054. Ἀγάλαθ' ἱερὰ, τῶν . . ἀπιστήρησ' ἱμαυτόν Ib. 1379. Ἄγος . . δεικνύει, τὸ μήτι γῆ . . προσδίδεται Ib. 1426.}$

REMARK. On the other hand, the aspirated forms are sometimes found with $\mu\epsilon\acute{\iota}\nu$ and $\delta\acute{\iota}\varsigma$ for the τ -forms (§ 490. 1); thus, $\text{Πόλλεις Ἑλληνίδας, εἰ μὲν ἀναιρῶν, εἰς αἶς δὲ τοὺς φυγάδας κατάγων, 'some destroying, and to others,}$

Dem. 248. 18. Ἀς μὲν κατείληφε πόλεις τῶν ἀστυγιστόνων, τινὰς δὲ πορθεῖν. Id. 282. 11. Γνώμα δ' οἷς μὲν ἄκαιρος ὄλβου, τοῖς δ' εἰς μῖσον ἤκει Eur. Iph. T. 419. So, Ὅτι μὲν . . , ὅτι δέ, sometimes . . , at other times, Th. vii. 27 Ὅτι δέ Ven. 5. 8.

CHAPTER IV.

SYNTAX OF THE PRONOUN.

I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its subject in gender, number, and person.

By the *subject of a pronoun* is meant the substantive which it represents. The rule, therefore, has respect either to substantive pronouns, or to adjective pronouns used substantively. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν [i. e. βασιλῖα] ἐπιβουλῆς οὐκ ᾔσθάνετο, the king did not perceive the plot against himself, i. 1. 8. Ἀπὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν σατράπην ἐποίησε, from the government, of which [government] he had made him satrap, i. 1. 2. Πάντων ὅσοι . . ἀθροίζονται Ib. Πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ὅ δὲ πείθεται (§ 490) Ib. 3. Ὑμᾶς . . , ὅσοι ἰστέ iv. 6. 14. Θαυμαστὸν ποιῶς, ὅς . . δίδως Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as gender and number are concerned, to that of the PRONOUN, and some of them to even a greater extent (§ 444. α). Thus,

a. MASCULINE FORM FOR FEMININE.

Ὡσπερ εἰ τῶ χιτῶνι, ὡς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλοισιν ἐποίησεν, ἀφ' ἐμίνω τούτου τρέποιντο πρὸς τὸ διακωλύειν ἀλλήλων Mem. ii. 3. 18. See § 444. β.

NOTE. In speaking of persons vaguely, or generally, or simply as persons, the masculine gender often takes the place of the feminine, both in pronouns and in other substantive words which admit it: thus, Ξὺν οἷς τ' οὐ χρεὴν [= τῇ μητρὶ] μ' ὁμιλῶν Soph. Œd. T. 1184. Οὐδὲ γὰρ κακῶς πάσχειν μῖσος, ὃν τέκη προσγίγνεται Id. El. 770. Ἡ στείρο; οὐσα μόσχος οὐκ ἀνίξεται τίκτοντας ἄλλους [= τίκτουςαν ἄλλην] Eur. Andr. 711. Συνεληλυθῶσιν ὡς ἐμὲ καταλειμμέναι ἀδελφαί τε καὶ ἀδελφιδαὶ καὶ ἀνεψιαί τσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τισσαρσκαδιεῖα τοὺς ἐλευθέρους. . . Χαλεπὸν μὲν οὖν ἴσθιν, ὧ Σώκρατες, τοὺς οἰκείους περιεῶν ἀπολλυμένους, ἀδύνατον δὲ τοσοῦτους τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. α.

§ 496. b. USE OF THE NEUTER.

Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; Cyr. viii. 7. 25 (§ 445).
 Εὐδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνῦσαι ἱποίησι iv. 1. 22. Τίς οὐκ ἂν ὁμο-
 λογῆσαι αὐτὸν βούλεισθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν;
 Ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα, εἰ . . Mem. i. 1. 5 (§ 450). — The neuter
 referring to words of other genders, and the neuter plural for the singular
 (§§ 450, 451), are particularly frequent in pronouns.

c. COMPOUND CONSTRUCTION.

Ἀρτάοχος καὶ Μιθριδάτης, οἳ ἦσαν ii. 5. 35. Πολλοὺς δὲ ἄνδρας καὶ γυ-
 ναῖκας καλὰς κτῆση, οὓς οὐ ληΐζεσθαι διήσει, ἀλλ' αὐτοὶ . . παρίσονται vii. 3
 31. Ἀσφάλειαν καὶ εὐκλειαν, ἃ οὔτε κατασῆπται Cyr. viii. 2. 22. Πολλὰ
 δ' ἱρῶ πρόβατα καὶ αἴγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα iii. 5. 9. Ἀπαλ-
 λαγίντις πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν . . καθίσταται Isocr. 163 b.
 See § 446. — Zeugma is far less frequent in the construction of the pronoun
 than in that of the adjective.

§ 497. d. SYNESIS.

Τὸ Ἀρκαδικὸν ἰππικικόν, ὃν ἔρχε Κλειάνωρ iv. 8. 18. Τὰ δόξαντα ἂν πλῆ-
 θει, ὅσπερ δικᾶσουσιν Pl. Phædr. 260 a. Βασιλεὺς . . . οἱ δ' ἀρπάζοντες i.
 10. 4 (cf. Ib. 2 and 5). Οἰκτρὰ γὰρ πεπόνθαμεν, ἧ . . κινὴν κατῆσχεον ἰλπίδα
 Eur. Iph. A. 985. Ὡ μιλία ψυχὰ, ὃς . . ἦσθη Soph. Phil. 714. Ὡ ἀγαθὴ
 καὶ πιστὴ ψυχῇ, οἷχῃ δὲ ἀπολιπὼν ἡμᾶς; Cyr. vii. 3. 8. Τίκνων, . . οὓς
 Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed
 for the sake of individualizing or generalizing the expression; as, "Ὅστις δ'
 ἀφικνῆτο . . , πάντας . . ἀπετίμπειτο, and whoever came, he sent them all
 back, i. 1. 5. Ἀσπάζεταιται πάντας, ὃ ἂν περιτυγχάνῃ Pl. Rep. 566 d. "Ὅς ἂν
 κάμῃ τῶν οἰκτιῶν, τούτων σοι ἱππιμειλιτικὸν πάντων, ὅπως θίρασιεύεται
 Ec. 7. 37. Τούτους . . , ὃ ἂν . . πολλοὶ ἴπονται Ib. 21. 8. "Ἀλλοὺς δ'
 ἐκίλει λῆγειν, διὰ τί ἕκαστος ἰπλήγῃ, and he bade the rest say, on what ac-
 count each one had been struck, v. 8. 12. Προσὼν ἐνὶ ἑκάστῳ, οὕστινας
 ᾔστο ἔχιν τι vii. 3. 16. Πῆραν λαβῶν . . οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν
 ἑκάστοις διανῆμαι vi. 6. 33. Ἦν ἀφθονία τῶν θιρόντων κινδυνεύειν, ὅπου
 τις οἶτο Κῦρον αἰσθήσισθαι i. 9. 15 (see Ib. 16). Ἦν δὲ τις τούτων τι πα-
 ραβαίνει, ζημίαν αὐτοῖς ἐτίθεισαν Cyr. i. 2. 2. Εἰ δὲ τι ἥκιστα πλείον ἐστ'
 ἀγαθόν, τούτων μετίχουσα Eur. Alc. 744. Ἀληθὲς ἦν φίλος . . ὃν
 ἀριθμὸς οὐ πολὺς, he was a true friend; of whom the number is not great, Id.
 Suppl. 867. Αὐτοεργός, ὅσπερ καὶ μόνος σώζουσι γῆν Id. Or. 720. Θη-
 σαυροποιοὺς ἀνὴρ . . οὓς δὲ καὶ ἵππαισι τὸ πλεῆθος Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf.
 § 454); as, Φεύγει . . ἐς Κέρκυραν, ὃν αὐτῶν [i. e. τῶν Κερκυραίων]
 εὐεργέτης, he flies to Corcyra, being a benefactor of theirs, Th. i. 136. Ἀπὸ
 Πελοποννήσου . . , οἳ τῶνδε κρείστους ἐσὶ Id. vi. 80. Τῆς ἐμῆς ἐπισόδου,
 ὃν [i. e. ἐμὴ] μήτ' ὀκνῆται Soph. Ec. C. 730. Πατρώα θ' ἰστία κατισκά-
 φη, αὐτὸς δὲ . . πίτνει Eur. Hec. 22. Ἀνυμνῆσις, ὃν [i. e. ὑμνῆσις] μ'
 ἰχεῖν τυχεῖν Ib. 416.

§ 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in
 apposition with its real subject (cf. § 455); as, Βισάνθην ᾤκησιν δώσω, ὅστις

[for ἥτερ] ἰμοὶ κάλλιστον χωρίον ἐστί, *I will give you, as a residence, Bisanthe, which is my finest town*, vii. 2. 38. 'Εστίας, οὐ οὔτε ὁσιώτερον χωρίον Cyr. vii. 5. 56. Οὐδὲν ἄδικον διαγίγνηται ποιῶν ἥνπερ [for ὅπερ, § 445] νομίζω μελίτην εἶναι καλλίστην ἀπολογίας Apol. 3. Θανὶν . . . αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ Æsch. Pr. 754. 'Επὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα [for αὐταὶ] δύο τείχη i. 4. 4. Καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλὸν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Pl. Leg. 937 d. — This construction may be commonly explained by *ellipsis*; thus, 'Εστίας, οὐ [χωρίου] οὔτε ὁσιώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation* or *repetition* of its subject, or is itself repeated; as, Τί γὰρ τοῦτου μακαριώτερον, τοῦ γῆ μυχθῆναι; *For what is happier than this, to mingle with the earth?* Cyr. viii. 7. 25. Τοῦτου τιμῶμαι, τῆς ἐν Περυτανίῳ σιτήσεως Pl. Apol. 37 a. . . Κεῖνο κάλλιον, τίκιον, ἰσότητα τιμῶν Eur. Ph. 535. 'Αγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τοῦτω ἀπιθανίτην, 'these also died,' ii. 6. 30. Βασιλεία . . . , οὐκ οἶδα ὃ τι δειῖ αὐτὸν ὁμῶσαι ii. 4. 7. 'Αλκιμάδης . . . , οὕτω καὶ κεῖνος ἡμίλησιν αὐτοῦ Mem. i. 2. 24. Σκίψαι δὲ, οἷον ὄντι μοι περὶ σέ, οἷος ὦν περὶ ἐμὲ, ἔπειτά μοι μίμῃ Cyr. iv. 5. 29. Οἶμαι δὲ σοι . . . ἔχειν ἂν ἐπιδειξαί σοι CEC. 3. 16. 'Ἔστι γὰρ τις οὐ πρόσω Σπάρτης πόλις τις Eur. Andr. 733.

NOTE. Homer often uses the personal pron. οὐ, with its noun following; as, Ἦν ἄρα οἱ Θεράπων ἔχε ποιμένι λαῶν N. 600. Ἦ μιν ἔγειρεν Ναυσικάαν εὐπείπλον ζ. 48. Cf. § 468. b.

§ 500. 2. A change of PERSON sometimes takes place; — (a) From the union of direct and indirect modes of speaking, especially in *quotation*; as, 'Αγοισ' ἂν μάταιον ἄνδρ' ἐκπαδῶν, ὃς . . . κάκτανον, *take out of the way a senseless man, me, who have slain*, Soph. Ant. 1339. Καὶ οὗτος ἔφη "ἰθείλιν πορεύεσθαι, προσλαβὼν ἰθιλάντας ἐκ παντὸς τοῦ στρατεύματος. 'Εγὼ γὰρ," ἔφη, "οἶδα" iv. 1. 27. See i. 3. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26. — (b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Δανέειναι ὑμᾶς εἰς ὅσην ταραχὴν ἡ πόλις ἡμῶν καθίστηται. εἰοίκατε γὰρ . . . , ὅτινες ἐκθύκαμεν Isocr. 141 d.

II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the same classes.

A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are *omitted* in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are *expressed* in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is *omitted* in the *Nom.*, and is com-

monly supplied by αὐτός in the oblique cases; in the stronger form, it is supplied by ὁ and ὅς, which are simply distinctive and are limited in their use (§§ 490–492), and by οὗτος, ὅδε and ἐκεῖνος, which are both distinctive and demonstrative. Thus,

“Ἀπαντα σῶα ἀπὶδωκά σοι, ἐπὶ καὶ σὺ ἔμοι ἀπέδειξας τὸν ἄνδρα, I gave you back every thing safe, when you also had shown to me the man, v. 8. 7. Ἐγὼ μὲν, ὃ ἄνδρες, ἦδη ὑμᾶς ἱπαινῶ. ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἱπαινέσεται, ἔμοι μελήσει, ἢ μηκέτι με Κῦρον νομίζετε i. 4. 16. Οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γι οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης i. 3. 9. Οὔτε σὺ ἐκείνας φιλεῖς, οὔτε ἐκίται σί Mem. ii. 7. 9. Ἐῖχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐάνυμον Κλῆραρχος, καὶ οἱ ἐκείνου i. 2. 15. Κῦρος δὲ καὶ ἱππῆας τούτου i. 8. 6. Τούτῳ συγγενόμενος ὁ Κῦρος, ἡγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ i. 1. 9. “Hδ’ οὖν θανῆται Soph. Ant. 751. Κεῖνος τὰ κείνου στεργέτω, κάγὰ τὰδ’ Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the stronger form, the Gen. subjective (§ 393. δ) with a substantive is commonly supplied in the FIRST and SECOND PERSONS, and sometimes in the THIRD, by the possessive adjective (cf. §§ 457, 458); in the weaker form, it is often omitted, especially with the article (§ 482). The Gen. objective (§ 392) sometimes follows the same analogy. Thus,

“Οἷς γὰρ σοι μαχεῖσθαι, ὃ Κῦρε, τὸν ἀδελφόν;” “Νὴ Δί’,” ἔφη ὁ Κῦρος, “ἔπει γε Δαρείου καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός” i. 7. 9. Τῶν σωμάτων στερηθῆναι. . . Περὶ τῶν ὑμῶν ἀγαθῶν ii. 1. 12. Κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν Soph. Tr. 485. Τὸ σὸν λίχος, the marriage you talk of, Soph. Ant. 573. Τὸ σὸν γὰρ ἄργος οὐ δίδωκεν ἰγῶ Eur. Heracl. 284. Σάν ἔριν, ὃ Ἐλένη, ‘the dispute for you,’ Eur. Hel. i. 160. Εὐνοία καὶ φιλία τῇ ἐμῇ, good-will and affection to me, Cyr. iii. 1. 28. Φιλία τῇ σῇ, love to you, vii. 7. 29. Μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς, that you may not regret your present to me, Cyr. viii. 3. 32. Θρῆνος οὐμός Aesch. Pr. 388. See §§ 454, 482.

NOTES. (a) The POSSESSIVE PRONOUN is modified like the personal pronoun of which it supplies the place; as, Τόν γε σὸν [ὀφθαλμόν], τοῦ περισβίως, at least yours [your eye], the ambassador, Ar. Ach. 93 (§ 332. 4). See § 454. So, since πότμος may be followed by the Dat., as well as the Gen. (§§ 403, 411), Ἀμιστέρου [= ἡμῖν] πότμου, κλεινοῖς Λαβδακίδαῖσιν Soph. Ant. 860. (b) The only POSSESSIVE of the 3d Pers., which has a place in Attic prose, is σφίτερος, their; and even this is used reflexively, and with no great frequency. Thus, Ως ἰώρων ποιοῦντας τοὺς σφίτερος, when they saw their own men in distress, Cyr. i. 4. 21. (c) The Dat. for the Gen. belongs particularly to the weaker form of expression. See § 412.

§ 504. III. In REFLEX REFERENCE, the weaker form is the same with that of the common personal pronoun; the stronger form is the so-called reflexive (§ 144). The weaker form belongs chiefly to those cases in which the reflex reference is indirect and unemphatic; the stronger, to those in which this reference is either direct, or, if indirect, is specially emphatic or distinctive. Thus,

Πράττειτε ὅποιον ἂν τι ὑμῖν οἴσθε μάλιστα συμφέρειν, *do whatever you think will be most advantageous to yourselves*, ii. 2. 2. Κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι vi. 6. 5. Καὶ οὗτος δὴ, ὃν αἶετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὖρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ i. 9. 29. Ὡς εἶδον ὀρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφῶς ἵσθαι v. 7. 25. Λίγιν τι ἐκίλευεν αὐτούς, ὅτι οὐδὲν ἂν ἦττον σφῆς ἀγάγοιεν τὴν στρατιάν, ἢ Ξινοφῶν vii. 5. 9. Εἰς τὴν ἑαυτοῦ σκηνὴν . . τῶν περὶ αὐτόν . . περὶ τὴν αὐτοῦ σκηνὴν i. 6. 4. Ἐκίλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἑμβάλλειν τοῦτον τὸν χιλὸν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωνιν i. 9. 27. Ποίαν δ' ἡλικίαν ἑμαυτῷ ἐλθεῖν ἀναμένειν ; . . Ἐὰν τήμερον προδῶ ἑμαυτόν iii. 1. 14. Ἐμαυτῷ γι δοκῶ συνειδέναι vii. 6. 11. Πολλοῦ μοι δοκῶ δεῖν Ib. 18. Σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκίναί δὲ σὲ ὀρᾶσαι ἀχθόμενον ἰφ' ἑαυταῖς Mem. ii. 7. 9. Ἀμελεῖν ἡμῶν αὐτῶν i. 3. 11. Πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε iii. 2. 14 (§ 352).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the use of other pronouns in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to POSITION, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. a, but the *stronger form*, and the *possessive adjective*, § 472. I. Thus, Ἐπιλαμβάνεται αὐτοῦ τῆς ἴτιος iv. 7. 12. Ἦν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας iii. 1. 41. Τῷ σώματι αὐτοῦ . . , τὸ μὲν ἑαυτοῦ σῶμα i. 9. 23. Ἡ ἐκείνων ὕβρις καὶ ἡ ἡμέτερα ὑποψία iii. 1. 21. Τὰ ὑποζύγια τὰ ἐκείνου i. 3. 1. Ἀπέτιμψί μου τὸν δεσπότην Ar. Plut. 12. Τὸν βίον τὸν ἑαυτοῦ Pl. Gorg. 488 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun οὗ became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by ἑαυτοῦ and σφέτερος). Thus, Βουλευόμετε μετὰ σφίσιν [= ὑμῖν], 'among yourselves,' K. 398. Δώμασιν οἷσιν [= σοῖς] ἀνάσσεις a. 402. Φρεσὶν ἧσιν [= ἡμαῖς] ἔχων διδαιγμένον ἥτ.ρ ἡλώμην v. 320. Δεῖ ἡμᾶς ἀνείσθαι ἑαυτούς [= ἡμᾶς αὐτούς], *we ought to ask ourselves*, Pl. Phædo, 78 b. Εὐλαβούμενοι, ὅπως μὴ ἐγὰρ ὑπὸ προθυμίας ἅμα ἑαυτόν [= ἑαυτόν] τι καὶ ὑμᾶς ἔξαπατάσας Ib. 91 c. Κλαίω . . αὐτὴ πρὸς αὐτήν Soph. El. 283. Αἰσχύνεις πόλιν τὴν αὐτὴς αὐτοῦ, *you yourself disgrace your own city*, Id. CEd. C. 929. Οὐδὲ γὰρ τὴν ἑαυτοῦ [= σεαυτοῦ] σύ γε ψυχὴν ὀρᾶς Mem. i. 4. 9. Μόρον τὸν αὐτῆς οἶσθα Æsch. Ag. 1397. Εἴπερ ὑπὲρ σωτηρίας αὐτῶν [= ὑμῶν αὐτῶν] φροντίζετε Dem. 9. 13. Σφιστίη [= ὑμιστίη] ἀπὸ μητίη τίνεσ' ἀμοιβήν Ap. Rh. 4. 1327.

§ 507. 5. Some of the forms of οὗ are used with great latitude of number and gender; thus, (a) μίν and νίν commonly sing., but also plur. (especially νίν); as, νίν, *him*, Æsch. Pr. 333, *her*, Eur. Hec. 515, *it*, Soph. Tr. 145, *them*, masc. Soph. CEd. T. 868, fem. Id. CEd. C. 43, neut. Æsch. Pr.

55; *μίν*, *them*, Ap. Rh. 2. 8: (b) *σφί* properly plur., but also (especially in the tragic poets) sing.; as, *σφέ*, *them*, masc. A. 111, fem. Soph. Œd. T. 1505, *him*, Æsch. Pr. 9, *her*, Eur. Alc. 834: (c) *σφίν* rarely sing.; as, Hom. H. 19, Æsch. Pers. 759: (d) *ἑ* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (e) So the derived *possessives*; as, *ἑς*, *their* Hes. Op. 58; *σφέτερος*, *his*, Id. Sc. 90, Pind. O. 13. 86, *my*, Theoc. 25. 163 (§ 506), *thy*, Id. 22. 67; *σφωίτερος*, *his*, Ap. Rh. 1. 643.

6. The place of *οἷ* as a reflexive is commonly supplied in Att. prose by *ἑαυτοῦ*, and as a simple personal pron., by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun; as, Oἱ γι, ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα, ἐπηρεάζουσιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις Mem. iii. 5. 16. Ἀντὶ ὑφ' ἑω μένων ἑαυτὰς, ἡδέως ἀλλήλας ἰώρων Ib. ii. 7. 12. Συννικηκάτε μιστ' ἀλλήλων· τῶν δὲ πολέμιων οἱ πολλοὶ μὲν συνήττηνται μισθ' ἑαυτῶν Cyr. vi. 3. 14.

B. ΑΥΤΟΣ.

§ 508. The pronoun *αὐτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

I.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

Τῇ δὲ αὐτῇ ἡμέρᾳ, and upon the same day, i. 5. 12. Εἰς τὸ αὐτὸ σχῆμα i. 10. 10. Οὗτος δὲ ὁ αὐτός, and this same person, vii. 3. 3. Ἐκεῖνα τὰ αὐτά Mem. iv. 4. 6. Ταῦτὰ ἵπασχον iii. 4. 28 (§ 39). See § 400.

§ 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, its position conforms to § 472. α. Thus,

Αὐτὸς Μένων ἐβούλετο, Meno himself wished it, ii. 1. 5. Ὅστις . . αὐτὸς μόσας ἤμιν, αὐτὸς διέξας δοῦς, αὐτὸς ἱεραπατήσας συνίλαβε τοὺς στρατηγούς iii. 2. 4. Κύρος παριλαύνων αὐτὸς σὺν Πίργητι i. 8. 12. Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, the very wood from the houses, ii. 2. 16. Καὶ θιοσιέειστον αὐτό ἐστι πάντων ζώων ἀνθρώπος, 'the very most religious,' Pl. Leg. 902 b. Οὔτοι δ' αὖ πρὸ αὐτοῦ βασιλείας τιταγμῖνοι ἦσαν, 'before the person of the king,' i. 7. 11. Πρὸς αὐτῷ τῷ στρατεύματι, [by the army itself] close to the army, i. 8. 14. Ἰπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος, 'directly above,' iii. 4. 41. Εἰ αὐτοὶ οἱ στρατιῶται . . οἴχοντο, 'of their own accord,' vii. 7. 33. Εἰ αὐτοῖς τοῖς ἀνδράσι σπίνδοιτο ἰῦσι, 'with simply the men,' ii. 3. 7. Ἐάν τις ἄνιυ τοῦ σίτου τὸ ὄφιν αὐτὸ ἐσθίῃ, 'by itself,' or 'alone,' Mem. iii. 14. 3. Αὐτοὺς τοὺς στρατηγοὺς ἀποκαλίσας, having called the generals apart, vii. 3. 35. See §§ 418. R., 472. α.

§ 510. REMARKS. 1. The emphatic αὐτός is joined with pronouns in both their *stronger* and their *weaker* forms. Hence it is often used in the *Nominative* with a pronoun which is understood (§ 502). Thus, Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἰκείνου καὶ οἱ ἄλλοι, 'both his own,' i. 3. 7. Αὐτοῦ τούτου ἕνεκεν, *on this very account*, iv. 1. 22. Αὐτῷ ἰμοὶ . . δόξει, Pl. Phædo, 91 a. Αὐτῷ μοι ἵοικεν Ib. 60 c. Ὡς αὐτὸς σὺ ὁμολογεῖς i. 6. 7. Ὡς ἔφη αὐτός Ib. 6. Αὐτὸς σὺ ἰπαίδευσας CEC. 7. 4. Αὐτὸς ἰπαίδευσας Ib. 7. Αὐτὸς εἰμι, ὦ ζητείς ii. 4. 16. Αὐτοὶ καίουσιν, *they themselves burn*, iii. 5. 5. Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, 'that he himself healed,' i. 8. 26. Χωρεῖ αὐτός, *he goes alone*, iv. 7. 11. Αὐτοὶ γὰρ ἐσμιν, *for we are by ourselves*, Pl. Leg. 836 b. ΣΤΡ. Τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, αὐτός is used without another pronoun expressed, in the *oblique cases of the third person*; as, Δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, *bringing presents both for himself and for his wife*, vii. 3. 16. Ἐπιμψεν . . στρατιώτας οὓς Μένων εἶχε, καὶ αὐτόν i. 2. 20. Πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθωνον i. 10. 3.

NOTES. α. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of αὐτός in the *oblique cases*, as the *common pronoun of the third person*. See § 502. In this unemphatic use, αὐτός must not begin a clause.

β. Sometimes (chiefly in the Epic), αὐτός occurs in the *oblique cases*, with the ellipsis of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀπωλόμην' ἀφραδίσιν [sc. ἡμῶν] κ. 27. Αὐτὴν [sc. σέ] ζ. 27.

§ 511. 3. The emphatic αὐτός often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 329. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, Ἀποκτεῖναι λίγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, *and he is said [himself] with his own hand to have slain Artagorses*, i. 8. 24. Οἱ δὲ Ἕλληνες . . αὐτοὶ ἑφ' ἑαυτῶν ἰχώρου, 'by themselves,' ii. 4. 10. Τὸ δὲ ἔφον αὐτὸ καθ' αὐτὸ ἐσθλόντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Æsch. Ag. 836. Τοῖον παλαιστήν νῦν παρασκευάζεται iπ' αὐτὸς αὐτῷ Id. Pr. 920. See §§ 464, 506.

4. The emphasis of αὐτός sometimes lies in mere *contradistinction*; as, Ἄλλ' αὐτὰ σιγῶ . . τὰν βροτοῖς δὲ πῆματα ἀκούσατε, 'those things I omit; but hear,' Æsch. Pr. 442. Ὅτι καὶ ἐπὶ τὰ ἡδία, ἑφ' ἅπερ μόνῃ δοκιῇ ἡ ἀνδρασία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἐγκράτεια Mem. iv. 5. 9. Ὅς, ὦ παῖ, σέ τ' οὐκ ἐκὼν κέκτανον, σέ τ' αὐτάν, *who involuntarily have slain both you, my son, and you, too, my wife*, Soph. Ant. 1340.

5. The use of αὐτός with *ordinals* deserves remark; thus, Περικλῆς . . στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτός, *Pericles being general of the Athenians [himself the tenth] with nine colleagues*, Th. ii. 13 (cf. Ἀρχιστράτου . . μετ' ἄλλων δέκα στρατηγούντος Id. i. 57). Ἐξέπιμψαν Λυσικλία πῆμπτον αὐτὸν στρατηγόν Id. iii. 19. Ἡρίθῃ πρεσβυτῆς δέκατος αὐτός H. Gr. ii. 2. 17. But, with the omission of αὐτός, Δαρείος . . λαβὼν αὐτὴν [i. e. τὴν ἀρχὴν] ἰεδομος, 'with six confederates,' Pl. Leg. 695 c.

C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVES, the more

distant and *emphatic* is ἐκεῖνος · the *nearer* and *more familiar* is οὗτος or ὅδε (§ 150). Thus,

Ἐὰν ἐκείνοις δοκῇ, καὶ τούτους κακῶς ποιήσουσι, if those should wish it, they will even injure these, Pl. Phædr. 231 c. Ἐκεῖνος μὲν σκληρὸς, οὗτος δὲ προφειής Id. Euthyd. 271 b.

NOTES. α. The two may be combined to mark the connection of the MORE REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τοῦτ' [sc. ἐστὶ] ἐκεῖν' οὐγὰρ ἔλεγον, *this is that which I said*, Ar. Ach. 41. Τοῦτ' ἐκεῖνο · "Κτᾶσθ' ἱταίρους, μὴ τὸ συγγενὲς μόνον" Eur. Hec. 804. Τὸδ' ἐκεῖνο, *this is what I spoke of*, Id. Med. 98. "Ἢδ' ἔστ' ἐκείνη τοῦργον ἢ ἔξιργασμίνη Soph. Ant. 384.

β. Οὗτος sometimes marks the *ordinary*, and ἐκεῖνος the *extraordinary*; as, Ἐχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, *having on the rich tunics which they are in the habit of wearing*, i. 5. 8 (see Cyr. i. 3. 2). Γηγόνῃσι ῥήτορις Ἰνδοῖσι καὶ μεγάλῳ πρὸ ἐμοῦ, Καλλίστρατος ἐκείνος, κ. τ. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστιδὴν ἐκείνον Id. 34. 20.

§ 513. II. The pronouns οὗτος and ὅδε have in general the same force, and the choice between them often depends upon euphony or rhythm; as, τοῦτ' φιλεῖν χρὴ, τῷδε χρὴ πάντας σεβειν Soph. Ant. 981. Yet they are not without distinction. Οὗτος, as formed by composition with αὐτός, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of ὁ αὐτός, *the same*, § 502); while ὅδε, arising from composition with δε, is strictly a *deictic* pronoun (δεικτικός, from δείκνυμι, *to point out*), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, οὗτος is commonly used; but if reference is made to that which *follows* and is *not contained in a subordinate clause*, ὅδε. Thus,

Τιμῆριον δὲ τούτου καὶ τόδε, *and of this (which has been stated), this (which follows) is also a proof*, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν τὰδε εἶπεν, *to this Xenophon replied as follows*, ii. 5. 41. Τοῦτο, ὃ τι ἂν δοκῇ τοῖς θείοις, πάσχειν iii. 2. 6. Τοῦτό γε ἐπίστασθαι, ὅτι βορίας . . φέρι v. 7. 7. Τοῦτο πρῶτον ἡρώτα, πότιρον λῶν εἷη iii. 1. 7.

NOTE. To the *retrospective character* of οὗτος may be referred, — (a) Its use, preceded by καί, in *making an addition to a sentence*, the pronoun either serving as a *repetition* of a substantive in the sentence, or, in the *neuter Acc.* or *Nom.* (commonly *plur.*), of the sentence itself (cf. §§ 334, 451). The construction may be explained by *ellipsis*. Thus, Εἰνους προσήκει σοι πολλοὺς δίδιχισθαι, καὶ τούτους [sc. δίδιχισθαι] μεγαλοπρεπῶς, *it becomes you to entertain many guests, and these magnificently*, Ec. 2. 5. Συμμάχων διήσεται, καὶ τούτων πλείονων Mem. ii. 6. 27. Ἐβόηθησαν τῇ Λακεδαιμόνι, καὶ ταῦτα [sc. ἐποίησαν] ἰδόντες, *they assisted Lacedæmon, and [they did] that knowing*, Ag. 1. 38. Μένωνα δὲ οὐκ ἐζήτην, καὶ ταῦτα παρ' Ἀργαίου ὦν, *but Meno he did not ask for, and that although he was from Argæus*, ii. 4. 15. Διψύλαξί τὴν πόλιν, καὶ

ταῦτα ἀτίγχιστον οὔσαν Ag. 2. 24. — (b) The use of τοῦτο and ταῦτα in *assent*; as, “Ἄρ’ οὐ πλουσίοις ἀνδράσι μαχοῦνται αὐτοὶ ὄντες πολέμου ἀβληταί;” “Ναὶ τοῦτό γε [sc. ἔστι],” ἔφη, ‘Certainly it is so,’ Pl. Rep. 422 b. Π. Οἴκουν ἱερὸν γὰρ τιν’ ἐκ Λακιδάιμονος μέτει ἀνύσας τι; K. Ταῦτ’, ὃ δίσποτα Ar. Pax, 274. BΔ. Ἀλλ’ εἰσώμιν. Φ. Ταῦτά νυν, εἴπῃς δοκί Id. Vesp. 1008.

§ 514. 2.) Ὅδε surpasses in *demonstrative vivacity*; but οὗτος in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἡ τόνδε φράζεις; ἈΓΓ. Τοῦτον, ὅνπερ εἰσαγγᾶς, CEd. Is *THIS* the man you speak of? Mess. The *VERY MAN*, whom you behold, Soph. CEd. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λέγεις; ΟΙΔ. Τόνδ’, ὃς πάριστιν Ib. 1126. Σὺν τοῖσδε τοῖς παροῦσι νῦν ii. 3. 19. Καταλιπόντες τόνδε τὸν ἄνδρα . . ἐπὶ οὗτος αὐτὸς ὁμολογεῖ vi. 6. 26. Ἡμᾶς τοῦσδε λαβόντες, taking us who are here, Th. i. 53.

NOTE. To the *deictic* power of ὅδε (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb of place* (§ 457. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, ὅδε commonly denotes the *first person*, as the nearer object; and οὗτος, the *second*. In denoting the *first person*, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὗτος in *address*, which is employed both with and without σύ, see § 343. 3. Thus,

Μὴ θνήσχ’ ὑπὲρ τοῦδ’ ἀνδρὸς [= ἐμοῦ], οὐδ’ ἐγὼ πρὸ σοῦ, do not you die for this man [for me], nor yet I for you, Eur. Alc. 690. Φονεὺς ὦν τοῦδε τάνδρῳς [= ἐμοῦ] ἐμφανῶς Soph. CEd. T. 534 (but, Ἀνὴρ ὅδ’ [= σὺ], ὡς ἵοικεν, εἰς τριβᾶς ἰλᾶ Ib. 1160). Τῆσδὲ γε ζώσης ἔτι, at least, while I am yet alive, Id. Tr. 305. Τάδς [= ἡμεῖς, § 450] . . πιστὰ καλεῖται, καὶ φύλακες Æsch. Pers. 1. Οὗτοσὶ ἀνὴρ [= σὺ] οὐ παύσεται φλυαρῶν. Εἰσὶ μοι, ὦ Σώκρατες, οὐκ αἰσχύνῃ Pl. Gorg. 489 b. Οὗτος σὺ, ὃ πρίσβυ, [This you, or You there, § 457. β], Ho there! old man, Soph. CEd. T. 1121. Οὗτος σὺ, πῶς δεῦρ’ ἤλθεις; Ho villain! how camest thou hither? Ib. 532. Αὐτὴ σὺ, ποῖ στρέφεις; Ar. Thesm. 610. Οὗτος, τί σεμνὸν . . βλέπεις; Fellow! why that solemn look? Eur. Alc. 773 (§ 432). See § 343. 3. — This use of ὅδε is very frequent in the tragedians.

§ 516. III. Other compounds of αὐτός and δε (§ 150. α) are distinguished in like manner with οὗτος and ὅδε: thus,

Ὁ Κῦρος ἀκούσας τοῦ Γωβρέου τοιαῦτα, τοιαῦτα πρὸς αὐτὸν ἔλεξε Cyr. v. 2. 31 (§ 513. 1). Ὁ μὲν οὕτως εἶπεν ii. 3. 23. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε. Τισσαφέρνης δὲ ὧδε ἀπημείβετο ii. 5. 15. Οὕτως ἐστὶ δεινὸς λέγειν, ὥστε σε πείσαι Ib. * Ἐγένετο οὕτως, ὥσπερ σὺ ἔλεγες vii. 2. 27. Τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικάντων εἴη ii. 1. 9. Ἡμεῖς τοσοῦτοι ὄντες, ὅσους σὺ ὀρεῖς Ib. 16. Ἡμεῖς τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ii. 4. 4 (§ 514). ὍΡ. Ὑποπτος οὕσα γιγνώσκει πόλει. ΠΡ. Τοιαῦτα . μισοῖται γὰρ ἀνόσιος γυνή, ‘Even so,’ Eur. El. 644 (§ 513. b).

D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used *by itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently *follows* the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"*Ἀνθρωπός τις ἠρώτησε*, a certain man asked, ii. 4. 15. *Παρὰ Χάρωνί τινι*, with a certain Charon, H. Gr. v. 4. 3. *Τρόπῳ τινί*, in some way, ii. 2. 17. *Εἴ τῳ ὑπόσχοιτό τι*, if he made any promise to any one, i. 9. 7. *Δειπνῶν δ' τις ἔχει*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὖ μὲν τις δόρυ θηξάσθω*, 'each one,' B. 382. *Μισεῖ τις ἱκλῖνον*, there are those who hate him, or many a one hates him, Dem. 42. 17. "*Ἦ τινα ἢ οὐδὲνα οἶδα*, I know [either some one or none] scarcely an individual, Cyr. vii. 5. 45. "*Ἦ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδ' τις ἦν*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. "*Ὅποιάν τινῶν ἡμῶν ἔτυχον*, what sort of persons they found us, v. 5. 15. *Πόση τις εἴη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶς δέ τις . . . ἔν γέ τι, ὧν εἰλήφει, ἰδωρεῖτο*, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Λίγυι τις ἰς*, a certain one speaks, Soph. Ant. 269. "*Ἡμέρας μὲν ἐβδομήκοντά τινας*, some [i. e. about] seventy days, Th. vii. 87. *Τίτταρ' ἄττα ρεύματα* Pl. Phædo, 112 e. *Τὴν ἔλαφον, καλὴν τι χρεῖμα* Cyr. i. 4. 8. *Οὐ πολλῶ τινι ὑποδείστρον*, not inferior in any great degree, Th. vi. 1. *Πολλοὺς δέ τινας ἐλιγμοὺς ἄνω καὶ κάτω*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρόν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροῦ τινος ἀξία*, worth but little, Mem. ii. 1. 19. "*Ὀλίγοι τινὲς ὄντες*, being [some few] but few, iv. 1. 10. "*Ὡς δεινὴν τινα λίγυι δύναμι τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ τυγχάνω ἐπιλήσμων τις ὧν ἄνθρωπος* Pl. Prot. 234 c. *Εἰμί τις γελοῖος; ἰατρὸς* Ib. 340 d. *Μᾶλλον τι ἀνιάσεται*, will suffer somewhat more, iv. 8. 26. "*Ἦσσόν τι ἀπέθανεν;* Did he die at all the less? v. 8. 11. *Σχιδόν τι πάση ἡ σφραγιά* vi. 4. 20. *Οὐ πάντ' τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Πῶς τι ὑπακούειν* Ec. 9. 1. *Διαφερόντως τι* Th. i. 138.

§ 518. REMARKS. α. *Τις* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

β. *Τις* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Σιμύνεσθαι ὥς τι ὄντι*, to pride themselves as if they were something, Pl. Phædr. 242 e. *Εὐελπίς ἰμὶ εἶναι τὶ τοῖς τετιλιυτηκόσι*, I am confident that there is something for the dead, Id. Phædo, 63 c. "*Ἐδοξε τὶ εἰπῆν*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

γ. An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τούτοις ὑφίξει ἑαυτὸν*, if therefore one gives himself up to these [= if I give myself up], Cyr. vii. 5. 44. *Βουλεύεσθαι, πῶς τις τοὺς ἄνδρας ἀπειλᾷ*, to counsel, how one [= we] shall drive off the men, iii. 4. 40. *Κακὸν ἦκει τινί [= σοι]* Ar. Ran. 552. *Εἰ μὲν τις ἱᾷ ἡμᾶς ἀπείναι*, if one permits [= you permit] us to depart, iii. 3. 3.

E. RELATIVE.

§ 519. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical order* of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *τις* or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὅ*); thus, *ὅστις* or *ὅς ἄν*, *whoever*, *ὁποῖος*, *of what kind soever*, *ὁπόσος*, *how much soever*, *ὅποτε*, *whensoever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Οἷς ἰώρα ἰθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίησεν, *whomsoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. "Ἐκαίον πάντα ὅσα καύσιμα ἰώρων vi. 3. 19 (cf. Καίειν ἅπαντα ὅτῃ ἐντυγχάνοιεν καυσίμῳ Ib. 15; and, "Ἐθαπτον πάντας ὁπόσους ἐπιλάμβανε τὸ κίρας vi. 5. 5). 'Ορᾷτε δὲ τὴν Τισσαφίρην, ὅστις λέγων . . and see the perfidy of Tissaphernes, [one] a man who saying . . iii. 2. 4. Οὐκ αἰσχύνησθε οὐτε θεοὺς οὐτ' ἀνθρώπους, οἵτινίς ὁμόσαντες . . ἀπολωλέκατε ii. 5. 39. Τάσδε τύχας λείψων βασιλείας, ὅστις . . βιοτεύσει, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Νοεῖς ἐκείνον, ὃν τιν' ἀρτίως μολεῖν ἰφίμεισθα; Soph. Œd. T. 1054. Χαλεπὰ μὲν τὰ παρόντα, ὅπῃ ἀνδρῶν στρατηγῶν τοιούτων στερρόμεθα iii. 2. 2 (§ 521. β). See § 525. β.

NOTES. (a) After the plural πάντες, *all*, ὅστις and ὅς ἄν are used in the *singular*, but ὅσοι and ὁπόσοι in the *plural*. See above and §§ 497. 1, 521. (b) The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not to *distinguish*, but to *characterize*, thus representing the antecedent as *one of a class*.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in *grammatical form*. Thus, the definite relative with οὗτος should be ὅς with τοιούτος, οἷος with τοιοῦτος, ὅσος &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μηδ' ἐπιθυμῶν τοιαύτης δόξης ἢς [= οἷας] πολλοὶ . . τυγχάνουσιν, ἀλλὰ τῆς περικαύτης τὸ μέγεθος ἦν [= ἡλικίην] μόνος ἄν σὺ τῶν νῦν ὄντων κτήσασθαι δυναθείης· μηδ' ἀγαπᾶν λίαν τὰς τοιαύτας ἀρετὰς ἄν [= οἷων] καὶ τοῖς φαύλοις μέτεσσι, ἀλλ' ἐκείνας ἄν οὐδεὶς ἄν πονηρὸς κοινωνήσῃ, 'such glory as many obtain, &c.,' Isocr. 40⁸ d. 11άντων, ὅσοι [for οἱ, or sc. τοσούτων] εἰς Καστωλὺ πιδίον ἀθροίζονται, 'of all who muster,' or 'of all, as many as muster,' i. 1. 2

(cf. Πᾶσιν, οἷς ἐτύγγαιεν, ἑβόα i. 8. 1). Πᾶν, ἕσον ἐγὰρ ἰδυνάμην vii. 6. 36. "Ταῦτ," ἔφη, "χερὲ ποιῶν, ὅσα ὁ θεὸς ἐκίλευσεν" iii. 1. 7. Ἐπτα γὰρ ἡμίρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων iv. 3. 2.

REMARKS. α. "Ὅς is also used for οἷος with an ellipsis of the antecedent, as, Ἐωσπερ εἰ ἦς ὅς [= τοιοῦτος οἷος] εἶ, as long as you are what [= such as] you are, Pl. Phædr. 243 e. "Ὡν γὰρ ὅς εἰμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of place, time, and manner; as, Εἰς χωρίον, ὅθεν ὄψονταὶ θάλατταν, to a place [whence], from which they would behold the sea, iv. 7. 20. Ἐν τῇ ἔρει, ἐνθαπερ ἐσκήνουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ τὸ πρῶτον μαχοῦμενος συνῆς, the same order [as] with that in which he first advanced to the battle, i. 10. 10. Ὅμοῖα γὰρ μοι δοκοῦσι πάσχειν, ὥσπερ εἴ τις πολλὰ ἰσθίων μηδέποτε ἱμπίπλαιτο Symp. iv. 37. Καὶ σοὶ θεοὶ πόροιν, ὥς ἐγὼ θίλω Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class of *adjectives* (§ 73), and, as such, agree with a substantive expressed or understood. This substantive, or one corresponding to it, is also the *antecedent* of the relative. It is commonly expressed in *but one* of the two clauses, more frequently the *former*, but often the *latter*; and may be omitted in *both*, if it is a word which will be readily supplied (§ 447). Thus,

Συνίμψιν αὐτῇ στρατιώτας, οὓς [sc. στρατιώτας] Μένων ἔχει, he sent with her the soldiers, which [soldiers] Meno had, i. 2. 20. Ἀποπέμψαι πρὸς ἱαντὸν [sc. τὸ στρατιῦμα,] ὃ ἔχειν στρατιῦμα, to send back to him the force which he had [what force he had], Ib. 1. Κύρος δὲ ἔχων οὓς εἴρηκα, and Cyrus having the men whom I have mentioned, Ib. 5. Εἰς δὲ ἣν ἀφίκοντο κόμην, [sc. αὕτη ἡ κόμη] μεγάλη τι ἦν iv. 4. 2. Κατασκευάζοντά τι ἥς ἄρχει χώρας i. 9. 19. Λαβόντες [sc. τοσοῦτους βοῦς,] ὅσοι ἦσαν βόες vii. 8. 16. Ἐτίρει γὰρ εἰσιν, οἷσιν εὐχμαι θεοῖς Ar. Ran. 889. Οἷδ', ἣν ἔθρειψεν Ἐρμῖον ἡ μήτηρ Eur. Or. 1184.

REMARKS. 1. Other words, belonging alike to both clauses, are subject to a similar ellipsis; thus, Τισσαφίρνης ἐπιφάνη [sc. ἔχων], οὓς τι αὐτὸς ἐπείαε ἥλθιν ἔχων, Tissaphernes appeared, having both the cavalry which he had himself brought [had come having], iii. 4. 13. Οἷς τοσοῦτων πῆρι σκίψις, ὅσων ἡμῖν, πρόκειται [= Οἷς πρόκειται σκίψις περὶ τοσοῦτων, περὶ ὅσων ἡμῖν σκίψις πρόκειται] Pl. Rep. 533 e.

2. It will be observed, that when the antecedent is expressed in the same clause with the relative, it is commonly put at the *end*, as though the rest of the clause were regarded as modifying it like an adjective. See § 526.

§ 523. 3. The ELLIPSIS of a demonstrative pronoun before the relative is very frequent; as, indeed, of the *whole antecedent*, when it can be supplied from the relative. When this ellipsis of the antecedent takes place, ἵστ often unites with the relative to form a species of compound pronoun or adverb remaining itself unchanged, whatever may be the appropriate number, tense, or mode. Thus, Προϋβάλλοντο πρίσκει; πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἤρητο· ἵστι δ' οἱ [= ἦσαν δ' ἐκείνοι, οἱ] καὶ Ξινοφῶντα, they proposed as ambassadors, first Chirisophus, because he had been chosen commander; and some also [there were also those who proposed] Xenophon, vi. 2. 6. Πλὴν Ἰώνων, καὶ

Ἀχαιῶν, καὶ ἔστιν ἄν ἄλλων ἰθὺν Th. iii. 92. Καὶ ἔστι μὲν οὖς αὐτῶν κατῆ-
 ζαλον H. Gr. ii. 4. 6. Ἔστιν οὐστίνας ἀνθρώπων τιθαύμακας ἐπὶ σοφίᾳ; Mem.
 i. 4. 2. (Cf. Εἰσὶ δ' αὐτῶν οὖς οὐδ' ἄν παντάπασι διαβαίητε ii. 5. 18; Ἦσαν
 δὲ οἱ καὶ πῦρ προσέφειρον v. 2. 14; and, with the singular for the plural in the
 Imperfect also, Ἦν δὲ τούτων τῶν σταθμῶν οὖς πάνυ μακροὺς ἤλαυνεν i. 5. 7.
 See § 364.) Ὡς καὶ αὐτῶ μεταμίλειν ἔσθ' ὅτι, so that [there were times
 when] sometimes he even regretted it, ii. 6. 9. Ἔστι δὲ ἵνθα, and there are places
 where, or in some places, Cyr. viii. 2. 5. Ἔστιν ὅπως τις ἄν ὑμᾶς ἔξαπατήσαι;
 Is there any way in which one could deceive you? or, Is it possible that one should
 deceive you? v. 7. 6. Οὐ γὰρ ἔσθ' ὅπου μ' ἐλπίς Soph. (Ed. T. 448.

NOTES. (a) From a similar union of ἔνι [= ἔνιστι] with the relative, have
 arisen the compounds ἔνιοι, some, and ἔνιοι, sometimes. (b) The ellipsis some-
 times extends even to the substantive verb itself; thus, Ὅπου [for Ἔστιν
 ὅπου], in some places, Lac. 10. 4.

§ 524. V. The intimate relation of clauses connected
 by a *relative pronoun*, or a *kindred particle*, often produces
 an *ATTRACTION*, sometimes simply affecting the position or
 form of particular words, and sometimes even uniting the
 two clauses in one. Not unfrequently a combination results,
 which may be regarded as a species of *compound* or *complex*
pronoun. Thus,

§ 525. A.) A word or phrase is often made a part of
 the *relative*, instead of the *antecedent, clause*; and sometimes
 the two clauses are *blended in their arrangement*. Thus,

Λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων, hear the sad tidings which I
 bring you, Eur. Or. 853. Εἰς Ἀρμενίαν ἤξειν, ἧς Ὀρόντας ἤρχει πολλῆς καὶ
 εὐδαίμονος [for πολλὴν καὶ εὐδαίμονα] iii. 5. 17. Εἰπὶ παῖδ', ὃν ἐξ ἐμῆς
 χιρὸς Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις, εἰ ζῇ, 'tell me respecting my
 son Polydorus, whom you have,' Eur. Hec. 986. Ταύτην γ' ἰδὼν θάπτουσαν,
 ὃν σὺ τὸν νεκρὸν ἀπείπας Soph. Ant. 404. Ἔτιρα τοιαῦτα, ἃ δὴ τις τὰ
 φαντάσματα ὑπὸ ἀπειρίας ἀληθεῖ καλοῦσιν Pl. Theat. 167 b. Οὗτοι, ἰππὶ
 εὐθείως ἦσθοντο τὸ πρᾶγμα, ἀπιχώρησαν [for ἰππὶ ἦσθοντο τὸ πρᾶγμα, εὐθείως
 ἀπιχώρησαν], these, when they understood the matter, immediately withdrew, H.
 Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the *superlative*; as, Πιρα-
 ρόμιθα παρῆναι, ὅταν τάχιστα διαπραξώμιθα [for παρῆναι τάχιστα, ὅταν
 διαπραξώμιθα], we shall endeavour to be present [most quickly, when] as soon
 as we have accomplished, Cyr. iv. 5. 33. Ὡς τάχιστα ἴως ὑπέφαινε, ἰθύνοντο
 iv. 3. 9. Ἐπεὶ ἤλθι τάχιστα, . . ἀπίδοτο, as soon as he had come, he sold, vii.
 2. 6. Ἐγαγον . . ὁπόσους ἐγὼ πλείστους ἰδυνάμην, I have brought [the most
 which] as many as I could, Cyr. iv. 5. 29. Ἐχων ἰππίας ὥς ἄν δύνηται πλεί-
 στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). Ὡς μά-
 λιστα ἰδύνατο ἰπικρυπτόμενος i. 1. 6. Ἀπήγοντο . . ὅποι ἰδύναντο προσωπάτω
 vi. 6. 1. Ἐλαύνων ὥς δυνατόν ἦν τάχιστα, riding as fast as was possible, Cyr.
 v. 4. 3. Πείσομαι ἢ δυνατόν [sc. ἔσται] μάλιστα i. 3. 15. Διέβαινον . . ὥς
 εἰόν τι [sc. ἦν] μάλιστα πεφυλαγμένως ii. 4. 24. Ἐως ἄν ταῦτα ὥς ἔνι
 [= ἔνιστι] ἥδιστα γίνηται Mem. iv. 5. 9.

NOTE. The word denoting possibility is often understood; thus, 'Ὡς τάχιστα [sc. δυνατὸν ἦν] πορεύσθαι, to march as quickly as possible, i. 3. 14. Πῶς ἂν πορευοίμεθά τι ὥς ἀσφαλίστατα, καὶ . . ὥς κράτιστα μαχοίμεθα iii. 2. 27. 'Ἴνα ὥς πλιῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοι; ὦσιν, ὥς ἐλάχιστοι δὲ σκευόφορῳσι Ib. 28. Διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα [sc. ἂν δύνηται] vii. 2. 8 (ὅτι in this construction with the superlative is the neuter of ὅστις, used adverbially). 'Ὅπως ὅτι ἀπαρασκευαστότατον λάβῃ βασιλεία, that he might take the king as unprepared as possible, i. 1. 6. 'Ὅτι πλείστους καὶ βελτίστους Ib. 'Ὅπως δ' ἄριστα Aesch. Ag. 600. 'Ὅσον τάχιστα Soph. El. 1433.

β.) In the use of the *indefinites*, which, even in composition with *ὅς* (§ 519. 2), often seem to belong in force to the antecedent clause; thus, 'Ἡγεμόνα αἰετὶν Κῦρον, ὅστις . . ἀπάξει: [= ἡγεμόνα τινὰ, ὅς], to ask Cyrus for some guide, who would conduct them, i. 3. 14. 'Ἔστιν ὃ τι [= τί, ὃ] σε ἠδικήσα; Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλον ὅτινα ἂν δυνάμεθα v. 5. 12. Οὐ διατρέδων, ὅπου μὴ ἐπισιτισμοῦ ἔνικα . . ἐκαθίζετο, '[anywhere, where he did not] except where,' i. 5. 9. See §§ 520, 523.

§ 526. B.) The RELATIVE takes the case of the antecedent. This is the common construction, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a verb. Thus,

'Ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ ἂν ἔλθῃς, πείσομαι, I will obey the man, whom you may choose, i. 3. 15. 'Αἴσιοι τῆς ἐλευθερίας, ἧς κίκτησθαι i. 7. 3. (Cf. 'Ἐν ταῖς σπονδαῖς, αἷς . . ἐποίησαν iv. 1. 1. Γοῖς κτήνησιν, ἃ ἐκ τῶν Ταόχων ἔλαβον iv. 7. 17.) Τούτων, ὧν σὺ δεσποινῶ. [= ἃ σὺ δεσποίνης, § 434] καλῶς Ec. ii. 1. 'Αρχοντας ἐποίμῃ ἧς κατιστρέφειτο χώρας i. 9. 14 (§ 522. 2). Ἐν ᾧπερ ἔχον οἰκιστῶν πιστῇ μὲν Soph. Oed. C. 334. Μισταδίδως οὐπερ αὐτὸς ἔχεις σίτου Mem. ii. 7. 13. Χιμῶνός γε ὄντος οἴου λίγους v. 8. 3.

REMARKS. α. If the ANTECEDENT is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἐκείνοις] οἷς ἔχω, with those whom I have, vii. 3. 48. 'Ἀμφὶ ὧν ἔχον iv. 5. 17. 'Ἀνθ' ὧν εὖ ἔπαθον i. 3. 4. 'Ἡμιόλιον πᾶσι δώσιν οὐ πρόσιρον ἵφιστον Ib. 21. 'Ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, 'Ὡν [= ἐκείνων, οἷς] ἠπίσται, πολλούς, many of those whom he distrusted, Cyr. v. 4. 39. 'Ἐξ ὧν [= ἐκείνων, αἷ] μισθ' ἐκατέρων γίγνεται, from what he has been with either party, Isocr. 69 c (450). Βλάπτεσθαι ἀφ' ὧν [= ἐκείνων, αἷ] ἡμῖν παρεσκευάσται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν καὶ εἰδότες τῶν ἢ περὶ Σάαρδι; Hdt. i. 78. — When the subject of a verb is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The relative followed by βούλι may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Περὶ Πολυγνώτου, ἧ ἄλλου ὅτου [= ὅστινα] βούλι, respecting Polygnotus, or any other one whom you please, Pl. Io, 533 a. Τὰ δέκα, ἧ ὅστις βούλι ἄλλος ἀριθμὸς Id. Crat. 432 a. Οἷα τούτων δὲ βούλι ἔργασται Id. Gorg. 517 b. Compare, in Lat., *quibus*.

δ. RELATIVE ADVERBS are likewise affected by attraction; thus, Διηκομίζοντο εὐθύς ὅθεν [= ἐκῶθεν ὅπου] ὑπεξέβητο παῖδας, they immediately brought over their children [whence] from the places where they had put them for safety,

Th. i. 89. Ἐκ δὲ γῆς, ὅθεν [= οὗ] προῦκειτο Soph. Tr. 701. Χωρεῖν χρεῖν ὅποι [= ἐκείνῃ ὅπου] χθονός; κρύψαντι λήσομεν δίμας Eur. Iph. T. 118. Cf. §§ 527. R., 531. β.

§ 527. C.) The ANTECEDENT takes the case of the relative. This is termed INVERTED ATTRACTION. Thus,

Ἀνείλεν αὐτῶν δ' Ἀπόλλων θεοῖς [= θεοῖς] οἷς ἴδει θύειν, *Apollo made known to him the gods to whom he must sacrifice*, iii. 1. 6 (cf. Θυσάμενος οἷς ἀνείλεν ὁ θεός Ib. 8). Ὅτι Λακιδαιμόνιοι πάντων [= πάντα], ὧν δύνονται, πεπραγότες εἶεν H. Gr. i. 4. 2. Ἀνδάνουσα μὲν φυγῇ πολιτῶν [= πολιταῖς] ὧν ἀφίκετο χθόνα Id. Med. 11. Τάσδε [= Αἰῖδε] δ' ἄσπιρ εισορᾶς, ἐξ ὁλβίων ἄζηλον εὐροῦσαι βίον, χωροῦσι πρὸς σί Soph. Tr. 283. Λόγος δ' ὅς ἐμπάπτωκεν ἀρτίως ἰμοὶ στείχοντι δεῦρο, συμβαλοῦ γνώμην Id. CEd. C. 1150. Τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς, . . οὗτός ἐστιν ἐνθάδε Id. CEd. T. 449 (§ 499). Κοτυωρίτας δὲ, οὓς ὑμέτερους φατὶ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἰτιοὶ εἰσιν v. 5. 19.

REMARK. Inverted attraction appears also in ADVERBS; thus, Βῆναι κείθεν [= κείνῃ], ὅθεν σπερ ἦμι, *to return thither, whence he came*, Soph. CEd. C. 1227. Καὶ ἄλλοσι [= ἄλλαχού], ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε Pl. Crito, 45 b. Cf. §§ 526. δ, 531. β.

§ 528. D.) The two clauses are brought into one by the *ellipsis of a substantive verb* (cf. § 538). This is termed CONDENSED CONSTRUCTION, or CONDENSATION. The verb is omitted either (a.) *with the antecedent*, or (b.) *with the relative*.

a.) WITH THE ANTECEDENT. We here distinguish the following cases:—

1.) After a demonstrative pronoun or article, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in questions and exclamations, especially with the poets. Thus, Τί τοῦδ' αὐδᾶς [= τί ἐστι τοῦδε, ὃ αὐδᾶς]; *What is this, which you say?* Eur. Alc. 106. Τίν' ἄνδρα τόνδ' [= τίς ἀνὴρ ἐστι ὅδε, ὃν] ἐπὶ σκηναῖς ὄρω; *What man is this, whom I see by the tents?* Id. Hec. 733. Τί τοῦτ' ἀρχαῖον ἐνέπεις κακόν; Soph. CEd. T. 1033. Οἶαν ἔχιδναν τήνδ' ἔφυσας! *What a viper is this, which thou hast produced!* Eur. Ion, 1262. Τοῦτο μὲν οὐδὲν θαυμαστόν λίγυι Pl. Prot. 318 b. Τίς ὁ πόθος [= τίς ἐστι ὁ πόθος, ὅς] αὐτοὺς ἵκετο; Soph. Ph. 601 (see § 480. α). Καλὸν γέ μοι τοῦνιδος ἐξωνειδισας, *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an exclamation without a verb, and a relative clause; Τοὺς ἐμὸς ἴδε πατὴρ θανάτους αἰκνῆς [= ὦ θάνατος αἰκνῆς, οὗς ἴδε πατὴρ ἐμός]! *The cruel death my father saw!* Soph. El. 205.—Expressions like the following are still more elliptical; Ἐνθα ἡ Τριπυργία [= ἐστὶ χωρίον, ὃ Τριπυργία] καλεῖται, *where there is a place, which is called Tripyrgia*, H. Gr. v. 1. 10. Ἐν ᾧ καλοῦμεν τὸ ζῆν, *in which is that which we call LIFE*, Pl. Phædo, 107 c.

2.) Οὐδεὶς with ὅστις οὐ (or sometimes δὲ οὐ) forms a species of compound pronoun (§ 524); as, Οὐδεὶς ὅστις οὐκ ἀφίξεται, *there is no one, who will not refrain*, Ven. 12. 14 (cf. Οὐδεὶς ἦν, ὅστις οὐκ ᾔετο H. Gr. vii. 5. 26). Καταγελᾷ ἂν ἡμῶν οὐδὲς ὅστις οὐ, *every body would laugh at us*, Pl. Hipp. Maj. 299 a. Οὐδεὶς δὲ οὐχὶ τῶνδ' ἐνειδίμῃ Soph. CEd. T. 373. Οὐδενὸς οὐδὲς

ἴσται,] ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην Pl. Prot. 317 c. Οὐδενὶ ἔταρ οὐκ ἀποκρινόμενος Id. Meno. 70 c. Περὶ ἂν οὐδὶνα κίνδυνον [= οὐδεὶς κίνδυνος ἦν,] ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι Dem. 295. 7. — So, with an interrogative for οὐδείς, Τίνα οἶσθε ὄντινα οὐ βραχεία προφάσει ἀποστήσεισθαι Th. iii. 39.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἶος, ὅσος, ἡλίκος, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Χαριζόμενον οἷα σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, οἶος σὺ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ οἰοί τε ὑμῖς ἄνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους Th. vii. 21. Ὀντος τοῦ πάγου οἷου δεινοτάτου [= τοιούτου, οἶος ἴσται δεινότατος], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2; vii. 1. 24). Μαχαιρίον ὅσον ξυήλην Λακωνικὴν [= τοσοῦτον, ὅση ἴσται ξυήλη Λακωνικὴ], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην [= τηλικούτον, ἡλίκος Θουκυδίδης ἴσται], ἐξολίσθαι Ar. Ach. 703. Διὸν τοῖσιν ἡλίκοις γῶν Id. Eccl. 465. — In like manner, Τοῦ περιττοῦ ὄντος οὐχ οὐπερ τῆς τριάδος Pl. Phædo, 104 a.

REMARKS. α. A substantive of a different number following the relative remains in the *Nominative*; as, Νεανίας δ' οἷους [= τοιούτους, οἶος] σύ, but young men such as you. Τῶν ἰωνπερ αὐτὸς ὄντων, of men like him, H. Gr. i. 4. 16.

β. In this construction, ὅσος is commonly used in the *neuter form* ὅσον, as *indeclinable*, and may be often regarded as a mere *adverb* (§ 450. δ, b); thus, Οἱ ἰππεῖς τούτου ὅσον ἐξακόσιοι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαβὼν . . ὅσον τριχόινικον ἄρτον vii. 3. 23. Ἀπίχει ὅσον παρασάγγην, 'about a parasang,' iv. 5. 10. Καὶ πρόβατα ὅσον θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον ὅσον στίλην Ar. Vesp. 213. See § 450. δ.

γ. In the *Epic*, the demonstrative is sometimes expressed instead of the relative; as, Τύμβον . . ἰππικία τοῖον [= τοῖον, οἶος ἴσται ἰππικῆς] Ψ. 246.

§ 530. E.) A RELATIVE PRONOUN takes the place of a demonstrative pronoun and a connective particle.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

a.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either *governed by a preposition or adverb*, or is itself *used adverbially*. Thus, Ἐφ' ᾧ [= ἐπὶ τούτῳ, ὥστι] μὴ καίιν τὰς κώμας, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. Ἐπὶ τοῖσδε, ὥστι Th. iii. 114). Ἐφ' ᾧ τι [= ἐπὶ τούτῳ, ὥστι] πλοῖα συλλέγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μίχρη οὗ [= τοῦ χρόνου, ὅτι] εἶδον, until [the time when] they saw, v. 4. 16 (cf. Μίχρη τοσοῦτου, ἵως Th. i. 90). Μίχρη οὗ [= τοῦ χωρίου, ἔνθα] διὰ καῦμα οὐ δύνανται οἰκῆν ἄνθρωποι, 'to the region where,' i. 7. 6

Διώξας ἄχει οὐ [= τοῦ τόπου, οἷ] ἀσφαλὲς ἦναι, 'as far as,' Cyr. v. 4. 16. 'Ἐπὶ προπύμψιαν τοὺς Ἀρυκλαίης μίχρει ὀπόσου αὐτοὶ κελύουσιν H. Gr. iv. 5. 12. 'Ἐξ ὅτου ἀπιδήμηση, since he had been abroad, vii. 8. 4. 'Ἐν ᾧ δὲ ἀπλῆζοντο, and whilst they were arming, ii. 2. 15. Οὗτος δὲ μοι φίλος μίγιστος, οὖνεκ' [οὐ ἵνικα = τούτου ἵνικα, ὅτι] 'Ἀτρείδας στυγῆι, 'because,' Soph. Ph. 585. 'Ἀν' ᾧν [= 'Ἀντὶ τούτου, ὅτι], because, Id. Ant. 1068. Οὐ δοκεῖ σοι . . διαφέρειν τὰ ἰκούσια τῶν ἀκουσίων, ἢ [= ταύτη, ὅτι] ὁ μὲν ἰκὼν πινῶν φάγει ἂν, ὁπότε βούλοιτο Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μίχρει οὐ ἢ ὅτου as a compound adverb governing the Gen. (§ 394): as, Μίχρει οὐ ἢ κατὰ πύργων i. 181. Μίχρει ὅτου πληθύνῃς ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὕτω μαινεται, ὅστις [= ὥστε ἑαυτὸς] οὐ βούλεται σοι φίλος εἶναι; Who is so mad, that he does not wish [or as not to wish] to be your friend? ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). 'Ἀπόρων ἰστί . . οἵτινες ἰθίλουσι, it is the part of those without resource, that they should wish, or to wish, ii. 5. 21. Οὐκ ἔστιν οὕτω μῶρος, ὃς θανεῖν ἐρᾷ Soph. Ant. 220. Τοσοῦτον ἄλγος, οὐ [= ὥστε αὐτοῦ] ποτ' οὐ ληλήσεται, such grief, that he will never forget it, Eur. Alc. 198. Κατοικτεῖρων τήν τε γυναῖκα, οἷου ἀνδρὸς [= ὅτι τοιοῦτου ἀνδρὸς] στέροιτο, καὶ τὸν ἄνδρα, οἷαν [= ὅτι τοιαύτην] γυναῖκα καταλιπὼν οὐκέτ' ὄψοιτο, commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more, Cyr. vii. 3. 13. Οἱ δὲ δισπότην στένωσιν, οἷαν ἐκ δόμων ἀπώλισαν Eur. Alc. 948 (§ 425. 4).

NOTES. α. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θαυμαστὸν ποιεῖς, ὃς . . δίδως, you conduct strangely, [who give] that you give, or in giving, Mem. ii. 7. 13. 'Ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικούντας, they prepare arms, that with these they may repel assailants, Ib. 1. 14. Καὶ πόλει πέμψον τιν', ὅστις σημαίῃ, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. §§ 526. δ, 527. R.); as, Εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο, . . ὥς [= ὅτι οὕτως] ἀδιδῶς καὶ γενναίως ἱτελεύτα, for the man appeared to me happy, that he died so fearlessly and nobly, Pl. Phædo, 58 e. Σοφὴν σ' ἔβριψεν Ἑλλὰς, ὥς ἦσθου καλῶς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μόνοι τι ὄντες ὅμοια ἴσρατταν, ἅπερ [= ἑαυτοῖς, ἅπερ] ἂν μετ' ἄλλων ὄντες, [like things, which] things like to those which, v. 4. 34. 'Ἐὰν μὲν ἡ πρᾶξις ἡ παραπλησία, ὅαπερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις i. 3. 18. Οὔτε γὰρ πυρὸς οὐτ' ἄστρων ὑπέρτερον βίλος, οἷον [= τοιοῦτου, οἷον] τὸ τᾶς Ἀφροδίτας ἴησιν ἐκ χειρῶν Ἑρώς Eur. Hipp. 530. Τοσοῦτον δὲ διαφέρειν ἡμᾶς διτ' τῶν δούλων, ὅσον ἢ μὲν δούλοι ἀκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, ἡμᾶς δὲ . . ἰκόντας διτ' ποιῖν, insomuch as this, that slaves, Cyr. viii. 1. 4. Τοσοῦτον μόνον σε ἐγίνωσκον, ὅσον [= ὅσον τοῦτο, ὅτι] ἤκουον Ἀθηναίων εἶναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον, ὅτι [= ὅσον τοῦτο, ὅτι] εἰς ἡμῶν εἴη v. 8. 8. Δεινότερος γεγονέναι τὴν τέχνην τοσοῦτω, ὅσα ὁ μὲν τὰ αὐτοῦ μόνον ἰποῖν Pl. Euthyphr. 11 d. 'Ἐπεὶ νιν τῶνδ' ἐπὶ πλείστον ἔκτισα βλίπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνῃ, 'inasmuch as,' Soph. Tr. 312. Περιελθόντας ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ διαπνεοποιεῖσθαι, 'until,' vi. 3. 14.

NOTE. "Ὅσον οὐ, [just so much as not to be] *only not, all but*, is used as a simple adverb (also written ὅσονοῦ); thus, Τὸν μίλλοντα καὶ ὅσον οὐ παρόντα πάλισμεν Th. i. 36. "Ὅσον οὐ παρείη ἤδη vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν εἰπῶν ἔχουσιν Ὀλύμπιοι νῦν, ἂ τότε εἰ προείδοντο, οὐκ ἂν ἀπώλοντο, *the Olynthians could now mention many things, which, had they then foreseen, they would not have perished*, Dem. 128. 17. "Ὁς ἐπειδὴ κατέμαθεν . . , ἐκείνος . . ἠνάγκασεν, [when who perceived . . , he compelled] *who, when he perceived . . , compelled*, Lac. 10. 4. Οἷς ἐξὸν [= οἷ, ἐξὸν αὐτοῖς] πάντα ἔχουσιν τὰ τῶν πολιτῶν, οὐο ἔχουσιν Pl. Rep. 466 a. Cf. 539. 2.

β. Τοιαῦτα φῆμαι μαντικαὶ διώρισαν· ὧν ἐντρέπου σὺ μηδὲν, *such things were decreed by prophetic responses; to which do you pay no regard*, Soph. Œd. T. 723. 'ΟΡ. Ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θίσσθαι χρεῖων. ΠΥΛ. "Ἡ κρινεῖ τί χρεῖμα; '[Which will decide what?]' *And what will this decide?* Eur. Or. 756.

γ. Ἐξιτάσας . . Ὀδυσσεύα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

§ 534. δ. Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν στρατὸν ποιεῖν, καὶ στρατηγὸν δὲ αὐτὸν ἀπιδειξίς i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The *repetition of the relative* is commonly avoided, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*, as,

'Αριαῖος δὲ, ὃν ἡμεῖς ἠέλομεν βασιλεῖα καθιστάμεν, καὶ [sc. ᾧ] ἰδώκαμεν καὶ [sc. παρ' οὗ] ἰλάσσομεν πιστὰ μὴ προδώσιν ἀλλήλους, *and Ariæus whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other*, iii. 2. 5. Ἐκείνοι, οἷς τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι Pl. Phædo, 82 d. Ἡμεῖς δὲ, οἷς κριδίων μὲν οὐδὲς πάριστιν, ἱσρατιύσαμεν δὲ ἐπ' αὐτόν iii. 1. 17. Ποῦ δὲ ἐκείνος ἴστιν ὁ ἀνὴρ, ὃς συνιθέρα ἡμῖν, καὶ σύ μοι μάλα ἰδοῖς θαυμάζειν αὐτόν; *Where now is that man, who hunted with us, and whom you seemed to me greatly to admire?* Cyr. iii. 1. 38. Ἐκείνοι τοίνυν, οἷς οὐκ ἔχοντες οἱ λίγοντες, οὐδ' ἱφίλου, αὐτοὺς Dem. 35. 3. Καὶ νῦν τί χρεὶ δρᾶν; ὅστις ἡμφανῶς θείοις ἔχθαιρομαι, μισῶ δὲ μ' Ἑλλήνων στρατός Soph. Aj. 457. — So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναῖκα βάρβαρον, ἣν χρεὶν σλαύνειν τήνδ' ὑπὲρ Νείλου ρόας, 'whom you ought to drive [her],' Eur. Andr. 649.

F. COMPLEMENTARY.

§ 535. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Πρὶν δῆλον εἶναι, ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται, *before it is evident, what the other Greeks will answer*, i. 4. 14. Πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι Ἕλληνες Ib. 13. Ὡς δηλοῖη, οὗς τιμᾷ i. 9. 28. Ἦρστο, τίς ὁ θόρυβος εἶη. . . Καὶ ἤρστο, ὅ τι εἶη τὸ σύνθημα i. 8. 16. Διάγνωσιν φρενῶν, ὅσους τ' ἀληθῆς ἐστιν, ὅς τι μὴ φίλος Eur. Hipp. 924. Ὅποίοις μὲν λόγοις ἵππῃσι Κύρον, ἄλλη γίγρεται ii. 6. 4. Ὅρῶν, ἐν οἷοις ἱσμέν iii. 1. 15. Οὐκ οἶδα, οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφεύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραῖν, οὐθ' ὅπως ἂν εἰς ἰχυρὸν χωρίον ἀποσταίῃ ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανὲς, οἷ προεήσεται Eur. Alc. 785. Συνβουλευστέ τι πῶς ἂν τὴν μάχην ποιῶτο i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ στρατίημα, ἐπόσον τι εἶη καὶ ἐπὶ τίνι συνελιγμένοι iv. 4. 17. Ἠρώτα αὐτὸν, πόσον χερσίον ἔχει vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have respecting the march* (ii. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *What opinion have you respecting the march?* So, from Λέξατε οὖν πρὸς με, τί ἐν νῶ ἔχετε, *tell me, therefore, what you have in mind* (iii. 3. 2), comes, Τί ἐν νῶ ἔχετε; *What have you in mind?*

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when, &c.*, are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both; thus, Οἷμοι, πάτερ, τι εἶπας! οἶά μ' εἰργασαι! *O my father, what have you said! how you treat me!* Soph. Tr. 1203. Οἷ ἐργ' ἀκούσιθ', οἶα δ' εἰσόψισθ', ὅσον δ' ἀρεῖσθαι πένθος! Id. Œd. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an *echo to an interrogative*, has, for distinction's sake, its full form; thus,

ΛΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτᾷς] Ὅστις; Πολίτης χρηστός.

Lam. *For who are you?* Dic. [*Do you ask*] *Who?* *A good citizen*, Ar. Ach. 594. XAP. Οὗτος, τί ποιεῖς; ΔΙΟΝ. Ὁ τί ποιεῖ; Id. Ran. 198. ΕΥΘ. Τίνα γραφὴν σε γέγραπται; ΣΩΚΡ. Ἦν τινα; Οὐκ ἀγιννῇ, ἔμοιγε δοκεῖ Pl. Euthyphr. 2 b. ΚΑ. Πῶς ἂν ταῦτά γ' ἔτι ξυγχαροῖμιν; ἈΘ. Ὅπως; Εἰ θεοὶ ἡμῖν . . δοίη τις συμφωνίαν Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Δίδ', ἥτις ἐστί, give it, whoever she may be, Soph. El. 1123. Τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς Id. Œd. T. 236. Δουλεύομεν θεοῖς, ὃ τι ποσ' εἰδὲν οἱ θεοὶ Eur. Or. 418. Καὶ ἱκανοὺς κρίνεις συνεργοὺς εἶναι, ὃ τι τυγχάνοι βουλόμενος καπιεργάζεσθαι i. 9. 20 (cf. Συνεργός . . εἶναι τούτου, ὅτου Ib. 21). Ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λίγιν [= ὄνομα τούτου, ὅστις], most gladly should I hear the name, who there is of such power in speaking [= the name of him who is], ii. 5. 15. Ἀλλὰ ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνωνες ᾤσιν iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes brought into one by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (α.) in the *antecedent*, or (β.) in the *complementary* clause.

α. In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly ὅσος or ὥς) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστὴν ὄσῃν [= Θαυμαστόν ἐστιν, ὄσῃν] περὶ σὲ προθυμίαν ἔχει, it is wonderful how much regard he has for you, Pl. Alc. 151 a. Μετὰ ἰδρωτὸς θαυμαστοῦ ὅσου Id. Rep. 350 d. Θαυμαστόν τινα χρόνον ὅσον Id. Epin. 982 c. Θαυμαστῶς ὥς [= Θαυμαστόν ἐστιν, ὥς] ἐπίσθην Id. Phædo, 92 a. Θαυμαστῶς μοι εἴπεις ὥς παρὰ δόξαν Ib. 95 a. Ἀμήχανον ὅσον χρόνον, an inconceivably long time, Ib. 80 c. Ἀνίβηλιψί τί μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶδον Id. Charm. 155 c. Ὑπερφυῶς ὥς χαίρω Id. Conv. 173 c. Ἦν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὅσος Ar. Plut. 750. Ἀφθονοὶ ὅσοι Hdt. iv. 194.

β. In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly οὖν or δὴ), as a *mere indefinite*; thus, Μὴδ' ὄντιναοῦν μισθὸν [= μισθόν τινα, ὅστις οὖν εἴη] προσαιτήσας, not demanding any pay whatever [it might be], vii. 6. 27. Ἡ ἄλλ' ὅτι οὖν or any thing else whatever, Cyr. i. 6. 22. Οὐδ' ὅτι οὖν περὶ τούτου ἐπιμνήσθη, he made not the least mention of this, Ib. 12. Ὅπως οὖν, in any way whatever, Ib. ii. 1. 27. Ὅτου δὴ παρηγγυήσαντος, some one whosoever it might have been] having suggested it, iv. 7. 25. Ἔστι γὰρ ὅτι οὖν πρᾶγμα ὅτῳ δὴ ὅπως οὖν ἔχοντι ἄμεινον ἀγορεύει ἢ γινώσκειν; Pl. Alc. 143 c. Μῆτι διακονίαν μὴδ' ἥν τινα κικτημένος Pl. Leg. 919 d. Εἴ τις ἀδικοίη ὑπερτίους Cyr. iii. 2. 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary use*, and their *use in exclamation*, see §§ 535, 536

For the use of the *article* with interrogatives, see § 480. For examples of condensed interrogative sentences, see § 528. 1.

REMARKS. 1. The neuter *τί* unites with several *particles* to form *elliptical expressions*; which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse; as, *Τί γάρ* [sc. *ἵσται*, or *λίγεται*]; *ἔρχοντας αἰρουμένων ὑμῶν, ἐγὼ σινι ἱμποδῶν εἰμι*; 'What then?' v. 7. 10. *Τί οὖν*; v. 8. 11. *Τί δέ*; Mem. ii. 1. 3. *Τί δῆτα*; Vect. 4. 28.

2. The Greek idiom (a) admits a *greater freedom* than the English, in the *construction* and *position* of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of *more than one* in the same clause. Thus, — (a) *Τί . . ἰδὼν ποιοῦντα, ταῦτα κατέγνωκας αὐτοῦ*; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. *Ὅταν τί ποιήσωσι, νομίεις αὐτοὺς σοῦ φροντίζεις*; Ib. 4. 14. *Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξιν*; iii. 1. 14. *Εἴ τις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσιν οἱ ζωγράφοι ἐπιστήμονες*; Pl. Prot. 312 c. *Ἦνα τί* [sc. *γίνηται*] *ταῦτα λίγεις*; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΥΛ. *Ὡς τί δὴ τόδε*; 'OP. *Ὡς νῦν ἐκισύσω με σῶσαι* Eur. Or. 796. *Ὅτι δὴ τί γι* [sc. *ἵσται*]; [Because there is what?] *Why so?* Pl. Charm. 161 c. *Εἴτ' ἐλαυνομένων, καὶ ὑδριζομένων, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μιστὴ γέγονε προδοτῶν*, 'what evil not suffering?' i. e. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) *Τίς τίνος αἰτίος ἵσται, γινήσεται φανερόν*, *it will become evident who is guilty* [and] *of what*, Dem. 249. 8. *Τίνας οὖν, ἔφη, ὑπὸ τίνων ἔυροισιν ἂν μίξζονα ἐνεργιστημένους, ἢ παῖδας ὑπὸ γονίων*; Mem. ii. 2. 3. *Πότερος ἄρα πότερον αἰμάζει*; Eur. Phæn. 1288. *Τίς ἂν πᾶ πόρος κακῶν γένοιτο*; Id. Alc. 213. *Διύσσετε, . . οἷα πρὸς οἷων ἀνδρῶν πάσχω* Soph. Ant. 940. *Οὐδ' ἔχω, ὅσα πρὸς πότερον ἴδω* Id. 1342.

H. "ἌΛΛΟΣ.

§ 540. The pronoun *ἄλλος* is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When *ἄλλος* is *prospective*, and is followed by another *ἄλλος* or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another *ἄλλος*, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another, this . . that*, &c., the sentence being resolved into two. Examples are subjoined of *ἄλλος* and its derivatives, as used,

α.) RETROSPECTIVELY. *Ὅπου δὲ ἱκανὸν ἔργον ἐνὶ ἔψιν κρία, ἄλλω ὀπτᾶν, ἄλλω δὲ ἰχθὺν ἔψιν, ἄλλω ὀπτᾶν, ἄλλω ἄρτους ποιεῖν*, 'for one man to boil meat, for another to roast it, &c.,' Cyr. viii. 2. 6. *Μείναντες δὲ ταύτην τῇν ἡμέραν, τῇ ἄλλῃ ἱπορεύοντο*, 'on the next,' iii. 4. 1. See § 457. α.

§ 541. β.) PROSPECTIVELY. *Τά τε ἄλλα ἐτίμησι, καὶ μυρίους ἰδῶνας δαρικοὺς*, *both honored me in every other respect, and gave me ten thousand darics*, i. 3. 3 (§§ 432, 488. 5). *Οὐδὲν ἄλλο πράξαντες ἢ δηρώσαντες*, *having done nothing else than ravage*, H. Gr. vii. 4. 17.

NOTES. (a.) The neuter ἄλλο is often used with τί, τι, οὐδέν, and μηδέν with the ellipsis of a verb, commonly ποιῶ, πράσσω, πάσχω, εἰμί, or γίγνομαι thus, Τί ἄλλο οὗτοι [sc. ἐποίησαν] ἢ ἐπεβούλευσαν; *What else have they done but plot against us?* Th. iii. 39. "Ἄλλο τι ἂν ἦ . . ἀγωνιζοίμεθα; ii. 5. 10. 'Ἐκείνος οὐδὲν ἄλλο ἢ τοὺς πιστωκότας περιλαύων ἐβῆτο, 'did nothing but,' Cyr. i. 4. 24. Εἰ . . μηδὲν ἄλλο ἢ μετινέγκοις Ib. 6. 39. — (b.) Hence arises the use of ἄλλο τι ἦ, or, the ἦ omitted, ἄλλο τι (also written ἄλλοτι), as an *interrogative phrase*; thus, "Ἄλλο τι ἦ περὶ πλείστου ποιῇ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "Ἄλλο τι ἦ οὐδὲν κωλύει; *Does any thing whatever forbid?* iv. 7. 5. "Ἄλλο τι οὖν οἱ γὰ φιλοκεκεῖς φιλοῦσι τὸ κίεδος; *Do not then the covetous love gain?* Pl. Hipparch. 226 a.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. "Ἄλλος ἄλλῳ ἴλκε, *one drew up another*, v. 2. 15. "Ἄλλος ἄλλον . . ἔθρουσι, *they were dashing, one against another*, Soph. El. 728 (cf. § 145). Τότ' ἄλλος, ἄλλοθ' ἄτιρες, *now one, and then the other*, Ib. 739. "Ἄλλοτε καὶ ἄλλοτε, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, 'Ο ἑταῖρος τὸν ἑτερον παύει, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. Οὗτοι μὲν, ὁ Κλειάρχης, ἄλλος ἄλλα λείγει, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). Οἱ δὲ πολλοί . . ἄλλος ἄλλῃ ἰστέπειτο iv. 8. 19. Οὐ μὲν ἵτι ἀθροοί, ἀλλ' ἄλλοι ἄλλοθεν, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. Εἰμαζον δὲ ἄλλοι ἄλλως i. 6. 11. "Ἄλλοτε ἄλλῃ ἀποβαίνων H. Gr. i. 5. 20.

CHAPTER V.

SYNTAX OF THE VERB.

I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its subject in *number* and *person*; as,

'Εγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ἔρεῃς ii. 1. 12. 'Ησθίνεις Δαρειῖος l. 1. 1. 'Τμῖς δόξει i. 4. 15. Διαιχίστην τῷ φάλαγγι i. 8. 17.

NOTE. AGREEMENT, whether in the *appositive*, the *adjective*, the *pronoun*, or the *verb*, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

AN APPOSITIVE	} agrees with	} CASE.	
AN ADJECTIVE			
A PRONOUN			
A VERB			
	} its subject in	} GENDER, NUMBER, and CASE.	
			and PERSON.
			and PERSON

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

Ἀπολιλοῖσθαι ἡμᾶς Ξένιας καὶ Πασίων i. 4. 8. Κύρου ἀποτίμνεται ἡ κα-
φαλή καὶ χεὶρ ἡ διξιά. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει i. 10. 1
Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι Ib. 2. Κύρος τε
καὶ ἡ στρατιὰ παρῆλθε, καὶ ἰγίνοντο i. 7. 16. Ἐγὼ καὶ σφὼ βαρεία συμφορὰ
πιπλήγμεθα Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακάριός θ' ὁ σὸς πόσις ἦκειτον
Eur. Or. 86. Δοκίς σύ τε καὶ Σιμμίας Pl. Phædo, 77 d. Cf. §§ 446, 497

NOTES. α. When the subject is *divided* or *distributed*, the verb sometimes
agrees with the *whole*, and sometimes with *one of the parts*; thus, Ὅσῃ ἰδύ-
σαντο ἕκαστος, *where they each could*, iv. 2. 12. Ἀνιπαύοντο δὲ, ὅπου ἰτύγχα-
νιν ἕκαστος iii. 1. 3. Πάντις δὲ οὗτοι κατὰ ἔθνη, ἐν πλασίῳ πλήρει ἀνθρώπων
ἕκαστοι τὸ ἔθνος ἱπορεύετο i. 8. 9. Ἄλλος πρὸς ἄλλον διέβαλλον H. Gr. ii. 3. 23.
Οὗτοι . . ἄλλος ἄλλα λήγει ii. 1. 15. See §§ 360, 497. 1, 542. δ.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed
by grammarians Σχῆμα Ἀλκμανικόν); Πυριφλεγίσθων τε ρέουσιν Κώκυτός τε
κ. 513. Εἰ δὲ κ' Ἄρης ἀρχῶσι μάχης ἢ Φοῖβος Υ. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently
indicated by the *form of the verb* or the *context*, and no stress
is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise
to the *third*, when its reference is sufficiently determined by
the connection; thus, Ἐπεὶ δὲ ἡσθένει Δαρειῖος . . , ἐβούλετο,
and when Darius was sick, he wished, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb.
See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when refer-
ring to a subject which is *indefinite*, or *general*, or *implied in
the verb itself*; thus,

Ἐπὶ συνισκότασι, *when it grew dark*, Cyr. iv. 5. 5. Ἔσσισι, *there was an
earthquake*, Th. iv. 52. Κατένψεν χιόνι τὴν Θράκην ὅλην, καὶ τοὺς ποταμοὺς
ἱπνῆς Ar. Ach. 138. Ὅψι ἦν, *it was late*, ii. 2. 16. Ἦν ἀμφὶ ἀγορὰν πλὴ-
θουσάν i. 8. 1. Ὡς ἴσκειν, *as it seems*, vi. 1. 30. Οὕτω δὲ ἔχει, [and it has
itself thus] *and thus the matter stands*, v. 6. 12. Ἐν τούτῳ ἴσχετο vi. 3. 9.
Καλῶς ἴσται vii. 3. 43. Ἐδήλωσε δέ Mem. i. 2. 32. Ὡς δὲ αὐτῶν οὐ πρὶν-
χώρει *but when* [it did not succeed to him] *he met with no success*, Th. i. 109.
Κάτω διχώρει αὐτοῖς iv. 8. 20. Μάχης δέ, *there is need of a battle, or there
must be fighting*, ii. 3. 5 (see §§ 357, 430. R.). Ἐμοὶ μελήσει περὶ τροφῆς
αὐτῶν, [there shall be to me a care] *I will take care of their support*, Cyr. iv.
5. 17 (see § 376. δ.). Τοῖς μὲν πειθόμενοις αὐτῷ συνέφει, τοῖς δὲ μὴ πειθόμενοις
μιστήμιε Mem. i. 1. 4. Λίγουσιν, ὅτι ἐπὶ τούτῳ ἔρχονται, 'they say,' Cyr. i.
2. 6. Καὶ οὐδὲν μέντοι οὐδὲ τούτον παθεῖν ἔφασαν (cf. Τοξευθῆναι τις ἐλίγετο)
i. 8. 20. Ὅσπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι Th. vii. 69. Οὗτε ἄρα ἀν-
ταδικεῖν δεῖ, . . ὅτι οὐκ ἔστιν ἀνταδικεῖν, *it is not right then to return an injury, whatever
one may suffer*, Pl. Crito, 49 c. Ἡ τοῦ εἰσθεῖν εἰδέναι (ἀμαθία), ἃ οὐκ οἶδεν,
the folly of one's supposing that he knows what he does not know, Pl. Apol. 29 b.
Ἐπὶ ἰσάλλιγξί [sc. ὁ σαλπικτής], *when* [he blew the trumpet] *the trumpet*

blew, or at the sound of the trumpet, i. 2. 17. Ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι iii. 4. 4 (cf. Ἐν τούτῳ σημαίνει ὁ σαλπικτής iv. 3. 32). Ἐκήρυξε τοῖς Ἕλλησι [sc. ὁ κήρυξ], *proclamation was made to the Greeks*, iii. 4. 36. Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται Dem. 465. 14. Οἰνοχοεῖται [sc. ὁ οἰνοχόος] φ. 142.

NOTES. α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicating it of any person or thing, the verb is termed *impersonal* (in, not, persōna, person). A verb thus employed is a compendious form of expression for the kindred noun with a substantive (or other appropriate) verb; thus, *It rains* = *There is rain*, or *Rain falls*. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in the neut. plur. for the sing. (§ 451).

β. A verb is often introduced as *impersonal*, of which the subject is afterwards expressed in an *Inf.* or *distinct clause*; as, Ἐπεὶ δ' ἰδόκει αὐτῷ ἥδη πορεύεσθαι, and *when now it seemed best to him to march*, i. 2. 1. Οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι i. 9. 7. Δῆλον ἦν, ὅτι ἰγγύς σου βασιλεὺς ἦν ii. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] *it was not possible to take them*, i. 5. 2. Ἔστι λαμβάνειν Ib. 3. Ἐξίστιν ὑμῖν πιστὰ λαβεῖν, *it is permitted you to take pledges*, ii. 3. 26. Ἐξίστιν ὁρᾶν, *you can see*, iii. 4. 39. Ἐγένετο . . πορεύεσθαι i. 9. 13. See § 523.

γ. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, Τί δεῖ αὐτὸν αἰτεῖν; [What needs him, or, What does it need him, § 432] *What need is there that he should ask?* ii. 1. 10. For the change of impersonal to personal constructions by attraction, see § 551.

δ. For the construction of verbs with the GEN. PARTITIVE, see §§ 361. β, 364.

§ 547. 3. The SUBSTANTIVE VERB is very often *omitted*, especially if it is merely a *copula*. Its omission is particularly frequent with *verbals* in -τέος, in *general remarks* and *relative clauses*, and with such words as ἀνάγκη, χρεῖν, εἰκός, θεμῖς, καιρός, ὥρα, δῆλος, εἰσιμος, φροῦδος, δυνατός, οἶός τε, ῥάδιος, χαλεπός. Thus,

Τούτο οὐ ποιητέον [sc. ἴστί], *this must not be done*, i. 3. 15. Ἐν τῇ ἄντρον εἶναι αἱ πηγαί, *in the cave, whence the springs*, i. 2. 8. Ποταμὸν, οὗ τὸ εὖρος στάδιον (cf. Οὗ ἦν τὸ εὖρος) i. 4. 1. Δυσχερεστοὺς εἶναι ἀνάγκη ἀτάκτους ὄντας (cf. Ἀνάγκη γὰρ ἴστιν) iii. 4. 19. Ὡς τὸ εἰκός iii. 1. 21. Ὡρα λίγην i. 3. 12. Δῆλον γάρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. SYNESIS affects the number of the verb in two ways:—

I.) A *plural verb* may be joined with a *singular Nom.*, if *more than one* are referred to; as,

Τὸ πλῆθος ἐψηφίσαντο, *the majority voted*, Th. i. 125. Ὁ ἄλλος στρατὸς ἀπίσανον Id. iv. 32. Δημοσθένης μετὰ τῶν ζυσπρατηγῶν Ἀκαρνάνων σπίνδονται Id. iii. 109. Τὸ δὲ τῶν πρεσβυτέρων ἡμῶν . . ἡγούμεθα Pl. Leg. 657 d. See §§ 453, 497, 544. α.

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases: — (a) When the nominative is neuter, according to the following

SPECIAL RULE. The **NEUTER PLURAL** has its **VERB** in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, *Τὰ ἱσιτήδεια ἰπίλισι*, provisions failed, iv. 7. 1. *Πλοῖα δ' ὑμῖν πάρεστιν* v. 6. 20. *Ταῦτα ἰδοὺ ἀφίλιμα εἶναι*, these things [or this] seemed to be useful, i. 6. 2 (cf. § 451). *Ἐνταῦθα Κύρη βασιλεία ἦν* i. 2. 7 (cf. Ib. 8). *Ἐνταῦθα ἦσαν τὰ Συννίσσιος βασιλεία* Ib. 23 (§ 336). *Τὰ εἶλη τῶν Λακιδαιμονίων ἰμόσαντα αὐτὸν ἐξέπιμψαν*, 'the rulers,' Th. iv. 88 (cf. § 453. γ). *Ὑποζύγια νίμοιντο* ii. 2. 15 (cf. iv. 5. 25). *Τὰ ὑποζύγια ἱλαύνετο* iv. 7. 24 (cf. i. 5. 5). *Ἦσαν δὲ ταῦτα δύο τείχη* i. 4. 4. *Φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά* i. 7. 17. *Τὰ δ' ἄεσματ' ἀφείροντο* i. 8. 20. *Ἄστρα ἰν' τῇ νυκτὶ ἀνίφηναν*, αἱ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζουσι Mem. iv. 3. 4. *Ἔργα γίνοντο* Δ. 310. For such examples as *Ὅσοι δαίεσταις* ζ. 131,* see § 337.

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; *Καὶ γὰρ πάχυναι καὶ χάλαζαι καὶ ἰερωθεῖαι ἐκ πλειονεξίας καὶ ἀποσμίας περιέλληλα τῶν τοιούτων γίνονται ἱερωτικῶν* Pl. Conv. 188 b. Cf. b.

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to *ἔστι* and *ἦν* (compare, in French, the use of *il est*, and *il y a*). Thus,

Ἔστι γὰρ ἔμοιγε καὶ βωμοὶ καὶ ἱερά, for [there is to me] *I have both altars and sacred rites*, Pl. Euthyd. 302 c. *Ἦν δ' ἀμφίπλευροι κλίμακες* Soph. Tr. 520. *Ἔστι τούτῳ διττῷ τῷ βίῳ* Pl. Gorg. 500 d. *Γίνονται . . ἀρχαί τε καὶ γάμοι* Id. Rep. 363 a. See § 523.

REMARK. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, *Κόμαι κατενέηθεν* Hom. Cer. 280. *Ἔμνοι . . τέλλεται* Pind. Ol. 11. 4. This construction was termed by the old grammarians *Σχημα Πινδαρικόν* or *Βοιώτιον*.

§ 550. 5. ATTRACTION. The verb is sometimes attracted by a *word in apposition with the subject*; usually an *attribute* coming between the subject and the verb; as,

Τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννεία Ὀδοὶ ἱκαλοῦντο, this place, which was before called *The Nine Ways*, Th. iv. 102. *Ἔστων δὲ δύο λόφων ἡ Ἰδομένη ὑψηλώ* Id. iii. 112. *Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν σταδίοι* εἰς i. 4. 4.

§ 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or *clause dependent*), often takes for a *Nom.* the *subject* of the *Inf.* or *clause*. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λίγεται Ἀπόλλων ἐκδύραι Μαρσύαν, *Apollo is said to have flayed Marsyas*, = Λίγεται, Ἀπόλλωνα ἐκδύραι Μαρσύαν, *it is said, that Apollo flayed Marsyas*, i. 2. 8 (cf. Λίγεται δὲ καὶ τοὺς ἄλλους Πέρσαις . . διακινδυνεύειν i. 8. 7). Ἐλέγοντό τινες, ὡς γινώσκουσι Vect. i. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται Cyr. v. 3. 30. Ὡς ἀγγέλλοιτο ὁ μὲν Πείσανδρος τετελευτηκώς, *that [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι i. 9. 20 (cf. Ὁμολογεῖται . . τοὺς ζῶντας ἐκ τῶν τεθνήσκων γεγονέναι Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὰν ἐτύγχανε [= Τὸν πρεσβύτερον παρεῖναι ἐτύγχανε], *the elder, therefore, happened to be present*, i. e. *it happened, that the elder was present*, i. 1. 2. Ὅτι πονηρότατοί γέ εἰσιν, οὐδὲ σὲ λανθάνουσιν [= λανθάνει] Œc. i. 19. Ἀρκίῳ θνήσκουσ' ἐγὼ [= Ἀρκίσει ἐμὶ θνήσκειν], *it will be enough that I should die*, Soph. Ant. 547. Ἄλις [sc. ἐμὶ] νοσοῦ' ἐγὼ Id. Œd. T. 1061. Τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον, *'it is enough that I communicate,'* Œsch. Pr. 621. Οὐ προσήκομεν κολάζειν τοῖσδε, *it does not belong to these to punish us*, Eur. Or. 771. Κρίσσω γὰρ Ἀἶδα κεύθων, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δῆλός τι ἦν πᾶσιν, ὅτι ὑπερφοβεῖτο, *it was manifest to all, that he was exceedingly alarmed*, Cyr. i. 4. 2 (cf. Ὅτι μὲν σφόδρα ἠνιάθησαν, πᾶσι δῆλον ἐγένετο H. Gr. vi. 4. 20). Δῆλος ἦν ἀνιώμινος, *it was evident that he was sad, or, he was evidently sad*, i. 2. 11. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτ' αὖ δὲ φαίη φίλος εἶναι, τοῦτ' αὖ ἐνδελος ἐγένετο ἐπιβουλεύων ii. 6. 23. Σὺ οὖν ἡμῖν δίκαιος εἰ ἀντιχαρίζεσθαι, *it is therefore just that you should requite us*, Cyr. iv. 1. 20. Τοὺς σοφοὺς . . πολλοῦ δῖω [= πολλοῦ δὲ ἐμὶ] βατράχους λίγειν, *[much is wanting in order that I should call] I am far from calling the wise frogs*, Pl. Theæt. 167 b. Οἱ τοσοῦτου δέουσι μιμεῖσθαι τὴν πρῶτητα τὴν ὑμετέραν Isocr. 300 a. In like manner, Αὐτοῦ ὀλίγου δεήσαντος καταλεισθῆναι, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σοὶ γὰρ δὴ λίγεται πᾶν γε τιθεραπιῦσθαι ὁ Ἀπόλλων, καὶ σὲ πάντα ἐκίνα πειθόμενον πρᾶττιν Cyr. vii. 2. 15. Ἦγγελλται . . ἡ τι μάχη πᾶν ἰσχυρὰ γιγόνεαι, καὶ ἐν αὐτῇ πολλοὺς . . τιθάναι Pl. Charm. 153 b. Ἐδοξεν αὐτῷ, βροντῆς γινομένης, σκηπτὸς πεισῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεισθαι πᾶσαν iii. 1. 11.

§ 552. 7. The verb ἔφη is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, "Ἐὶ λίγεις," ἔφη, "ὦ Σιμμία," ὁ Κίϋης, "You speak well, Simmias," said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," ἔφη, "ὄνομα δὲ σοι τί ἐστίν;" Mem. ii. 1. 26. Ἀποκρίνεται ὁ Χυρίσοφος. "Βλίψον," ἔφη, "πρὸς τὰ ἔρη" iv. 1. 20. See v. 1. 2; vi. 1. 31.

II. USE OF THE VOICES.

§ 553. For a general statement of the use of the voices, see §§ 165, 166. *Irregularity* and *variety* in their use arise

chiefly from the following sources:—(a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555.—(b) From the formation of a *new theme*, with a *strengthened meaning*. See §§ 265, 319. 2.—(c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561.—(d) From a *transition of meaning* in the verb. See §§ 556, 561. 2.—(e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

α.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, Ἐξ ἐμοῦ τιμῆσεται, *he shall be honored by me*, Soph. Ant. 210. Ὑψος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ Eur. Or. 440. Μαστιγάσεται στρεβλώσεται, διδῆσεται, ἰκκαυθήσεται τῷφθαλμῷ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in *deponents* (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, Ἡγάσθη τε αὐτόν, *admired him*, i. 1. 9. Διαλεχθέντα ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Συναλλαγέντι i. 2. 1. Διεθῆναι Ib. 14. Ἦσθη Ib. 18. Ἐδυνήθησαν iii. 1. 35. Ἐπιμεληθήσῃσι Ib. 38. Φοβηθέντες ἀλλήλους ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, Ἐπιμεληθησόμεναι Mem. ii. 7. 8. Κατίσχυτο ἔρατι δεινῷ Eur. Hipp. 27.

A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

Ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἦγεν [sc. τὸ στράτευμα], *but the king did not [lead on his army] advance in this direction*, i. 10. 6. Ἄγε δῆ, *come now*, ii. 2. 10. Φέρε δὲ τοῖνον Rep. Ath. 3. 5. Βάλλ' [sc. σιαυτόν] ἐ; κρόκας! [Throw yourself to the crows] *Go, feed the crows! Go to the dogs!* Ar. Plut. 782. Ἡδονῇ δού; [sc. ἑαυτόν], *giving [himself] up to pleasure*, Eur. Ph. 21. Ἀνακάλυπτε, ὦ κασίγνητον κῆρα Id. Or. 294. Ἐντεῦθεν ἰξελαύνει i. 2. 7 (cf. § 427). Οὕτω δὲ ἔχει, *and thus [it has itself] the matter stands*, v. 6. 12. Ἐίχον δεινῶς, *they were in a sad condition*, vi. 4. 23 (see § 363. β). Προσίσχιν [sc. τὸν νοῦν], *to give attention*, Mem. iv. 5. 6. Ὑποδείκνυσιν [sc. ἑαυτό] v. 7. 12. Παῦε τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6, and see § 560. 1).

NOTES. (a) Ἔχω used reflexively with an *adverb* is commonly equivalent to εἰμί with an *adjective*; thus, Εὐνοικῶς ἔχουσιν = Εὐνοικοὶ εἶησαν i. 1. 5.

'Αθύμως ἔχοντες = "Αθύμοι ὄντες iii. 1. 3. The poets even join ἔχω with an adjective; as, "Εχ' ἥσυχος, [hold still] be quiet, Eur. Med. 550. (b) For the intransitive use of the second tenses, see § 257. β.

§ 556. II. The active voice, through a transition of meaning, sometimes supplies the place of the passive; as,

Ἐὖ ἀκούω, to hear agreeably, and hence, from the bewitching sweetness of praise, to be commended or spoken well of; as, Μίγα δὲ εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων vii. 7. 23. "Ἴνα μὴ αὐτοὶ ἀκούωσι κακῶς, that they themselves may not be spoken ill of, Rep. Ath. 2. 18. Κλύειν ἀναλκίς, to be called a coward, Æsch. Pr. 868. (Cf., in Lat., bene audire, male audire.) 'Απείθανεν ὑπὸ Νικάνδρου, he [died] was killed by Nicander, v. 1. 15 (see § 295, κτείνω). 'Εδύνατο . . ἐλεῖν . . Οὔτως ἰάλλω. He was able to take it. . . It was thus taken, iii. 4. 12 (see § 301. 1). Οἱ ἐκπιπτακότεις 'Ροδίων ὑπὸ τοῦ δήμου, those of the Rhodians who had [fallen out of the city] been banished by the people, H. Gr. iv. 8. 20. "Οτι φεύγοιεν οἴκοθεν ὑπὸ τοῦ δήμου, that they were [fleeing] banished from home by the people, H. Gr. i. 1. 27. Ἀσιβείας φεύγοντα ὑπὸ Μελίτου, accused of impiety by Melitus, Pl. Apol. 35 d (§ 374). Καταστὰς ὑφ' ὑμῶν, appointed by you, Dem. 49. 11. Cf. § 561. 2. — For the Inf. act. instead of pass., see § 621. β.

B. MIDDLE.

§ 557. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections. It is,

a.) DIRECT; so that the middle is equivalent to the active with the Acc. of the reflexive pronoun; as, Λούται [= Λούει ἑαυτόν], he is washing himself, or bathing, Cyr. i. 3. 11. Πάντες μὲν ἡλείφοντο, they all anointed themselves, H. Gr. iv. 5. 4. Στιφανοῦσθαι πάντας Ag. 2. 15. "Οταν δ' ἐγὼ ἐγκαλύψωμαι Cyr. viii. 7. 26. 'Επιφερομένην, bearing herself on, i. e. rushing on, i. 9. 6. Τὼν ἀδίκων ἀπιχόμινος, refraining [holding himself] from injustice, Mem. iv. 8. 4. 'Ο δ' ἄλλος στρατὸς . . ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς χιτῶσι . . ὠπλιζον δὲ καὶ ἵππους προμητιωπιδίους Cyr. vi. 4. 1. Φυγῇ ἄλλος ἄλλη ἱτράπετο iv. 8. 19 (cf. Εἰς φυγὴν ἱτρίψι τοὺς ἑξακισχιλίους i. 8. 24).

§ 558. b.) INDIRECT; so that the middle is equivalent to the active with the Dat. or Gen. of the reflexive pronoun; as, Στρατηγοὺς μὲν ἰλίσθαι [= ἰλεῖν ἑαυτοῖς] ἄλλους, τὰ δ' ἐπιτήδεια ἀγοράζισθαι [= ἀγοράζειν ἑαυτοῖς], to [take for themselves] choose other generals, and to supply themselves with necessaries, i. 3. 14. Παῖδα . . εὖ ποιοῦμαι, I make you a son to myself, or I make you my son, Cyr. iv. 6. 2. 'Απὸ γνωριμίας τὸν βίον ποιεῖσθαι Ec. 6. 11. "Οτι περὶ πλείστου ποιεῖτο, that he [made it to himself] esteemed it of the utmost consequence, i. 9. 7. Καταστρεψάμενος μὲν πάντας Σόρους, 'having subjected to himself,' Cyr. i. 5. 2. Κῆρον δὲ μεταπέμπισται, but he sends for Cyrus (to come to himself), i. 1. 2. Τοῦτον φυλάττισθαι, to watch him for your own safety, to be on your guard against him, i. 6. 9. Φιζονται δὲ οἴκοθεν . . κάθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι Cyr. i. 2. 8. Σπασάμενον τὸν ἀκινάκην, drawing his scymitar, i. 8. 29. Θίσθαι τὰ ὄπλα i. 6. 4. Κρία θίμενος ἐπὶ τὰ γόνατα, 'upon his own knees,' vii. 3. 23. 'Απόφηναι γνώμην, express your opinion, i. 6. 9. Παιδά μ' ἀνομάζιστο, he called me his son, Soph. Ced. T. 1021. — 'Αποδιδόμαι, to give up for one's own profit, hence

to sell; as, Ταῦτα ἀποδόμενος, οὗτοι Σιῦθι ἀπὸ δέκων, οὗτοι ἡμῖν γὰρ γιγνόμενα, having sold these things, he has neither paid over the proceeds to Seuthes nor to us, vii. 6. 41. Λύομαι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἴ τις ἄλλος ἐκ τῶν πολιτῶν ἰλυσάμην Dem. 316. 3. Τίθμι or γράφω νόμον, to make a law for another, τίθιμαι or γράφομαι νόμον, to make a law for one's self; as, Θεοὺς δῖμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θῆναι, I think that the gods have instituted these laws for men. Οἱ ἄνθρωποι αὐτοὺς ἔθεντο, men have instituted them for themselves, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, these men (the Thirty) enacted a law, H. Gr. ii. 3. 52. Ἦν νόμους καλοὺς γράφονται, if they (the citizens) should enact good laws, CEC. 9. 14. Βουλίζω, to give counsel to another, βουλιόμαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρέω, to take vengeance for another, to avenge, τιμωρόμαι, to take vengeance for one's self, to punish.

§ 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ αἱ ἄμφ' αὐτούς, 'fighting with each other,' i. 8. 27. Ἀμφὶ ὧν ἔχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Διηλλάξαντο [τοὺς ἴππους], 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθιμαι, to agree, διαλύομαι, to become reconciled, σπίνδομαι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἀμιλλάομαι, to vie, μάχομαι, to fight, ἀσπάζομαι, to embrace, to salute, ἵπομαι, to attend upon, to follow, διαλίγομαι, to converse, ἀνίσταμαι, to buy, πυνθάνομαι, to inquire, ἀποκρίνομαι, to answer, &c.

d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; as, Θώρακα ἱποίστατο, she had a corselet made, Cyr. vi. 1. 51. Ἄ ὁ πάππος . . ἱποποίητο Ib. i. 4. 18. Ἀπόλλωνος ἀνάθημα ποιησάμενος v. 3. 5. Ἐγὼ γάρ σε ταῦτα ἐπίτηδες ἐδιδάξαμην, for I had you taught these things on purpose, Cyr. i. 6. 2. Τρέπειζάν τε Περσικὴν παρετίθετο Th. i. 130. Ἐκίλειον ἀπογράφειναι πάντας, they commanded all to [have their names registered] give in their names, H. Gr. ii. 4. 8. — Γράφομαι τινα, to have the name of any one taken down as a criminal, hence to accuse; as, Οἱ γραφάμενοι Σωκράτην Mem. i. 1. 1. Πρεσβεύω, to go as an ambassador, πρεσβεύομαι, to send an ambassador; as, Ὅσπερ ἐπρέσβειν αὐτῶ πάντοτε vii. 2. 23; Οἱ πολῖμοι ἐπρεσβεύοντο Ag. 2. 21. Μισθώω, to let upon hire, μισθόμαι, [to procure to be let to one's self upon hire] to hire; as, Πλοῖον μισθασάμενος vi. 4. 13.

§ 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediate, (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γινώω, to make another taste, γινώομαι, to taste for one's self (see §§ 375, 430). Παύω, to make to cease, παύομαι, to cease; as, Ἐπαυσε μὲν τούτων πολλοὺς Mem. i. 2. 2; Ταῦτα ἐῖπὼν ἱπαύσατο i. 3. 12. Φοβίω, to cause to fear, to terrify, φοβέομαι, to fear; as, Τοὺς ἱπομένους πολέμιους φοβῆσαι iv. 5. 17; Ἐφοβοῦντο αὐτόν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰστημι, to make to stand, to station, ἵσταμαι, to stand (§ 48). Κοιμάω, to put to sleep, κοιμάομαι, to sleep. Ὀρίγω, to stretch out, ὀρίγομαι, to reach after,

hence to desire. Πείθω, to persuade, πείθομαι, to believe, to obey. Περαιῶ, to carry across, περαιόμαι, to go across. Στέλλω, to fit out, to send, στέλλομαι, to set out, to go. Φαίνω, to show, φαίνομαι, to appear. — (2.) Ὀρίζω, to bound, ὀρίζομαι, to determine; as, Ποταμόν, . . ὃς ὀρίζει τὴν Ἀρμενίαν iv. 3. 1; Οἱ πλείστοι ὀρίζονται τοὺς ἐνεργέτας ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι H. Gr. vii. 3. 12. Σκοπῶ, to view, to observe, σκοπῶμαι, to consider; as, Οἱ λοχαγοὶ ἐσκόπουν, εἰ δὲόν τι εἴη τὴν ἄκρην λαβεῖν . . σκοποῦμένοις δὲ αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον v. 2. 20. Ἀγάλλω, to adorn, ἀγάλλομαι, to pride one's self. Φράζω, to tell, φράζομαι, to tell one's self, to reflect. — (3.) Πολιτεύω (from πολίτης, citizen), to be a citizen, πολιτεύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs; as, Φυγάδα ἐξ Ἀθηνῶν, . . πολιτεύοντα παρ' αὐτοῖς [i. e. τοῖς Θουριῦσι] H. Gr. i. 5. 19; Οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμοις τίθενται Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is direct or prominent, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, Ἐκείνος ἀπίσφαξεν ἑαυτόν, he slew himself, Dem. 127. 3. Οἱ μὲν φασὶ βασιλεία κελύσσαι τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δὲ ἑαυτὸν ἐπισφάξασθαι i. 8. 29. Ἐπισφαιστίραν αὐτὴν . . κατεσκέυακεν ἑαυτῷ Dem. 22. 13. Ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι v. 6. 17. Διελίγοντό τε ἑαυτοῖς, they talked with themselves, v. 4. 34 (cf. § 559). Μιστιμίμπιστο τὸν Σύνεισιν πρὸς ἑαυτόν i. 2. 26 (cf. § 558). Συνεγίνοντο ἀλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κόπτω, to smite, κόπτομαι, to smite one's self through grief, hence to bewail; as, Κόπτεσθ' Ἀδωνιν Ar. Lys. 396. See §§ 558 – 560. — (b) Ἀπώλοντο ὑπὸ τι τῶν πολέμων καὶ χιόνος, 'were destroyed by,' v. 3. 3. Ἀκούσομαι κακός, I shall be called a villain, Soph. CEd. C. 988 (cf. § 556). Οὐδὲ τούτων στερήσονται, they shall not [want] be deprived of these, i. 4. 8.

3. In many cases, the reflex reference is so obvious, or so indistinct, that it may be either expressed or omitted without affecting the sense; that is, the active or the middle may be employed at pleasure; thus, Αἰτίῃ αὐτόν i. 1. 10. Ἡτούμην βασιλεία ii. 3. 19. Πολὺν φέροιν. . . Μικρὸν φερομένην Mem. iii. 14. 1. Πολὺν γὰρ μισθὸν . . φέροιστε CEd. i. 4. Μισθὸν τούτου φέροι Ib. 6. Παφλαγῶνας ζυμμάχους ποιήσειςβι . . φίλον ποιήσομεν τὸν Παφλαγῶνα v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια i. 5. 10 (cf. i. 3. 14, § 558). Εἰσιν ὅτι θῦσαι τι βούλοιστο. Καὶ ἀπὸ τῶν ἰθύτο vii. 2. 14. Ἐστράτισαν ἐν βασιλείᾳ ii. 6. 29. Ἐπὶ τὸν ἀδελφὸν Ἀρταξίερξην ἰστρατεύετο ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the middle is more inclined to take its object in an indirect case than the active, thus, Οἱ δὲ φύλακες προσιλάσαντες ἰλοιδοροῦν αὐτόν Cyr. i. 4. 8. Ὁ θῆϊος αὐτῷ ἰλοιδορεῖτο Ib. 9.

C. PASSIVE.

§ 562. The passive voice has for its SUBJECT an object of the active, commonly (α.) a direct, but sometimes (β.) an indirect object. Any other word governed by the active remains unchanged with the passive. The SUBJECT OF THE AC-

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *πρός*), or, less frequently, by the *simple Gen. or Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially *Ep.*), by the *Dat. with ὑπό*. Thus,

α. Περιῤῥεῖτο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, and it was surrounded by the Mascas [= Περιῤῥεῖ δ' αὐτὴν ὁ Μάσκα, and the Mascas surrounded it], i. 5. 4. Οὐδὲνα κρίνω ὑπὸ πλείονων πεφιλησέαι, I judge that no one has been loved by more [= Κρίνω πλείους πεφιληκέναι οὐδένα, I judge that more have loved no one], i. 9. 28. Εἰ θαλάττης ἐξεργοντο, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἰππίων ὁ λόφος ἐνεπλήσθη i. 10. 12 (§ 357). Ἡξίου . . δοθῆναι οἱ ταύτας τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθεῖς, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). Ἐγὼ ἐπίσθην τε ταῦτα ὑπὸ σοῦ Cyr. v. 5. 16. Συληθεῖς γὰρ Ἡρακλῆς τὰς βοῦς . . ὑπὸ Νηλῆως, for Hercules having been robbed of his kine by Neleus, Isocr. 119 d. Τί δῆτα . . οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (§ 435). Τοιοῦτον τμήμα τίμνεται τὸ τιμημένον, οἷον τὸ τίμνον τίμνει, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μεγάλα [sc. μυστήρια] μύησαι, πρὶν τὰ σμικρὰ, you have been initiated into the greater mysteries before the less, Ib. 497 c. Ἀλλὰ τι γινῶμαι ἅφ' ἐκάστων ἐλέγοντο Th. iii. 36. Ἐκ βασιλῆως διδομέναι i. 1. 6. Παρὰ πάντων ὁμολογῖται i. 9. 1. Ὁμολογῖται πρὸς πάντων Ib. 20. Ὑπὸ πόλεις τιταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι ii. 6. 13. Τὸς ὑπὸ τῷ πατρὶ τιτραμμένοι, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Κατεφρονήθη ὑπ' αὐτοῖν, I was despised by them [= Κατεφρονήσάτην μου, they despised me], Pl. Euthyd. 273 c § 375). Τὸ κρατεῖν ἡδονῶν. . . Κρατοῖντ' αἶν ὑπὸ τοῦ Ἐρωτος Id. Conv. 196 c (§ 350). Ἀπιστοῦνται δ' ὑφ' ἀπάντων Πελοποννησίων, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πελοποννησίοι ἅπαντες ἀπιστοῦσιν αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν Ἀθηναίων ἐπιστραμμένοι τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἷς ἡ φυλακὴ ἐπιστράπτο, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἐπισταλμένοι, the Corinthians having received these directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences; — (a) The passive prefers, as its subject, a direct to an indirect object of the active. — (b) The passive prefers, as its subject, the name of a person to that of a thing. — If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, Ἀποτμηθεῖντις τὰς κεφαλὰς, cut off as to their heads [= Ἀποτμηθεῖσάν τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτίμνεται ἡ κεφαλὴ i. 10. 1). Διφθαερμένοι . . τοὺς ὀφθαλμούς; [= Ἐχοντες τοὺς ὀφθαλμούς διφθαερμένους] iv. 5. 12. Τὰ ὦτα τιτρυπνέον, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the *middle* rather than of the active; and hence *deponents* may have a passive. Thus, Μισθωθῆναι δὲ οὐκ ἐπὶ ταύτῃ ἔφασαν, 'that they had not been hired,' i. 3. 1 (§ 559. d). Θάρακας εὖ ἐργασμένας, corselets well made, Mem. iii. 10. 9 (cf. Ἀνδριάντας καλῶς ἐργασμένον, 'having made,' Ib. ii. 6. 6). Ἐργασθήσεται, it shall be

performed, Soph. Tr. 1218. 'Εωνήθη δὲ ἱρία, and wool was bought, Mem. ii. 7 12 (§ 301. 8). Τὸ θισαθῆν Th. iii. 38. 'Ὡς βιάζομαι τὰς Soph. Ant. 66. — This passive occurs chiefly in the *Perf.*, *Plup.*, and *Aor.*

3. If an active or middle which has *no object* is changed to a passive, it becomes, of course, IMPERSONAL (§ 546. α); and it may become so, with an indirect object. Thus, 'Υπῆρκετο, a beginning had been made [= 'Υπῆρξαν, they had begun], Th. i. 93. 'Επειδὴ αὐτοῖς παρεσκευάστο, when preparation had been made by them [= 'Επειδὴ παρεσκευασμένοι ἦσαν, when they had made preparation], Ib. 46. Καλῶς ἂν σοι ἀπεκρίναιτο [= ἂν ἀπεκρίναιτο]; Would [it have been answered well by you] your answer have been a good one? Pl. Gorg. 453 d.

III. USE OF THE TENSES.

§ 565. A general view of the distinctive offices of the Greek tenses, particularly as employed in the Indicative, has already been presented (§§ 167, 168). In explanation and completion of that view, it is essential to observe,

I. That, out of the *Ind.*, the tenses, except the *Fut.*, have no direct reference to a distinction of time, but simply to the RELATION OR STATE of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 168).

Hence, if we omit the *Fut.*, each of the three states or relations has but a *single tense-form* out of the *Ind.* This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (ἀ-, not, χρονικός, relating to time); while the forms of the *Ind.*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an *achronic* tense must be inferred from the connection. Thus (the star denoting that a form is wanting),

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite	{ Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	{ Past, }					
	{ Future * (see § 581).					
Indefinite.	{ Present * (see § 575), }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	{ Past, }					
	{ Future,					
Complete.	{ Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	{ Past, }					
	{ Future,					

§ 566. II. The use of *generic* forms for *specific* (§ 330) has a peculiar prominence in the doctrine of the Greek tenses.

REMARKS. α. The PRES., in its widest generic sense, includes *all the other tenses* (see β); as a definite tense used *achronically* (§ 565), it includes the *Impf.* The IMPF., in its widest generic sense, includes *all the past tenses* (§ 173); and the AOR., *all the indefinite and complete tenses*. The PERF., as a generic tense, includes the *Plup.*

β. The distinction of *generic* and *specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of *PRESENT TIME*, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft-recurring facts*, belong appropriately to the *present time*.

§ 567. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as present, and even of the *present* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 330. 3, 576, 584, 585.

REMARKS. α. The Pres. tense, when employed by the figure of *vision*, in speaking of past events, is termed the *HISTORIC PRESENT*. See § 576.

β. Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err," or "The wisest have often erred," or "The wisest will often err." Thus, Ἡ μὲν γὰρ εὐταξία σάζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλειν, *for good order seems to preserve, but disorder has already destroyed many*, iii. 1. 38. Οὐδὲν ἔστι κερδαλιώτερον τοῦ νικᾶν. ὁ γὰρ κρατῶν ἅμα πάντα συνήρπασκε Cyr. iv. 2. 26. Ἡ δὲ ψυχὴ, . . ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπιφύσεται καὶ ἀπόλωλεν Pl. Phædo, 80 c. Κρατὶ δὲ μηχαναῖς ἀγραύλου θηρὸς ὀρεσιβότα, λασιαύχινά θ' ἵππον ὑπάξεται Soph. Ant. 348. Ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μίλλον. Ἄϊδα μόνον φειῶν οὐκ ὑπάξεται Ib. 360. Ἐν πολλοῖς μὲν, ᾧ Δημόνικε, πολὺ διεστώσας εὐρήσομεν τάς τε τῶν σπουδαίων γνώμας καὶ τὰς τῶν φαύλων διανοίας. πολὺ δὲ μεγίστην διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς ἀλλήλους συνθεταῖς. Οἱ μὲν γὰρ φίλους παρόντας μόνον τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. καὶ τὰς μὲν τῶν φαύλων συνθεταῖς ὀλίγος χρόνος διέλυσεν, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἱξάλεψεν Isocr. 2 a. See §§ 575 - 578.

NOTE. The use of the Aor. by Homer in comparisons is particularly frequent; as, Ἡεῖπε δ', ὡς ὅτε τις δρυὲς ἤριπεν Il. 482, cf. Γ. 33, &c. See also § 575. 2.

γ. A past tense may be used, in *speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation*; thus, Κύπρις οὐκ ἔρ' ἦν θεός, *Venus was not then merely a goddess* (as we supposed her to be), Eur. Hipp. 359. Ἀρ' οὐ τόδῃ ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγεις ἡμᾶς; Pl. Phædr. 230 a. Διαφθεροῦμεν κτεῖνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτεον ἐγγίγνεται, τῷ δὲ ἐδίκῃ ἀπώλλυτο, *we shall corrupt and injure that, which* (as we said) *is*

improved by justice, and ruined by injustice, Pl. Crito, 47 d. 'Ίναί σ' ἐκίλυσιν οἱ στρατηγοὶ τήμῃρον Ar. Ach. 1073. "Ὀφελί μιν Κύρος ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* ii. 1. 4. Οὐκ ἔχερῃ μίντοι σκοπεῖν, *But ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action*, either *past* or *future*. The tense of an *Inf.* or *Part.* is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opt.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

'Υπείσχετο ἀνδρὶ ἐκάστῳ δώσειν, *he promised to give each man* (the giving future at the time of the promise), i. 4. 13. Ἐχὼν ὀπλίτας ἀνέβη τριακοσίους, *he went up, having* (at the time of his going up) *three hundred hoplites*, i. 1. 2. Ἀνίσταντο . . . λέγοντες; ἃ ἐγίγνωσκον, *they rose to say* (future at the time of the rising) *what they thought* (past at the time of the narration), i. 3. 13. Πιστιυθεὶς ἀληθεύουσιν, ἃ ἔλιγες, ἐπῆρας vii. 7. 25. Εἶπε . . . στρατηγούς μιν ἰλίσθαι ἄλλους ὥς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν . . . ἡγεμόνα αἰτιῶν Κύρον, ὅσας; . . . ἀπάξει, *recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will would conduct them back]*, i. 3. 14. Τοῖς δὲ ὑποψία μιν ἦν, ὅτι ἄγει πρὸς βασιλίαν, *and they had indeed a suspicion, that he was leading them against the king*, i. 3. 21. Ἐθαύμασι, τίς παραγγέλλει i. 8. 16. Ἐπιμειλῖτο, ὃ τι ποιήσει βασιλεὺς Ib. 21.

REMARK. AN INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Fut.*, but far more frequently the appropriate *achronic* tense; thus, Συμπράξειν ὑπισχνεῖτο. Ἰδεῖτο δὲ τὰς κόμας μὴ καίειν vii. 7. 19. Ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι Ib. 31. Μιμνήσθαι ὑπισχνεῖσθε vii. 6. 38. Ὑπείσχετό μοι βουλευσάσθαι, ἰεῖσθαι δὲ με ὑμᾶς ἐκίλυσιν ii. 3. 20. See § 583.

A. DEFINITE AND INDEFINITE.

§ 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as *motion in a straight line*, the definite tenses may

be said to present a *side view* of this line, so that it is seen *in its full length*; but the indefinite tenses to present only an *end view* of it, so that it appears *as a mere point*. Thus,

Definite View.

Indefinite View.

(—————)

(.)

§ 570. Hence an action is represented,

a.) By the definite tenses, as *continued* or *p'rolonged*; but by the Aor., as *momentary* or *transient*. Thus,

Τοὺς μὲν οὖν πελταστὰς ἰδίξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπειδὴ δὲ ἰγγυῖ ἦσαν οἱ ὀπλίται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώκοντες. *The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued).* v. 4. 24. "Ἴνα ἡ . . ἡσυχίαν ἔχῃ, ἡ . . ἀφύλακτος ληφθῇ Dem. 45. 2. Διαλέγου, καὶ μάθε πρῶτον τίνες εἰσίν, converse with them, and learn first who they are, iv. 8. 5. Ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, καὶ μὴ πρότερον προλαμβάνετε Dem. 44. 2. Δοθῆναί οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρην ἄρχειν αὐτῶν i. 1. 8. Λαβὼν, having taken (momentary). Ἐχων, having (continued), i. 1. 2.

NOTES. 1. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, Ἀπεκρίναντο (Κλέαρχος δ' ἔλεγεν), *they answered (and Clearchus was the speaker)*, ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). Ἐλεξῆς Ξενοφῶν, ἡρμῆνεν δὲ Τιμησίθεος v. 4. 4. See § 576.

2. In the *IMPERATIVE*, the momentary character of the AOR. is peculiarly favorable to *vivacity, energy, and earnestness* of expression; thus, Σὺ οὖν πρὸς Θεῶν συμβούλευσον ἡμῖν ii. 1. 17. Ἀκούσατε οὖν μου πρὸς Θεῶν v. 7. 5 "Βλέψον," ἔφη, "πρὸς τὰ ὅρη, καὶ ἴδῃ ὡς ἄεστα πάντα ἰστί" iv. 1. 20.

§ 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

Ἐπεὶ δὲ εἶδον αὐτὸν, οἵπερ πρόσθεν προσκύνουν, καὶ τότε προσκύνησαν, *and when those saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then*, i. 6. 10. Διέφθειρον γὰρ προσιόντις τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν iii. 3. 5. "Ὅστις δ' ἀφικνεῖτο . . πρὸς αὐτὸν, πάντας οὕτω διατίθει; ἀπεπέμπετο i. 1. 5. Πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας λίγων δῆγῃ i. 2. 11. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἰππέων ταχὺ ἐπαύοντο i. 5. 3. — Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

§ 572. c.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας. Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείαν τι. *In this way, they made four day's-marches. And while they were making the fifth, they saw a palace.* ii. 4. 23. Ἀπίκτιναν συ-

χρούς, . . καὶ ἰδίωνον μέγχευ οὗ εἶδον, *they slew many, and continued the pursuit until they saw*, v. 4. 16. Τοῦτον ἐκέλευσε διαφυλάττειν αὐτῷ τὴν τι γυναῖκα καὶ τὴν σκηνήν Cyr. v. 1. 2. Ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὡς ἂν αὐτὸς λάβῃ Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλῆραρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵνα· οἱ δὲ αὐτόν τι ἔβαλλον. . . Γὰρ μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετραυθῆναι, ὕστερον δ' ἔπειθ' ἔγνω, ὅτι οὐ δύνησται βιάσασθαι. Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt). i. 3. 1. Ὅπως γὰρ ἴππον προστιθεὶ πρὸς τοῦνομα, . . ἐγὼ δὲ τοῦ πάππου τιθέμενη Φειδωνίδην. . . Τῷ χρόνῳ κοινῇ ξυνίεμεν, κατέμιθα Φειδιππίδην. When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking ἴππος to his name, and I was for giving him his grandfather's name, Phidonides. At last we made a compromise, and named him Phidippides. Ar. Nub. 60. Ὅρ' ἐξέβαλλον τοὺς θεοὺς, when I was for expelling the gods, Ib. 1477. Ἐκαινόμην ξίφει· ἀλλ' ἐξέκλειψεν. . . Ἀρτεμῖς Eur. Iph. T. 26. Ὡς οἰόμενοι ἴδωκε δωτιήν Hdt. i. 69.

NOTES. α. Hence the definite tenses are often used with a negative to *deny the attempt* as well as the *accomplishment* of an action; thus, Κλῆραρχος οὐκ ἐνέβιαζεν ἐπὶ τὸν λόφον, Clearchus did not undertake to march upon the hill, i. 10. 14. Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγειν iii. 4. 39. Ἐπεὶ δὲ οὐδεὶς ἀντίλεγεν, εἶπεν iii. 2. 38. Ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἱτέρου κατισφάγη. Ὁ δὲ λοιπὸς ἔλεγεν. And when he would say nothing useful, he was put to death in the sight of the other. But the second said. iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίκαια γὰρ τόνδ' εὐτυχίῃν κτείναντά με; TEUK. Κτείναντα; Διόνι γ' εἴπας, εἰ καὶ ζῆς θανών. MEN. Θεὸς γὰρ ἐκσώζει με, τῷδ' εἰ δ' οἴχομαι. Men. For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as lay in him, I am no more. Soph. Aj. 1126 (§ 410). Σὰν ψυχὰν ἀπείβαλον, τίκνον· ἱκτινὰ σ' ἄκουσα Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οἱ ἡρώτων Κύρου. . . ὁ δ' ἀπεκρίνατο, who asked Cyrus; and he answered, i. 3. 20 (cf. Ἀξίου. . . ἀναγγεῖλαι Ib. 19). Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν i. 4. 16. Οἱ Ἕλληες ἐβουλεύοντο· καὶ ἀπεκρίνατο ii. 3. 21.

NOTE. Verbs of asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί δι' αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; Why must he ask for them (which of itself accomplishes nothing), and not come and take them (which is final)? ii. 1. 10. Συλλέξαι στρατιῶμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ

θάλατταν, καὶ ἱππῖρας κατάργειν τοὺς ἐκπιπτωκότας i. 1. 7. Καὶ πολλοὺς κατιτίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. α). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor.* or *Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply or singly*, or with a certain expression of *instantaneousness, energy, decisiveness, or completeness*. 'Ανὴρ δ' ὅταν τοῖς ἴδον ἀχθῆται ξυνῶν, ἔξω μολῶν ἵπανσι καρδίαν ἄσπης, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ ναῦς γὰρ ἑνταθεῖσα πρὸς βίαν ποδὶ ἔβαψεν, ἔστη δ' αὐθις, ἦν χαλᾷ πόδα Id. Or. 706. "Ὅταν δ' ἐκ πλειονείας καὶ πονηρίας τις, ὥσπερ οὗτος, ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισι καὶ διέλυσεν, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ εἶπεν Pl. Rep. 406 d. 'Επήνισ' ἔργον, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήνισα Id. Phil. 1433 Σὲ . . εἶπον τῆσδε γῆς ἔξω περιᾶν, 'I bid you peremptorily,' Eur. Med. 271. "Ὀμιωῶσα δ' οἶον ἔργον ἔστ' ἱεργαστίην Ib. 791. 'Ἀπίπτουσα τοιάνδι συγγένειαν ἀλλήλων πικράν Id. Iph. A. 509. "Ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις, ἀπιπυδάρισα μόθωνα, περιμύκκυσα, I enjoy your threats, I laugh at your boastings of smoko, &c., Ar. Eq. 696. 'Εδεξάμην τὸ ῥηθῆν, I welcome the omen, Soph. El. 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, 'Ἐπεὶ δὲ καὶ ἑνταῦθ' ἰχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππῆες · οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν · ἐφιλοῦτο δ' ὁ λόφος τῶν ἱππίων · τέλος δὲ καὶ πάντες ἀπεχώρησαν. 'Ο οὖν Κλέαρχος οὐκ ἀνεῖβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, τίμπτει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστιν, ἀπαγγεῖλαι. Καὶ ὁ Λύκιος ἤλασέ τε, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχιδὼν δ' ὅτι ταῦτα ἦν, καὶ ἥλιος ἰδύετο. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θίμναι τὰ ὄπλα ἀνεπαύοντο · καὶ ἄμα μὲν ἰθαῦμαζον, ὅτι οὐδαμοῦ Κύρος φαίνοιτο, οὐδ' ἄλλος ἂπ' αὐτοῦ οὐδεὶς παρήϊη i. 10. 13–16. See iii. 4. 25–27, 38, 39; i. 8. 23–27; iv. 7. 10–14; v. 4. 16, 17; vi. 1. 5–13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. α), often occur, where the indefinite would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.

5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἴφην (§ 53, 55, § 301. 7), which are more frequently used as Aor.

B. INDEFINITE AND COMPLETE.

§ 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Τοιαῦτα μὲν πιστοίηκε, *such things has he done* (and is now upon trial for), i. 6. 9. "Ἐπειτ' ἀναγκάζω πάλιν ἔξιμιν ἅπτα' ἃν κεκλόφωσί μου, 'whatever they may have stolen from me (and may have in their possession),' Ar. Eq. 1147. Ἦλθον οἱ Ἰνδοὶ ἐκ τῶν πολεμίων, οὓς ἐπιστόμφει Κύρος ἐπὶ κατασκοπῇ, καὶ ἔλεγον, ὅτι Κροῖσος μὲν ἡγμεῶν . . ἡρημένος εἴη τῶν πολεμίων· δεδογμένον δ' εἴη πᾶσι τοῖς συμμάχοις . . παρῆναι . . πιπορμέναι δὲ Κροῖσον καὶ εἰς Λακιδάιμονα περὶ ξυμμαχίας Cyr. vi. 2. 9. Περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προειρήσθω· περὶ δὲ τῶν κοινῶν . . , 'let these things have been premised,' Isocr. 43 d. Ὀρίσθω ὑμῶν ἡ βραδύτης· νῦν δὲ . . βοηθήσατε, *let your sluggishness have reached its full limits; and do you now assist*, Th. i. 71. Ταῦτα μὲν οὖν, ὃ Εὐθύδημ' εἰ καὶ Διονυσόδωρ, πεπαισθω τε ὑμῖν, καὶ ἴσως ἰκανῶς ἔχει· τὸ δὲ δὴ μετὰ ταῦτα ἐπιδειξάτο Pl. Euthyd. 278 d. Ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη . . ἡ πολιτεία Id. Rep. 552 e. Πειπειράσθω, [let it have been tried] *let a trial be made*, Ar. Vesp. 1129. Ἐξόντες δὲ εἶπον τὴν θύραν κεκλιῖσθαι, *and going out they commanded the door [to be closed and to remain so] to be kept closed*, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is *acted upon*, than in that which *acts*. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τεθνήσκουσιν οἱ θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event), Eur. Alc. 541 (but, Θνήσκω, *I am dying*, Ib. 284).

δ. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βεβήκει, *went*, A. 221. Βεβλήκει E. 66.

§ 579. I. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the *state* consequent, to which it also refers, is *present*. The tense is therefore in its *time*, as in many languages in its *form*, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* Perf.

ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in ἔπω, *to come*, and ὄχομαι, *to go* (cf., in Eng., *I am come*, and *I am gone*); and is not unfrequent in ἀκούω and κλύω, *to hear*, μανθάνω, *to learn*, νικάω, *to conquer*, and some other verbs. In these verbs, the *Impf.* may supply the place of the *Plup.* Thus, Εἰς καλὸν ἤκετε, *you [come] have come opportunely*, iv. 7. 3. Κύρος δὲ οὕτω ἦκεν, *and Cyrus had not yet come*, i. 5. 12. Οὐτι ἀποδιδράκασιν, οἶδα γὰρ ὅση ὄχονται, ‘*whither they have gone*,’ i. 4. 8. Ὡς ἡμεῖς ἀκούομεν, *as we [hear] have heard*, v. 5. 8. Ἄρτι μανθάνω Eur. Bac. 1297. Νικῶμιν τι βασιλίᾳ ii. 1. 4.

§ 580. II. Unless the attention is specially directed to the *effect* of an action, the *generic Aor.* more frequently supplies the place of the *specific Perf. and Plup.* (§ 566. α), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§ 578. α). The *Aor.* often occurs in immediate connection with the *Perf.* or *Plup.* Thus,

Ἐφ’ ἧ [κρήνη] λίγισται Μίδας τὸν Σάτυρον θηρεῦσαι, ὃν κείρασας αὐτήν, *at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine* i. 2. 13. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες, *this city its inhabitants had left*, Ib. 24. Νυνὶ δὲ Θεσσαλοῖς . . ἐβοήθησε, *and now it has aided the Thes-salians*, Dem. 22. 7. Τοιαῦτα παθὼν καὶ πάσχων, *having suffered and suffering such things*, Id. 576. 18. Ἀποδιδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες vi. 4. 8. Πεινέστερους πεποίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβηκε Isocr. 163 a. Οὐχ ὁ ἐσκιμμένος οὐδ’ ὁ μεριμνήσας τὰ δίκαια λίγειν Dem. 576. 22. ΣΤΡ. Ἰνα με διδάξης, ὦντις ὄνεια’ ἰλήλυθα. ΣΩ. Ἦλθες δὲ κατὰ τί; Ar. Nub. 238.

NOTE. The use of the *Aor.* for the *Perf.* is especially common in the *Part.*

C. FUTURE.

§ 581. I. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single Fut., the *indefinite*; leaving the *definite* and *complete Futures*, if they require

to be distinguished from this, to be expressed by a *Participle and substantive verb*; as,

Σκῦρος ἔξαρκούσά μοι ἔσται τὸ λοιπόν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459 Τοῖσδ' ἔσται μέλον Id. Œd. C. 653. Ἄνδρα κατακαίνοντες ἔισσθε, *you will have slain a man*, vii. 6. 36. Τὰ δόντα ἰσόμεθα ἰγνωκότες, καὶ λόγων ματαίων ἀπηλλαγμένοι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*, and hence received its old name of *paulo-post-future* (paulo post futurus, *about to be a little after*). In verbs in which the Perf. becomes a new Pres., the Fut. Perf. becomes a new Fut. (§§ 233, 239). Thus,

Ἦν δὲ μὴ γίνηται, μάτην ἔμοι κεκλαύσεται, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (§ 564. 3). Οὐδεὶς . . μιτεγγραφήσεται, ἀλλ', ὅσπερ ἦν τὸ πρῶτον, ἰγγεγράψεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φράζει καὶ πιπράζεται, *speak and it [shall be done at once] is done*, Id. Plut. 1027. Ὅταν δὴ μὴ σθίνα, πιπαύσομαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζετι ἐν τῇδε τῇ ἡμέρᾳ ἡμί τι κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἔμοῦ ὕστερον, 'shall be immediately cut down,' i. 5. 16. Ἐὰν γὰρ ἄρα ἔμοι δοῖται τινὰ . . αὐτίκα μάλα διὸν τιθάναι, τιθνήξει οὗτος, 'he shall be dead,' i. e. 'he shall die instantly', Pl. Gorg. 469 d (cf. Κατισᾶγώς ἔσται, Δισχισμίνον ἔσται Ib.). Μνημονόμιθα, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐθύς Ἀριεῖος ἀφιστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λείψει, *Aricæus will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as on the point of accomplishment, or as connected with destiny, necessity, will, purpose, &c., by the verbs μέλλω, ἰθίλω or θίλω, βούλομαι, δεῖ, χρεῖ, &c., with the Inf. This Inf. may be Pres., Aor., or Fut., according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, Ἰδὼν παῖδα . . μέλλοντα ἀποθνήσκειν, *seeing a boy about to die*, vii. 4. 7. Ὁ σταθμὸς ἵνα ἔμιλλι καταλείψῃ i. 8. 1. Μιλλήσαντά τι παθεῖν Cyr. vi. 1. 40. Εἰ μὴ πλοῖα ἴσθαι μέλλει ἱκανά, *if there are to be vessels enough*, v. 6. 12. Οὐκ ἰθίλω ἰλθεῖν, *I am not willing to go, or I will not go*, i. 3. 10. Ἐγὼ θίλω, ὃ ἄνδρες, διαβιβᾶσαι ὑμᾶς iii. 5. 8. Βουλεύσθαι, ὃ τι χρεῖ ποιῶν i. 3. 11.

REMARKS. (a) The ideas of *destiny, purpose, &c.*, are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι . . τί διαφύρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ὀρθῶς βιωσόμενον, *he that would live well*, Pl. Gorg. 491 e. Συλλαμβάνει Κύρον ὥς ἀποκτείναν, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. Ἐπιμύσει

τινα ἱρᾶντα, *he sent one to say*, ii. 5. 2. Πιμφθῆεις παρὰ βασιλῆως κελύσαι ii. 1. 17. Μαχόμενος συνήμι i. 10. 10. See § 531. α. — (b) Instead of the Fut. Part., the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλθον, *I went to avenge this wrong*, Eur. Suppl. 154.

§ 584. IV. A future action, in view of its nearness, its certainty, its rapidity, or its connection with another action, may be conceived of as *now doing*, or even as *already done* (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἥκει τινί, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δῶσι τις δίκην Ib. 554). Ἀπωλόμισθ' ἄρ', εἰ κακὸν προσίσσῃς νῖον παλαιῶ, πρὶν τὸδ' ἐξηγηλῇς Eur. Med. 78. Εἴ με τόξων ἐγκρατὴς αἰσθήσεται, ὄλωλα, καὶ σὲ προσδιαφθερῶ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτενεῖτέ με, ὁ νόμος ἀνείτῃς Eur. Or. 940. Οὐκ εἴ ξυνέρξων, ἦνίχ' ἡ σισάσμεθα κείνου βίον σώ-αντος, ἢ οἰχόμεσθ' ἄμα; Soph. Tr. 83. Ἀπίσταλκά σοι τόνδε τὸν λόγον δῶρον Isocr. 2 b. — For presents which are commonly used as futures, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a present or past tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τοῦμὲν δ' ἰγὰ . . σπέρμ' ἰδεῖν βουλήσομαι, 'I shall wish,' i. e. 'am resolved,' Soph. CEd. T. 1076. XOP. Παῖδες τινῶσι χεῖρὶ μητρὶ σίθεν. ἸΑΣ. Οἶμαι, τί λίξεις; "Ὡς μ' ἀπώλεις, γύναι Eur. Med. 1309. Πῶς φῆς; τί λίξεις; "Ὡς μ' ἀπώλεις, γύναι Id. Hel. 780. This exclamatory use of τί λίξεις for τί λίγεις or τί ἔλεξας, as though the communication were not yet finished, belongs particularly to Euripides.

IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

A. INTELLECTIVE.

§ 587. Intellective sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. κέ or κέρ, Dor. κά). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellective sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.*, the *contingent*. But it must be understood that this, like

all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things ; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual ; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency ; and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *äv*, may commonly be distinguished from the conjunction *äv* for *idäv* (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and with the Opt., to mark them as depending upon some condition expressed or implied ; with the Subj. after various connectives ; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (§ 177). The insertion or omission of *äv* for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *äv* is connected are commonly translated into Eng. by the potential mode.

§ 589. Contingency is viewed as either present or past ; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by the *Subj.*, or by the *primary tenses of the Ind.* ; and PAST CONTINGENCY, either by the *Opt.*, or by the *secondary tenses of the Ind.*

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses ; and the rule above may be thus given in a more condensed form :—

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES ; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present ; for that which *will be* contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the *going* itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past supposition*, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

A. PRESENT CONTINGENCY.

I will go, if I can have leave (and I intend to ask for it).

I think, that I may go, if I can have leave.

I wish, that you may go.

B. PAST CONTINGENCY.

(1.) Past supposition.

I thought, that I might go, if I could have leave.

I wished, that you might go.

(2.) Present supposition not implying expectation or contemplating a decision.

I would go, if I should have leave (but I have no thought of asking for it).

I could go with perfect ease.

I should like to go.

(3.) Present supposition in despite of a prior decision.

a. In regard to the present.

I would go, if I had leave (but I have none, and therefore I shall not go).

B. In regard to the past.

I would have gone, if I had had leave (but I had none, and therefore did not go).

§ 591. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student.

although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive	becomes	the	Definite Present (or the Present) Conjunctive
Present Optative	"	"	Definite Past (or the Imperfect) Conjunctive.
Aorist Subjunctive	"	"	Aorist Present (or Primary) Conjunctive.
Aorist Optative	"	"	Aorist Past (or Secondary) Conjunctive.
Perfect Subjunctive	"	"	Perfect Present (or the Perfect) Conjunctive.
Perfect Optative	"	"	Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

§ 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

NOTE. In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

REMARKS. *α.* In the expression of contingency, the *Impf.* ind. has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf.* ind. and potential from the *Plup.* In respect to the time of the action, therefore, the contingent *Impf.* ind. commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. *β.*, 603. *δ.*

β. We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§§ 587, 603. *α.*); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses

there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *κί* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς ἔλθοι . . αἰψά κε . . ἀποτίσεται* ρ. 539. A similar use of *άν* in the Att. is rare and doubtful.

§ 594. δ. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606); and (2.) the use of *άν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πολλάκις γὰρ ἔφη μὲν άν τινος ἱεῖν, for he would often say, that he was in love with some one*, Mem. iv. 1. 2. *Εἰ δέ τινα ὄραη δεινὸν ὄντα οἰκονόμον . . οὐδὲνα άν πάποσι ἀφείλετο, ἀλλ' αὐτὸ πλείω προσετίδου* i. 9. 19. *Εἴ τις αὐτῷ δοκίη . . βλακύνει, . . ἔπαισιν άν, καὶ ἅμα αὐτὸς προσελάμβανεν* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *άν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ άν . . τὸ δῖον εἶη. Ὡττον γὰρ ἀναλώσουσι*, this [would be] is the very thing we want; for they will sooner expend, iv. 7. 7. *Καὶ θηρώντες μὲν οὐκ άν ἀριστήσαιεν, ἣν δέ τι δέησι . . θηρώσι μέχρι δείπνου* Cyr. i. 2. 11 (cf. § 594). ΣΩΚ. *Δημηγορία ἄρα τίς ἐστιν ἡ ποιητικὴ.* ΚΑΛ. *Φημί.* ΣΩΚ. *Οὐκοῦν φητορικὴ δημηγορία άν εἶη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ άν ἀρνηθῆην, I confess, and [would not] will not deny it*, Dem. 576. 17. *Ἄλλ' οὐκίτ' άν κρύψαμι* Ar. Plut. 284. MEN. *Οὐκ άν μισήμην.* ΠΡ. *Οὐδ' ἔγωγ' ἀφήσομαι* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Ποῖ βῶ; πᾶ στω; τί λίγω; Whither [can] shall I go? where stop? what say?* Eur. Alc. 864. *Εἰπωμιν, ἥ σιγῶμιν, ἥ τί δράσομιν;* Id. Ion, 758. *Εἰπῶν τι δώσεις, ἥ στραφεῖς οὕτως ἴω;* Soph. Ant. 315. *Κἀμπλάκω τοῦ σοῦ μέρου;* Ib. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Οὐ γὰρ σε μὴ . . γινῶσ' οὐδ' ὑποπτεύουσιν, for they [cannot] will not know nor suspect you*, Soph. El. 42. *Αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δέσης* vii. 3. 26. *Ὅ πλῆσιον βοηθήσει· ἣν τε . . οὐδεὶς μηκέτι μίνη* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a double

negative, οὐ μή. The construction may be explained by supplying a word or phrase expressing fear (cf. § 602. 3); thus, Οὐ δίδωκα μὴ γνῶσι, *I have no fear that they would know*. Compare such passages as, Οὐ φόβος, μὴ σε ἀγάγω Mem. ii. 1. 25; Οὐχὶ δῖος, μὴ σε φιλήσῃ Ar. Eccl. 650. (2.) The similar use of οὐ μή with the Fut. ind. is to be explained in the same manner; as, Οὐ σοι μὴ μίθεψομαί ποτε, *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from desidero, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

(I.) Desiderative.

§ 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used · but, (β.) otherwise, the *Subj.* mode. In this use, both the Ind. Fut. and the Subj. may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with εἰ γάρ and εἴθε · but, (δ.) otherwise, the *Opt.* mode. (See §§ 590, 593.) Hence the Opt. becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.) Ὡς οὖν ποιήσῃσι, καὶ πείθεσθί μοι, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. Μῆδιν τῶνδ' ἐρεῖς Æsch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the Imperat.; as, Οὐκ ἄξιόν' ὥς τάχιστα; καὶ . . ἄφῃσι μόνην, [*Will you not carry? Carry her away instantly, and leave her alone*, Soph. Ant. 885. "Λξίς τις ἐλθὼν εἰς τὸν βοτῆρᾶ μοι; Ταύτην δ' ἱᾶται Id. (Ed. T. 1069. Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἡμοί; [*Won't you not talk? Don't talk, but follow me*, Ar. Nub. 505. (2.) For the Fut. with ὥπως in the place of the Imperat., see § 602. 3. (3.) The Aor. and Pres. are also used with τί οὖν οὐ, or τί οὐ, in the earnest expression of a wish; as, Τί οὖν, ἔφη ὁ Κύρος, οὐ . . ἔλιξάς μοι; *Why then, said Cyrus, have you not told me? i. e. tell me*, Cyr. ii. 1. 4. Τί οὖν, ἦ δ' ὅς, οὐκ ἔρωτᾷς; Pl. Lys. 211 d.

§ 598. (β.) Μὴ ἀναμένωμιν, *let us not wait*, iii. 1. 24. Μὴ μέλλωμιν, ὦ ἄνδρες, ἀλλ' ἀπειθόντες ἤδη αἰεῖσθαι Ib. 46. Δύο τῶν πιστευτάτων στρατηγῶν ἐπιμελειῶσθαι · ὁπισθοφυλακῶμιν δ' ἡμῖς iii. 2. 37. 'Αλλά μ' ἐκ γιγνησθῆναι γῆς πόρεμυσον ὥς τάχιστα, μὴδ' αὐτοῦ θάνω Soph. Tr. 801. Φίε', ἐκπύθωμαι Eur. Herc. 529. Μὴ ποιήσῃς ταῦτα, *do not do this*, vii. 1. 8. Μῆδιν ἀλυμνησθῆναι ἱνα τῶν γιγνημένων · ἵστι γάρ v. 4. 19.

NOTES. (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor with μή. In the 2d Pers., the distinction is rarely neglected, that in prohibitions with μή and its compounds, the Pres. is put in the Imperat., but the Aor. in the Subj.; as, Μὴ ἐκδῶτέ με . . . μήτι πολυμύετε vi. 6. 18. Μήτ' ἄκνυτε, μήτ' ἀφῆτ' ἔσος Soph. (Ed. C. 731. Μῆδ' ἐπικεύθε π. 168. Μῆδ' ἐπικεύσης ο. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (§ 569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, Μὴ θαυμάζετε, *be not wondering*, i. 3. 3 (see Οἱ δὲ ὁρῶντες θαυμάζον Ib. 2); but Μῆδὲ . . . δόξῃτε, *nor should you think*, iii. 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis thus, Ὅρᾷτε μὴ ἀναμένωμεν, *see that we do not wait*. Σκόπει μὴ ποιήσῃς ταῦτα. See §§ 592, 601, 602. 3; and compare §§ 595. γ, δ, 611. 3.

§ 599. (γ.) Εἴθε σοι . . . τότε συνιγνόμεν, *Would that I had then been with you!* Mem. i. 2. 46. Εἴθ' εἴχης . . . βελτίους φρένας, *Would that you had a better spirit*, Eur. El. 1061. Εἰ γὰρ τοσαύτην δύναμιν εἴχον Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, Εἴθ' εἴχης βελτίους φρένας, *καλῶς ἂν εἴχης*, or *ἡδόμην ἂν*, *if you had a better spirit, it would be well*, or *I should be glad*. See §§ 600. 2, 603. δ.

NOTE. A wish in opposition to fact may be also expressed by the Aor. ὤφελον (§ 268), *ought*. With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, Ὡφελαι μὲν Κῦρος ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. Ὀλέσθαι δ' ὤφελον, *Would that I had perished!* Soph. (Ed. T. 1157. Εἴθ' ὤφελ' Ἀργεῦς μὴ διαπτάσθαι σκάφος Eur. Med. I. Εἰ γὰρ ὤφελον Pl. Crito, 44 d. So the Impf. ὤφελον, Eur. Iph. A. 1291. In later writers, ὤφελον and ὤφελαι are sometimes used as particles.

§ 600. (δ.) Οἱ θεοὶ ἀποτίσαιντο, *May the gods requite!* iii. 2. 6. Πολλὰ μοι κἀγαθὰ γένοιτο v. 6. 4. Μήτι πολυμύετε Λακεδαιμονίοις, σῶζισθέ τι vi. 6. 18. Πράξας δ' ὁ μὴ τύχοιμι, νοστήσασαι γάρ Eur. Alc. 1023.

NOTES. 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, Ἀγέθ', ἡμῖς πῆρ μιν ἀποτρωπάμεν . . . ἥ τις . . . Ἀχιλλῆϊ παρασταίη, δοίη δὲ κράτος μέγα, μηδὲ τι θυμῷ δευίσθω T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles εἰ, εἴθε, εἰ γάρ (Ep. and Dor. αἶθε, αἰ γάρ), ὥς, and in interrogation by πῶς ἂν. Εἴ μοι γένοιτο φλόγος, *O, that I had a voice!* Eur. Hec. 836. Εἴθε μήποτε γνοίης Soph. (Ed. T. 1068. Εἰ γὰρ γένοιτο Cyr. vi. 1. 38. Ὡς ὄλοιτο παγκάκως Eur. Hipp. 407. Πῶς ἂν ὄλοιμην; [How might I die?] *Would that I might die!* Id. Alc. 865 — These expressions, except the last, are elliptical; thus, Εἴ μοι γένοιτο φλόγος, ἡδοίμην ἂν, *If there were a voice to me, I should be glad; Βουλοίμην ἂν ὥς ὄλοιτο παγκάκως*. See §§ 599, 603. γ. — Very rarely, εἴθε is joined with the Subj. in the expression of wish; as, Εἴθ' . . . ἴλωσι Soph. Ph. 1092.

3. Except in interrogation, ἂν is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, Ὡ παῖ, γίνοιο πατὴρ ἐντυχίστιρος, τὰ δ' ἄλλ' ὅμοιος· καὶ γίνοι' ἂν οὐ κακός, *My son,*

may you be more fortunate than your father, but in other respects like him; and then you would not be bad, Soph. Aj. 550.

(II.) Final.

§ 601. After final conjunctions (ἵνα, ὅπως, ὥς, μή· ὅφρα poet.), a *present purpose* is expressed by (α.) the *Subj.*, or (β.) in the *Fut.*, by the *Ind.*; but a *past purpose* by (γ.) the *Opt.*, or sometimes (δ.), when the *realization is now impossible*, by the *past tenses of the Ind.* (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) "Ἴνα εἰδῇτε, so that you may know, i. 3. 15. Ἐμοὶ δὲς αὐτὰ, ὅπως . . διαδῶ Cyr. i. 4. 10. Συμβουλεύω ἰγὰρ, τὸν ἄνδρα τοῦτον ἐκποδὼν ποιῆσθαι ὡς τά-χιστα· ὡς μηκέτι δὲγ' i. 6. 9. — After ὅπως and ὥς, ἄν is sometimes inserted; as, Ἄξις ἡμᾶς, ὅπως ἄν εἰδῶμεν Cyr. iii. 2. 21. Θυμῷ βάλ', ὡς ἄν τίρματ' ἐκ-μάθῃς Æsch. Pr. 706.

(β.) 'Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γινησόμεθα, πάντα ποιήσεις, but surely we must do every thing, that we may never come into his power, iii. 1. 18.

NOTE. After ὅπως, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the Fut. ind. Cf. § 595. δ.

(γ.) Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειν, Cyrus sent for the ships, in order that he might land hoplites, i. 4. 5. Βαρβάρων ἐπιμελιῖτο, ὡς πολέμειν τι ἐκείνῳ εἴησαν i. 1. 5. Ἐδόκει αὐτοῖς ἀπίναί . . , μή τις ἐπίθεις γί-νοιτο iv. 4. 22. Εἰσάγει (Hist. Pres., § 567. α) δόμους, ἵν' ἄλλος μὴ τις εἰδῇ Eur. Hec. 1148.

(δ.) Τί μ' οὐ . . ἔκτεινας ἐβῆς, ὡς εἶδειξά μήποτε ἑμαυτόν; Why did you not instantly slay me, so that I might never have shown myself? Soph. Œd. T. 1391. Ἴν' ἡ τυφλός Ib. 1389. Οὐκοῦν ἔχρην σι Πηγάσου ζιζῆα πτερόν, ὅπως ἰφαίνου Ar. Pax, 135. Ἴνα μὴδὲς αὐτοὺς δῖφθιριν, ἀλλ' ἰπιυδὴ ἀφίκοιντο εἰς τὴν ἡλι-κίαν, χρήσιμοι γίγνοιτο Pl. Meno, 89 b. Ἐδεῖ τὰ ἐνέχυρα τότε λαβεῖν, ὡς μὴδ', εἰ βούλετο, ἰδύνατο ἄν ταῦτα ἔξαπατᾶν vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the Subj.; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the Opt. The Subj. for the Opt. may be remarked particularly after the Aor. used for the Perf. (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, Ἐπίτηδὲς σι οὐκ ἔγυρον, ἵνα ὡς ἥδιστα διάγῃς Pl. Crito, 43 b. Ἐξῆλθον δέμων, μή μοί τι μέμψῃς Eur. Med. 214. Ὡλίκιτο πρόσβεις ἄγουσα, οἵπτερ τὰ σφίτερα φράσωσιν Th. vii. 25. Προσιλθὲν ἐκίλιον, εἴ τις εἴη . . , ἵνα ἀπαργείλωσι ii. 5. 36. Compare ἱπποδύν-το and ἱπιδῶνται iii. 4. 1, 34. Ἴσως δὲ που ἡ ἀποσκάπτει τι ἡ ἀποτιχιζέω, ὡς ἄπορος εἴη ἡ οἰός ii. 4. 4. Στῆσόν με καὶ ἰδρύσον, ὡς πυθόμεθα Soph. Œd. C. 11. Αἰτιῖν σλοῖα, ὡς ἀποπλίοιεν . . σίμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσωσι i. 3. 14. Ὡς ὕβριν δειξώμεν Αἰγίσθου θιοῖς, γόους τ' ἀφίησι Eur. El. 58.

2. After words of fear, the final conjunction μή, lest, is commonly used, but sometimes also the fuller ὅπως μή, or some other connective; thus, Ἐφοβοῦντο

μὴ ἐπιβοῶντο αὐτοῖς . . οἱ πολέμιοι, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Διδίως, μὴ λαβὼν με δίκην ἐπιβῇ i. 3. 10. Φοβοῦμαι δὲ, μὴ τινὰς ἡδονὰς ἡδοναῖς εὐρήσομαι ἐναντίας Pl. Phil. 13 a. Ἐφοβεῖτο . . μὴ οὐ δύναίτο iii. 1. 12. Κινδυνὸς μὴ λάβωσι vii. 7. 31. Δίδοιχ' ὅπως μὴ τιύξομαι, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. Ὅπως λάθω, δίδοικα, *I fear* [as to this, viz. how I may escape] *that I cannot escape*, Eur. Iph. T. 995. Μὴ τρίσῃς, ὅπως σί τις . . ἀποστάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δέισῃς ποθ', ὥς . . ὀψεται Soph. El. 1309. Ἐφοβεῖτο, ὅτι ὀφθήσεσθαι ἔμελλε Cyr. iii. 1. 1. Φοβούμενοι δὲ, πῶς χρεὶ ἀπιλουῶντι ὑπακούσαι Ib. iv. 5. 19. Ἀτὰρ φόβος, εἰ πείσω δίσποιναν Eur. Med. 184.

3. A verb of attention, care, or fear, is sometimes to be supplied before ὅπως or μὴ. as, Ὅπως οὖν ἴσισθε ἄνδρες [sc. ὁρᾷτε, σκοπεῖτε, or ἐπιμελεῖσθε], *see then that you be men*, i. 7. 3. Δεῖ [sc. σκοπεῖν] σ', ὅπως πατρὸς δεῖξεις ἐν ἰχθέροῖς, εἰς ἐξ οἴου τράφης Soph. Aj. 556. Ἄλλ' ὅπως μὴ οὐχ οἶός τ' ἴσομαι [sc. δίδοικα] Pl. Meno, 77 a. Μὴ . . διαφθείρῃ Eur. Alc. 315. Cf. §§ 595. δ, 598. 2.

(III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The CONDITION may be assumed, either (α.) as a fact, or (β.) as *that which may become a fact*, or (γ.) as a mere supposition without regard to fact, or (δ.) as *contrary to fact*. In the first case (α.), it is expressed by the *appropriate tense of the Ind.*; in the second (β.), by the *Subj.*; in the third (γ.), by the *Opt.*; and in the fourth (δ.), by a *past tense of the Ind.* (see §§ 590, 593). Of these modes, the Ind. and Opt. are usually connected by εἰ, and the Subj. by εἰάν (= εἰ and ἄν the contingent particle) or its shortened forms, ἦν and ἄν. exceptions (ε.), however, occur, though rare in the Att. writers, and some of them doubtful. — The form of the CONCLUSION is, for the most part, determined by that of the condition. In the first case (α.), the conclusion is regularly made by the *appropriate tense of the Ind.*; in the second (β.), by the *Fut. ind.*; in the third (γ.), by the *Opt. with ἄν*. and in the fourth (δ.), by a *past tense of the Ind. with ἄν*. The form of the conclusion (ζ.), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (η.) sometimes even a union of different forms in the same construction. If (θ.) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(α.) Εἰ μὲν ὑμεῖς ἐθέλετε ἔξορμαῖν ἐπὶ ταῦτα, ἴπασθαι ὑμῖν βούλομαι. εἰ δ' ὑμεῖς τάττεσσι με ἡγεῖσθαι, οὐδὲν προφασίζομαι iii. 1. 25. Εἴπερ ἐμοὶ ἐτίλει τι Σίσυβης, οὐκ οὕτως ἐτίλει vii. 6. 16.

REMARK. Supposition is sometimes made in the Greek, as in other lan-

guages, by the Ind. without a conjunction; as, *Kal dh̄ parēkein · ēta pōs . . saithōsōmetha* Eur. *Hel.* 1059.

(β.) "Ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν, *for if we take this, they will not be able to remain*, iii. 4. 41. "Ἦν δὲ φεύγη, ἡμῖς ἐκεί· πρὸς ταῦτα βουλευσόμεθα i. 3. 20. 'Εάν μοι πισθῇτε, . . προτιμήσεσθε i. 4. 14. See *Ib.* 15. — (α. and β.) Οὐκ ἄρα ἔτι μαχίεται, εἰ ἐν ταύταις οὐ μαχίεται ταῖς ἡμέραις · ἐὰν δ' ἀληθείης, ὑπισχνούμαι [= δάσω] i. 7. 18.

NOTE. The place of the Fut. in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, 'Εὰν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἥττον ἂν δύναιντο ἡμᾶς *Θηρῶν οἱ πολέμιοι* v. 1. 9 (§ 595. β). "Ἦν γὰρ εὐρέθῃ λίγων σοί ταῦτ', ἔγωγ' ἂν ἐκ-πιφειργόην πάθος *Soph. Œd. T.* 839. "Ἦν δ' ἡμῖς νικήσωμεν, ἡμᾶς δεῖ . . ποιῆσαι i. 7. 7 (§ 583). Κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πιστοῖται i. 8. 12 (§ 584).

(γ.) Οὐκ ἂν οὖν θαυμάζοιμι, εἰ οἱ πολέμιοι . . ἐπακολουθοῖεν, *I should not, then, wonder if the enemy should pursue*, iii. 2. 35. Εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς iii. 3. 2.

(δ.) Εἰ μὲν ἰώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἰσκόπουν . . . Ἐπὶ δὲ ὀρῶ, κ. τ. λ., *If I saw you in want, I should be considering this . . . But since I see, &c.*, v. 6. 30. Οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, *Agasias would not have done this if I had not commanded him*, vi. 6. 15. Εἰ δὲ τοῦτο πάντες ἵπιοῦμαι, ἅπαντες ἂν ἀπωλόμην v. 8. 13. Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ii. 1. 4. — (γ. and δ.) Εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι · καὶ νῦν ἄπιμι. Οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἔξελαύνοιμι τοὺς εὐεργέτας. *Hud I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors.* vii. 7. 11.

(ε.) Εἴ σου στιρεθῶ *Soph. Œd. C.* 1443. — The use of εἰ with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) Εἰ μὲν ἐπαινῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε vii. 6. 15. Εἰ δὲ καὶ δυνηθεῖτε τά τε ὅρη κλείψαι . . , ἥξειτε ἐπὶ τοὺς ποταμούς (cf. 'Εφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβάητε) v. 6. 9. Εἰ ἔχοιμι, ὥς τάχιστα ὄπλα ἱποῦ μην *Cyr.* ii. 1. 9. Οὐκ ἂν προβαίην τὸν πόδα τὸν ἔτερον, εἰ μὴ ταῦτ' ἀκριβοῦσινται *Ar. Eccl.* 161. Εἰ γὰρ γυναῖκες ἐς τὸδ' ἥξουσιν θράσους, . . παρ' οὐδὲν αὐταῖς ἦν ἂν ἐλλύναι πόσις *Eur. Or.* 566.

(η.) Εἰ οὖν εἰδῶν τοῦτο . . , ἴεντο ἂν ἐπὶ τοὺς πόνους . . , καὶ κατεργάζοιντο ἂν αὐτήν *Ven.* 12. 22. Δεινὸν ἂν εἴη, εἰ νῦν μὲν . . συγγνώμην . . ἔχοισι, ἐν δὲ τῷ τῶς χρόνῳ . . θανάτῳ ἐκολάζετ *Lys.* 179. 32. Εἰ μὲν πλοῖα ἴσισθαι μέλλει ἱκανὰ . . , ἡμῖς ἂν πλοῖοιμεν · εἰ δὲ μέλλοιμεν v. 6. 12. Οὐκ ἂν . . ἀγόρευς, οὐδέ κε . . ἀνείης β. 184.

(θ.) 'Επορευόμεν, ἵνα, εἴ τι δίοιτο, ὠφελοῖν αὐτὸν i. 3. 4 (§ 601). Ἐπιβουλεύουσιν, ὥς, ἣν δύνωνται, ἀπολίωσιν iii. 1. 35. Εἴπιν, εἰ αὐτῇ δόη ἰσπτίας χελίους, ὅτι . . κατακάνει ἂν i. 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is

properly the same as if the condition had been formally expressed. Thus,

(α.) "Ἐπεὶ οὖν ἂν γένοιτο τῷ ἱμαῷ ἀδελφῷ πολέμιος, ἱμεῖ δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with ἄν to denote one of these ideas, the other being implied as a condition; thus, Οὐκ ἄν δύναιτο, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ τοῦτ' ἄν τις εἴποι, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν ἄν πορεύθησαν, *they could themselves have marched* [might if they had chosen], iv. 2. 10. Ἡμᾶς δ' ἄν εἶπον ἔγωγε χρῆναι, *and I might have said that we ought*, iii. 2. 24. Οὐδ' αὐτὸν ἀποκτείνειν ἄν θέλοιμεν, *nor should we wish to slay him* (if we could), ii. 3. 23. Ἠδιστ' ἄν ἀκούσαιμι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἐλευθερίαν ἐλοίμην ἄν i. 7. 3. Ὀκνοῖν μὲν ἄν i. 3. 17. Ἐβουλόμην γ' ἄν, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with *ἄν* just noticed, may be referred its employment to express *permission*, or *command in the softened or indifferent language of permission*; as, *Σὺ μὲν καμίζεις ἄν σεαυτὸν*, you may now betake yourself [might if you wished], Soph. Ant. 444. *Ἄγχιτ' ἄν μάταιον ἄνδρ' ἐκποδῶν* Ib. 1339. *Χαροῖς ἄν εἶωσ' σὺν τάχει* Id. El. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, Ἄλλ' ἵππωντι ἄν, *but you may say* [might if you were disposed], vii. 6. 16. Φαίνεται ἄν Ib. 23. See also § 600.

(β.) Βουλομένην δ' ἄν, ἄκοντος ἀπίων [= εἰ ἀπίοιμι] Κύρην, λαβεῖν αὐτόν i. 3. 17. Οὕτῃ γὰρ, βοδὲς ἄν ἔχουν σώμα [= εἰ βοδὲς εἶχε σώμα], ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἄν πράττειν ὡς ἐβούλετο Mem. i 4. 14. Ἄνευ τοῦ τὰ τοιαῦτα ἔχειν [= εἰ μὴ τὰ τοιαῦτα εἶχεν], . . οὐκ ἄν οἷός τ' ἦν Pl. Phædo, 99 a. Νικῶντες μὲν οὐδένα ἄν κατακύνουσιν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἄν λειψθήῃ iii. l. 2. Ὡσπερ ἄν δράμοι τις περὶ νίκης i. 5. 8. Ἄσπερ ἄν ἄνθρωποι ἐν ἐρμείᾳ ποιήσιν, ἄλλως δὲ οὐκ ἄν τολμῶν v. 4. 34.

(γ.) "Οσπτις δὲ βούτων συνοιδεν [= εἴ τις συνειδείη] αὐτῷ παρημεληκὰς, τοῦτον ἰγὼ οὐποτ' ἄν εὐδαιμονίσαιμι ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as *possibility, propriety, necessity, habit, or unfinished action*, commonly without ἄν· as, Οὐκ ἦν λαβεῖν. εἰ μὴ . . . Θραῖεν i. 5. 2. Οὐδὲ γὰρ, εἰ πάνυ προθυμοίτο, ῥάδιον ἦν iii. 4. 15. Εἴ τις αὐτῶ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ πάντος ἐποιεῖτο i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and 594. "Ὀλιγοτερον, εἰ ἀλώσονται i. 4. 7. Αἰσχροὺν γὰρ ἦν τὰ μὲν ἱμὰ διαπτερεᾶσθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, 'Εὰν δ' ἰμὶ ἔλθοις, οὐκ ἂν θαυμάσαιμι, εἴ τινα εὔροις vi. 1. 29. Ἦκουον . . ὅτι, εἰ διέλθοιεν . . ἥν μὲν βούλωνται, διακῆσονται iv. 1. 3.

4 The particle *z*, is sometimes omitted where it would regularly be insert-

ed; as, 'Ἡσχυρόμην μίντοι, εἰ . . ἔξηπατήθην, *I certainly should be ashamed, if I had been deceived*, vii. 6. 21. Εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχῆς εἶην ἐγώ Eur. Ph. 1200. Εἰ δὲ μὴ . . ᾔσμεν . . , φόβον παρῆσχεν Id. Hec. 1111. Δύνασιν τίς ἀνδρῶν ὑπερβασία κατὰσχοι; Soph. Ant. 604. Οὔτε δρᾶσ' ἰλάνθαιεν, *nor could she have done it unobserved*, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, Τόδε ἰθαύμασα, εἰ [= ὅτι] . . τίθης, *this I wonder at, that you place*, Pl. Rep. 348 e.

(iv.) Relative.

§ 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives ἄν is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

Εὐθὺς εἴη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ [definite, viz. *Cyrus*] λυμαινόμεθα τὴν περᾶξιν. Εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ [indefinite] ἂν Κύρος διδῷ, 'the guide whom *Cyrus* may give us,' i. 3. 16. Ἐγὼ γὰρ ὀκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἰμβαίνειν, ἃ ἡμῖν δοίη, . . φοβοίμην δ' ἂν τῷ ἡγεμόνι, ᾧ δοίη, ἔπισθαι, 'the vessels which he might give us,' Ib. 17. Ὁ τι ἂν διη, πείσομαι Ib. 5. Ὅσα δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγγίγντο ἐπιβουλεύων ii. 6. 23. Σὺν ἡμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ᾧ i. 3. 6. Ὅπου μὲν στρατηγὸς σώως εἴη, τὸν στρατηγὸν παρεκάλουν· ὅπόθεν δὲ οἴχοιτο, τὸν ὑποστρατηγόν iii. 1. 32. Πορευτοῖον δ' ἡμῖν τοὺς πρώτους σταθμούς ὥς ἂν δυνάμεθα μακροτάτους ii. 2. 12. Σιτοῦνται . . , ὅταν [= ὅτι ἂν] οἱ ἄρχοντες σημάνωσι Cyr. i. 2. 8. Ὅτι δ' ἔξω τοῦ δεινοῦ γίνοντο, . . ἀπίλειπον ii. 6. 12. Ἐγὼ δὲ, ὅποταν [= ὅποτε ἂν] καιρὸς ᾗ, ἦξω vii. 3. 36. Ἐθέρουν ἀπὸ Ἰππου, ὅποτε γυμνάσαι βούλοιο i. 2. 7. Τί οὖν, ἔφη, ποιῶσιν, ἱππὴν [= ἱππὶ ἂν] αἰσθάνται; Cyr. iii. 2. Ἐπὰν [= ἐπεί ἂν] δὲ πάλιν ἄλισθῇ ii. 4. 3. Ἐπεί τις δῶκοι, προδραμόντης ἵστασαν i. 5. 2. Ἐως μὲν ἂν παρῇ τις, χερῶμαι· ἐπιιδάν [= ἐπιιδῇ ἂν] δὲ ἀπείναι βούληται, . . κακῶς ποιῶ i. 4. 8. Ἐως Κύρῳ συμμίζεσαν ii. 1. 2. Ἐσιδὴ δὲ τι ἰμφάγοιεν, ἀνίσταντο iv. 5. 8. Διῖται αὐτοῦ, μὴ πρόσθιν καταλῦσαι . . , πρὶν ἂν αὐτῷ συζουλεύσηται i. 1. 10. Πρὶν αὐτοὺς καταγάγοι i. 2. 2. Μίχρη ἂν καταστῇ i. 4. 13.

NOTES. (a) The omission of ἂν with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, Ὡςτι λῆς ἡϋγίνιος, ὃν ῥα κύνης . . δῖανται P. 109. Ὡς δ' ὅτι πορφύρῃ πέλαγος; Ξ. 16.

(v.) Complementary.

§ 607. As the complementary sentences which it is most important

here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

The optative is the mode appropriate to the oratio obliqua in past time.

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦκεν ἄγγελος λίγων, ὅτι λειοπαῶς εἴη Σύννεσις τὰ ἄκρα, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Αὐται ἠρώτων αὐτοὺς, τίνες εἰεν. Ὁ δὲ ἑρμηνεύς εἶπε Περσιστί, ὅτι παρὰ βασιλείας πορεύοντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχου ὅσον παρασάγγην iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμώζοιτο, εἰ μὴ σιωπήσειεν, ἐπῆρετο. "Ἄν δὲ σιωπῶ, οὐκ ἄρ'." εἶφη, "οἰμώζομαι;" H. Gr. ii. 3. 56. Ὁ τι δὲ ποιήσῃ, οὐ δισημένι ii. 1. 23. Ἥισθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς . . ἐν τοῖς σκυνο

φόροις εἶη, βασιλεὺς δ' αὖ ἤκουσι Τισσαφέρνης, ὅτι οἱ Ἕλληνες νικᾶν i. 10. 5. Ἐργινάσκετο, ὅτι ὑπόπτεμπτος εἶη iii. 3. 4. Σαφὲς πᾶσιν ἦδη ἰδόκει εἶναι, ὅτι ὁ σπόλος εἶη iii. 1. 10. Ἐγνόνει, ὅτι τὸ πάθος εἶη iv. 5. 7. Ἐρωτῶμενος δὲ, ποδαπὸς εἶη iv. 4. 17. Ἐπυνθάνετο περὶ τοῦ Σεύθου, πότιρα πολέμιος εἶη ἢ φίλος, vii. 1. 14. Ἐκάλει . . , μνήμην παλαιῶν σπειρμάτων ἔχουσ', ὅφ' ὧν θάνοι μὲν αὐτός Soph. Œd. T. 1245. Σκοπῶν, εἰ διαβαίνουσιν ii. 4. 24. Ὁ δ' ἐχθαλείπειν, ὅτι . . πρῶτος λίγος i. 5. 14. Ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνεται i. 10. 16. Τισσαφέρνης διαβάλλει (Hist. Pres., § 567. α) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἴφη. Thus, — (α.) Προξένος εἶπεν, ὅτι “Αὐτός εἰμι, ὃν ζητεῖς,” *Proxenus said, “I am the very person you inquire for,”* ii. 4. 16. Οἱ δὲ εἶπον, ὅτι “ἱκανοί ἐσμεν” v. 4. 10. Ἰσως ἂν εἴποιεν, ὅτι “ὦ Σάκρατες, μὴ θαύμαζε τὰ λεγόμενα” Pl. Crito, 50 c. — (β.) Ἐπιδεικνὺς δὲ, “ὡς εἴηθες εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ὃ λυμαίνόμεθα τὴν πρᾶξιν” i. 3. 16. “Λόγον” ἔφασαν “χερναὶ διδόναι, μνημονεύουσ' ὅσας τι ναυμαχίας αὐτοὶ καθ' αὐτοὺς νενικήκατε καὶ ναὺς εἰλήφατε” H. Gr. i. 1. 28. Ἐλεγεν, ὅτι “ὀρθῶς ἡτιῶντο . . Ἄλλ' ἰγὰρ” ἴφη, “ἠναγκάσθη.” Ἀπεκρίνατο, ὅτι “οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ ξυλλέξαυτε,” ἴφη, “εἰ βούλῃσθε, λίγιτε” v. 6. 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, Ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν, ὅτι τὸ στράτευμα ἀποδίδωσι, *When they said, that they [are] were come for the army, he replied, that he [re-signs] resigned the army* (here the regular forms of indirect quotation would be ἤκοιεν and ἀποδίδωμι, while those of direct quotation would be ἤκοιεν and ἀποδίδωμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. Ἐγνων, ὅτι οὐ δύνησεται i. 3. 2. Ὑποψία μὲν ἦν, ὅτι ἄγχι (cf. “Ὅτι δὲ ἐπὶ βασιλείᾳ ἄγχι) Ib. 21. Οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τίθησκεν, Ἀριαῖος δὲ πιφιυγὰς ἐν τῷ σταθμῷ εἶη ii. 1. 3. Ἦσαν λίγοντες . . ὅτι οὐχ ἰπταῖς εἰσιν, ἐλλὰ ὑποζύγια νέμονται ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. Ἐδόκει δὴλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἴ τις ἐπιψηφίξοι vi. 1. 25. Ἐλεγον, ὅτι περὶ σπονδῶν ἤκοιεν, ἄνδρες, οἵτινες ἱκανοὶ ἴσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. α); as, Ἐλεγον, ὅτι . . εἶη . . , δι' ἧσπερ ἤκοιεν, ‘through which they had come,’ iii. 5. 15. Ἐλεγον . . , ὅτι παντὸς ἄξια λίγος Σεύθης· χειμῶν γὰρ εἶη, ‘for it was winter,’ vii. 3. 13. Even though an infinitive precedes; as, Ἐδοξα, ἄγειν τὸ στράτευμα κατὰ μέσους τοὺς τῶν πολέμιων, ὅτι ἐκὶ βασιλεὺς εἶη, ‘because there was the king,’ i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st Pers. The connective is sometimes omitted, and even the leading verb itself. Thus, Οὐκ οἶδ', εἰ Χρυσάντα τοῦτω δῶ Cyr. viii. 4. 16. Βούλει, sc. ὥς] λάβωμαι; *Will thou I take?* Soph. Ph. 761. Οἴλεις μείνωμεν; Id. El. 80. Εἴτε τι βούλει προσθῆς ἢ ἀφίλης Pl. Phædo, 95 d. ΔΙ. Παραινῶ σοι σιωπᾶν. . . ΑΙΣΧ. [Sc. Παραινῆς ὥς] Ἐγὼ σιωπῶ; Bacch. *I advise you to be silent.* Æsch. *I be silent?* Ar. Ran. 1132 (cf. § 537). — The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597 – 600, 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the Imperat. is sometimes found in *dependent* sentences; thus, Οἰνητὸς δ' Ὀρέστης ὥστε μὴ λῖαν στίνε, and *Orestes was mortal; so that [do not grieve] you should not grieve to excess*, Soph. El. 1172. Γράψω δὲ, ὥστε, ἂν βούλησθε, χειροτονήσατε, and *I will propose it in writing, so that if you will, [vote it] you may vote it*, Dem. 129. 1. Δεῖξαι, ὅτι, ἂν μὲν ἐφίενται, . . κατέσθωσαν, to show them, that, what they desire [let them gain they must gain, Th. iv. 92. Ἐπανερωτῶ πάλιν, τῶν ἐκμαγείων ταῖς ᾠδαῖς εἰ πρῶτον ἐν τοῦτ' ἡμῖν ἀρέσκον κείσθω Pl. Leg. 800 e. Οἶσθ' οὖν ὃ δρᾶσον; *Do you know then, what [do] you should do?* Eur. Hec. 225 (cf. Οἶσθ' οὖν ὃ δράσεις; Id. Cycl. 131). Οἶσθ' ὥς ποιήσον; ἀντὶ τῶν εἰρημίων ἴσ' ἀντάκουσον, κατὰ κρῖν' αὐτὸς μαθάν Soph. CEd. T. 543. Ἀλλ' οἶσθ' ὃ μοι σύμπραξον; Eur. Heracl. 451. Οἶσθά νυν ἃ μοι γενέσθω; *Do you know then, what [let be done] must be done for me?* Id. Iph. T. 1203. Φυλάκουε, ὃ λιγόντων Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d Pers. of the Imperat. is sometimes used with πᾶς, or τις, or both, instead of the 3d Pers.; as, Χάρεϊ δεῦρο πᾶς ὑπηρέτης ὀψέυε, παῖε σφειδόνῃν τίς μοι δότω, *Come hither every man alias, bird [of you! Shoot, smite. Let some one give me a sling,* Ar. Av. 1186. Φύλαττε πᾶς τις Ib. 1191. Ἴτω τις, εἰσάγγελλε Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as ἄγε, εἰπέ, ἰδέ, and φέρε, may be used in the singular, as interjections, though more than one are addressed; thus, Ἀγε δὴ, ἀκούσατε Apol. 14. Εἰπέ μοι, τί πάσχεις, ὦνδρες; Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the Imperat. may be used to express supposition or condition; thus, Ὅμως δὲ εἰρήσθω μοι, but yet [let it have been said by me] suppose me to have said, Mem. iv. 2. 19. Πλούτις τι γὰρ . . , καὶ ᾤ Soph. Ant. 1168.

C. INCORPORATED.

§ 614. I. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject or most prominent substantive* may be *incorporated* in

the leading clause, leaving it otherwise distinct; or (γ.) its *verb* may be also incorporated as an *Infinitive*; or (δ.) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders *the subject of the Inf. or Part.* the same with *the subject or an adjunct of the principal verb*. This attraction has three forms; in the first (ε.), the principal verb adopts the subject of the dependent clause; in the second (ζ.), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third (η.), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

α. "Ἦσθαιτο, ὅτι τὸ Μένωνος στρατίωμα ἦδη ἐν Κιλικίᾳ ἦν, *he perceived, that the army of Meno was now in Cilicia*, i. 2. 21. Λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται Cyr. i. 2. 6. Παρὶσκειάζοντο, ὅπως κατὰ κορυφὴν ἰσθαλοῦσιν Th. ii. 99.

β. "Ἦσθαιτο τό τε Μένωνος στρατίωμα, ὅτι ἦδη ἐν Κιλικίᾳ ἦν, *he perceived the army of Meno, that it was now in Cilicia*, i. 2. 21 v. l. 'Ελίγοντό τινες, ὡς γιγνώσκουσι Vect. i. 1. See §§ 425. 4, 551. — α and β. For examples, see § 551. N.

γ. Αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι, *perceiving them to have great influence with King Darius*, Th. vi. 59. Παρὶσκειάζετο βοηθεῖν Th. iii. 110. Πιστοὺς πίμπει ἰπισκοπιῖν Ec. 4. 6. Ἦλθεν . . βοηθεῖν τῇ πατρίδι Ages. i. 36.

δ. Οὐ δύναμαι . . σὲ αἰσθίσθαι πιρῶμενον, *I cannot perceive you attempting*, ii. 5. 4. Παρὶσκειάζετο γὰρ πορευσόμενος H. Gr. iv. 2. 41 (§ 583. α). Ἐπιμψέ τινα ἱροῦντα ii. 5. 2. Ἐρχόμεθα . . βοηθήσοντας τούτοις vii. 7. 17. — γ and δ. Ἐδοξεν αὐτοῖς παριτητία ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἰγκλημάτων εἰρεὶ μηδὲν ἀπολογησομένους, . . δηλῶσαι δέ Th. i. 72.

1. For examples, see § 551.

ζ. Ἐνομίζομεν ἄξιοι εἶναι [= ἡμᾶς ἄξιους εἶναι], *we thought that we were worthy*, Cyr. vii. 5. 72 (cf. Νομίζοιμι γὰρ ἑμαυτὸν εἰσικέαι Ib. v. 1. 21). Νόμιζι . . ἄνδρα ἀγαθὸν ἀποκτείνων [= σιαυτὸν ἀποκτείνοντα], *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι τίμιος i. 3. 6 (cf. Οἶμαι μὲν, ἦν δ' ἰγὼ, ληξείν με Pl. Charm. 173 a). Ὁρῶ μὲν ἑξαμαρτάνων Eur. Med. 350 (cf. Ὁρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην Soph. Tr. 706). Οὐκ ἂν κρείτταν ἦδει ἂν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπερ εἷ ἦδει ἑαυτὸν ἥττονα ὄντα, ταῦτα ἐξῆρχι Cyr. i. 4. 4. Δηλοῖ τιμῶν τὸν πλοῦτον Ar. Plut. 587 (cf. Ἀποφέναι μόνην ἀγαθῶν ἀπάντων οὖσαν αἰτίαν ἐμὶ Ib. 468). Σαφῆ σημεῖα φαίνει ἐσθλὸς εἰς ἡμᾶς γιγῶς Soph. El. 23. See §§ 627, 633. — ζ and δ. Ἐώραν οὐ κατορθύντες, καὶ τοὺς στρατιώτας ἀχθόμενους, *they saw that they were unsuccessful and the soldiers displeased*, Th. vii. 47.

η. Ἐδοξεν οὖν αὐτοῖς πυσκευασαμένοις ἃ εἶχον καὶ ὀπλισταμένοις προῖναι, *it therefore seemed best to them, that having packed up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627. α). Ἐδ' γὰρ φρονούντος ὅμμα σοῦ κατηγορεῖ, *for your eye proves that you feel kindly*, Aesch. Ag. 271 (§ 633).

§ 615. REMARKS. 1. An especial variety of construction is ob-

served with such words as σύνοδα, συγγινώσκω, ἴσκα, ὁμοίός εἰμι. Ἐγὼ σοὶ σύνοδα [sc. σε] . . πρῶτ' ἀνίσταμενον (v. l. ἀνισταμένην), I [know with you your rising] remember your rising early, CEC. 3. 7. Σύνιτασι γὰρ τοῖς μὲν . . γεγενημένοις (v. l. τοὺς . . γεγενημένους), τοὺς δὲ . . εἰληφότας Isocr. 319 e. Ζύνοδα ἱμαυτῷ σοφὸς ὦν Pl. Apol. 21 b. Ἐμαυτῷ γὰρ ξυνήδειν οὐδὲν ἐπισταμί- νη Ib. 22 d. Ἐμαυτῷ ζύνοδα, ὅτι . . λίγω Ib. Ion, 533 c. Ἐοικας βασιλεὺς εἶναι, you seem to be king, Cyr. i. 4. 9. Ἐοικασι τυραννίσι μάλλον ἢ πολιτείαις ἠδόμενοι, 'you seem more pleased,' H. Gr. vi. 3. 8. Ἐοικας ἀληθῆ εἰρηκότι, you seem like one who has spoken the truth, i. e. you seem to have spoken the truth, Pl. Alc. 124 b. Ἐοικε γὰρ ὥσπερ αἰνιγμα ξυντίθεντι Pl. Apol. 26 e. Ὅμοιοί εἰναι οὐκ ὁρθῶς ὁμολογηκόσι Id. Meno, 97 a. Ὅμοιοι ἦσαν θαυμάζων (v. l. θαυμάζοντες), they seemed to be wondering, iii. 5. 13.

2. The contingent particle ἄν may be joined with the Inf. and Part., wherever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, Εἰ δέ τις ἐξαπατηθῆναι ἄν οἶται, if any one thinks that he could be deceived, v. 7. 11 (§ 604. a). Ὡστί καὶ ἰδιώτην ἄν γνῶναι vi. 1. 31. Τί ἄν οἰόμεθα παθεῖν (cf. τί οἰόμεθα πείσσεσθαι); iii. 1. 17. See vi. 1. 20, and § 595. β. Ὡς οὕτω περιγινόμενος ἄν τῶν ἀντιστασιωτῶν, as though he would thus prevail over his opponents, i. 1. 10. Ὡς ἀλόντος ἄν τοῦ χωρείου v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as ἄμα, αὐτίκα, εὐθύς, ἑξαίφνης, and μεταξὺ, joined with the Part. instead of the principal verb; as, Ἀμα ταῦτ' εἰπὼν ἀνίστη [saying this, he at the same time rose up], as soon as he had said this, he rose up, iii. 1. 47. Ὅπως μὴ, ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου, διασκειδάννυται ἡ ψυχὴ Pl. Phædo, 77 b. Εὐθύς οὖν μετ' ἰδὼν ὁ Κέφαλος ἡσπάζετο, immediately, therefore, upon seeing me, Cephalus saluted me, Pl. Rep. 328 c. Ἦν αὐτοῖς ἐπιχώριον, τὸ μεταξὺ πορευομένους μήτε ἐσθίειν μήτε πίνειν, it was their custom, while marching [in the mean time], neither to eat nor drink, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly ἄν, and οὐκ with φημί: as, Σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος, with you, I think that I should be honored, i. 3. 6. Χρήσιμοι ἄν ἰδοῦναι εἶναι v. 6. 1. Οὐκ ἔφασαν εἶναι, they said they would not go, i. 3. 1. Ἐπῆρετο αὐτὸν, εἰ ὅπλι- τεύοι. Οὐκ ἔφη [sc. ὀπλιτεύειν], 'He said No,' v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, Ἀγγελίᾳ δ' ἔρχεσθαι προστιθείς [uniting ἀγγελίᾳ δ' ἔρχεσθαι and ἀγγελίᾳ δ', ἔρχεσθαι προστιθείς], and announce [with an oath, adding it], adding an oath, Soph. El. 47. Ὅτι βάλλειν διήσοι ἀναιρουμένους ταῖς βάλοις Cyr. ii. 3. 17. Τί ἡμῶν διήσειςτε χρήσασθαι [uniting τί ἡμῶν διήσειςτε and τί διήσειςτε ἡμῖν χρήσασθαι]; [What shall you want of us to do with us?] In what shall you wish to employ us? v. 4. 9. Ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νῆσου κομίσασθαι Th. v. 15.

§ 617. 5. The Inf. and Part. may be used impersonally, as well as the finite modes (§ 546); thus, Ὡστί καὶ αὐτῷ μεταμέλειν ii. 6. 9. Μεταμέλειν αὐτοῖς Pl. Phædo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, Ὑμᾶς προσήκει

καὶ ἀμύνοντας καὶ προθυμοτέρους εἶναι iii. 2. 15 (cf. Ἀγαθοῖς τε ὑμῖν προσήκει εἶναι iii. 2. 11). Παραγγείλας τὴν πρῶτην χιλιοστὴν ἔπεισθαι Cyr. ii. 4. 3 (see §§ 402, 424. 2). Οὐδὲν ἤχθετο αὐτῶν πολεμούντων, *he was not at all displeased with their being at war*, i. 1. 8 (cf. Σιύθης δὲ ἤχθετο αὐτῶ vii. 5. 7. See §§ 372. α., 406). Ὡς ἔρποντος εἰσορᾷς ἐμοῦ Soph. Tr. 394 (§§ 375, 377. 2) Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὶ μὲν εὖ πρόσσοντ' ἐπιχαίρω Soph. Aj. 136. Ἦσθην . . εὐλογούντα σι Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct or indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that*, *when*, *while*, *as*, *and*, *if*, *although*, *because*, *since*, *in order that*, &c.). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ τῶν φίλων μόνος ᾔετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν, *but he thought that he alone knew it to be most easy to seize the unguarded property of friends*, ii. 6. 24. Πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι, *to hold the first place with those by whom he wished himself beloved*, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf., is very great in the *oratio obliqua* (§ 607), sometimes (α.) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (β.) with other forms of the *oratio obliqua*, but also (γ.) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀριᾶτος εἶναι Πέρσας ἑαυτοῦ βελτίοντας, οὓς οὐκ ἀνασχέσθαι ii. 2. 1. Ἐφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . , ἢ δ' . . εὖ εἶναι χάσματι Pl. Rep. 614 b.

β. Ἀγγέλλει Διεκφυλλίδας, ὅτι νικῶν τι αὐτὸν Λακιδαιμόνιοι, καὶ αὐτῶν μὲν τινῶναι ὁπῶ H. Gr. iv. 3. 1. Ὡς μὲν στρατηγήσοντα ἰμὲν . . μηδὲς ὑμῶν λήγῃτω . . ὥς δὲ πίσομαι i. 3. 15 (§ 640). Ἀπήγγελλον τῷ Κύρῳ, ὅτι τοσαῦτα εἴη ἵνδον ἀγαθὰ, ὅσα . . μὴ ἂν ἐπιλείπειν Cyr. v. 2. 4. See § 628.

NOTE. Ὅτι and ὥς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Εἴπε δὲ, ὅτι, "ἐπειδὴν τάχιστα ἡ στρατία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν" iii. 1. 9. Ἐνόμισιν ὅτι, εἴ τι αὐτος πάθοι, αὐτὸς ἂν λαβεῖν Cyr. v. 4. 1. Ἐγὼ γὰρ, εὖ ἴσθ' ὅτι, ὥς ἱμαυτὸν πείθω, . . ἰμὲν εἶναι τούτων ἵνα Pl. Gorg. 453 b. Αἰσθάνομαι οὖν σου . . , ὅτι, ὁπόσ' ἂν φῇ . . , οὐ δύναμίνοῦ Ib. 481 d. Γινού; δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδῶσουσι, διαφθαρσομένους αὐτούς Th. iv. 37.

γ. Ἐφη "ἐβίλειν πορεύεσθαι . . Ἐγὼ γὰρ," ἔφη, "οἶδα" iv. 1. 27. Κλέανδρος, "Μάλα μόλις," ἔφη. "διαπραξάμενος ἤκα· λίγην γὰρ Ἀναξίλειον ὅτι οὐκ ἐστὶν ἴδιον εἶναι. . . Ὅμως δὲ εἰσίναι," ἔφη, "ἐκίλειν" vii. 1. 39.

β and γ. Ἀπικρίνατο, ὅτι “ἀκούει Ἀεροκόμαν, ἰχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι . . . καὶ μὲν ἡ ἱκεῖ, τὴν δίκην” ἔφη “χρηζέειν ἐπιθεῖναι αὐτῷ· ἢ δὲ φιύγῃ, ἡμῖς ἱκεῖ πρὸς ταῦτα βουλευσόμεθα” i. 3. 20.

(1.) *The Infinitive.*

§ 620. I. The general rule for the construction of the Infinitive is the following:—

RULE XXX. The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the SUBJECT of any word which would agree with a noun; whether *appositive, adjective, article, pronoun, or verb*. (b) The Inf. may DEPEND upon any word which would govern a noun; whether *substantive, adjective, verb, adverb, or preposition*. (c) The Inf. may be used, like a noun, to express a CIRCUMSTANCE; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φιύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. Ὡς οὐκ ἀκόλουθα εἶη τό τε ἐπιθήσισθαι καὶ λύσειν τὴν γέφυραν ii. 4. 19. Διὺρ' ἐνίκησιν μολεῖν σοί Soph. Ant. 233. Οὐδὲν οἶόν ἐστ' [= τοιοῦτόν ἐστιν, οἶον] ἀκούσαι, *there is nothing [such as] like hearing, or, it is best to hear*, Ar. Av. 966. Οὐδὲν οἶον τὸ αὐτὸν ἱρωτᾶν Pl. Gorg. 447 c. Ἐν γὰρ τῷ κρατὶν ἐστι καὶ τὸ λαμβάνειν v. 6. 32. Πρόφασις . . τοῦ ἀθροίζειν στρατεύμα, *pretext for assembling an army*, i. 1. 7. Πρόφασιν στρατεύειν ἐπὶ τοὺς Θηβαίους H. Gr. iii. 5. 5. Ἀντιπάσχειν δὲ οὐδὲς κίνδυνος ii. 5. 17. Ἀρξάντες τοῦ διαβαίνειν i. 4. 15. Τύχη τοιάδ' ἐπίσση, θαυμάσαι μὲν ἀξία, σπουδῆς γὰρ μίντοι τῆς ἡμῆς οὐκ ἀξία Soph. Œd. T. 776. Καλύσει τοῦ καλεῖν ἐπιόντας i. 6. 2 (§ 347). Οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν i. 7. 19. Ἀπειγναικίαι τοῦ μάχεσθαι Ib. Διὰ τοῦ ἐπιπορεῖν ii. 6. 22. Ἠγάλλιστο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ Ib. 26. Μανθάνειν γὰρ ἥκομεν Soph. Œd. C. 12. Φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπιεσθῆναι iii. 2. 19. Διὰ τὸ πολλοὺς ἔχειν ὑπέρβια καὶ διὰ τὴν ἐπιμίλειαν i. 9. 27. Ὡς πολέμειν τε ἱκανοὶ εἶησαν i. 1. 5. Ἀμύχανος εἰσελθεῖν στρατεύματι i. 2. 21. Φαγεῖν δεινός, *a terrible fellow to eat*, vii. 3. 23. Δεινὸς λέγειν ii. 5. 15. Ὁρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς ii. 6. 9. Πρίπι γὰρ ὡς τύραννος εἰσορᾶν Soph. El. 664. Ἐπὶ γὰρ ταῖς ναυσὶ ῥᾶστοί εἰσιν ἀμύνεσθαι Th. iv. 10. Ῥᾶσται δὲ ἐς τὸ βλάπτεσθαι Id. vii. 67. Πύσει δὲ χάσμα μυῖζον ἐλπίδος κλύειν Æsch. Ag. 266. Πλέω λέγειν Ib. 868. Μῦθος κυριώτερος λέγειν Eur. Iph. A. 318. Ὡ, πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, τᾶλλ' οὐδὲν, ᾧ κάκιστε τιμωρεῖν φίλοις Eur. Or. 718. Οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς, πλὴν ὀνομάσαι, *'in nothing except name,'* Eur. Ph. 501.

§ 621. NOTES. *a.* In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject; as, Τύπτειν παρέρχοντα, *giving himself up [for beating] to be beaten*,

Pl. Gorg. 480 d (cf. Παράσχη . . Θραπυυθῆναι Id. Charm. 157 b). Παριχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν ii. 3. 22. Δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος Eur. Ph. 25. Τοῖς ῥαστοῖς ἐντυγχάνειν, *the easiest things to meet with*, Mem. i. 6. 9. Ἀκοῦσαι μὲν ἴσως τισὶν ἀηδῆ, ῥηθῆναι δ' οὐκ ἀσύμφορον Isocr. 265 c.

§ 622. REMARKS. 1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object, effect, or specification*), where another case might have been expected. Thus,

Τὸ δρᾶν οὐκ ἠθέλησαν, [*willed not the doing it*] *were not willing to do it*, Soph. CEd. C. 442. Πείθομαι τὸ δρᾶν Id. Ph. 1252. Ὅς σε κωλύσει τὸ δρᾶν Ib. 1241. Ἐλπιδος . . τὸ μὴ παθεῖν Soph. Ant. 235. Τεύξεται τὸ μὴ θανεῖν Ib. 778 (cf. § 370). Καρδίας δ' ἐξίσταμαι τὸ δρᾶν Ib. 1105. Ἐγὼ αἴτιος . . τὸ σὲ ἀποκρίνασθαι Pl. Lach. 190 e. Τὸ τε μὴ βλέπειν ἱστοῖμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὲν προσταλαιπωρεῖν . . πρόθυμος Th. ii. 53. Τὸ σιγᾶν οὐ σθένω Eur. Iph. A. 655. Ἐγὼ γὰρ ἐκθαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρυῦσαι δ' αὐτίς αἰδοῦμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the *Gen. of motive* (§ 372) is particularly frequent with a negative; as, Τοῦ μὴ τίνας ζητῆσαι, *in order that none may inquire*, Th. i. 23.

§ 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the *Acc. of specification*, and the *adverbial Acc.* When thus employed, it may be termed the *INFINITIVE OF SPECIFICATION*, and the *ADVERBIAL INFINITIVE*. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

Ἐκ δειμάτός του νυκτέρου, δεκεῖν ἡμοί, *from some night vision*, [*according to the seeming*] *as it seems to me, or methinks*, Soph. El. 410. Ἀλλ' εἰκάσαι μὲν, ἡδύς, *but to guess, joyous*, Id. CEd. T. 82. Ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκων καλῶς Eur. Med. 228. Ἐς τὸ ἀκριβῆς [= ἀκριβῶς, § 449. β] εἰπεῖν, *to speak correctly*, Th. vi. 82. Ὀλίγου διὲν πλείους ἀπικτόνθαι, *have slain*. [*to want little*] *almost a greater number*, H. Gr. ii. 4. 21. Μικροῦ διὲν Isocr. 70 e. Ὀλίγου [sc. διὲν] πᾶσαι, *almost all*, Pl. Phædr. 258, e. Καὶ μικροῦ [sc. διὲν] ἀκκίον ἐξιστραχίλιν Cyr. i. 4. 8. Ἐς δῖον πάρεσθ' ὅδε Κρίων, τὸ πράσσειν καὶ τὸ βουλεύειν Soph. CEd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the *Inf. of specification*, or the *adverbial Inf.*, will be particularly remarked, (α.) with ἐκὼν, chiefly in negative sentences; (β.) with some adverbs and prepositions, followed by their cases, chiefly preceded by τό. Thus, Οὐτε συνθήκας ἂν ψευδοίμην ἐκὼν εἶναι, *nor would I prove false to my engagements*, [*as to the being willing*] *so far as depends upon my own will*

Cyr. v. 2. 10. Οὐδὲ ζῖνοις ἰκάνειναι γίλωτα παρείχουσιν, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἐπὶ τούτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἐπὶ σφᾶς εἶναι, Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS. The Inf. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωσιν ἔχουσιν, in return gives [to have] pleasure, Soph. CEd. C. 232. Αἰτήσομαι δι' σ' οὐ μακρὸν γέρας λαχέειν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. epeægetetic* (ἐπιξηγητικὸς). — (β.) Εἰς τὸ βαλανεῖον βούλομαι [sc. εἶναι] Ar. Ran. 1279. Ἐκέλευσι . . τοὺς ἔνδικα ἐπὶ τὸν Θηραμίνην H. Gr. ii. 3. 54. Ἔφη δ' Ὀρόντης [sc. οὕτω ποιῆσαι], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφάττειν ἐκέλευον . οὐ γὰρ ἂν δύνασθαι πορευθῆναι [sc. ἔφασαν], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*; as,

Σύ μοι φράζεις [sc. ἔθελει], do you [please to] tell me, Pl. Soph. 262 e. Μὴ ἐμὲ αἰτιάσθαι τούτων, do not blame me for these, Ib. 218 a. Οἷς μὴ πελάζειν Æsch. Pr. 712. Θεοὶ πολῖται, μὴ με δουλείας τυχεῖν [sc. δότε]! Ye gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. ὦ Ζεῦ, δός με τίσασθαι μῦρον πατρός Id. Cho. 18). Νίκη, ζυγγινού, . . εἶσθαι τροπαῖον ἡμᾶς, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παραστήναι παντὶ [sc. ἱάτι, παραινώ, or δεῖ], and let it be impressed upon every one, Th. vi. 34 (cf. Παραστήτω δὲ τινι καὶ τὸδε Ib. 68). KHP. Ἀκούε, λαῶ . τοὺς ὁπλίτας . . ἀπίνειν [sc. κελεύεται, δεῖ, or χρεῖ], Herald. Hear, ye people; it is ordered that the hoplites depart, or the hoplites must depart, Ar. Av. 448. Τὸν δὲ ἔχοντα . . καταθύνειν v. 3. 13. Τὸν Ἴωνα χαίρειν [sc. κελεύω], I bid Ion hail, Pl. Ion, 530 a. Ἐμὶ παθεῖν τάδε [sc. δεινὸν ἐστὶ], φεῦ! That I should suffer such things [is horrible], alas! Æsch. Eum. 837. ὦ βασιλεῦ, κότιρον λίσσιν . . ἢ σιγαῖν [sc. χρεῖ, or κελεύσεις]; Hdt. i. 88. Ἄ διλοῖ, πῶς ἔμιν; x. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φεῦ, τὸ καὶ λαβεῖν πρόσθε γημα τοιοῦτ' ἀνδρός! Ah, the hearing the voice of such a man! Soph. Ph. 234. Τῆς τύχης! Τὸ ἐμὲ νῦν κληθέντα διῦρο τυχεῖν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ). ΠΕΙΣΘΕ. Τὸ δ' ἐμὲ κορώνη πιθόμινον, τὸν ἄθλιον! ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια! ET. Τὸ δ' ἐμὲ κολοῖν πιθόμινον, τὸν δύσμορον! ἀποσποδῆσαι τοὺς ἀνυχαῖς τῶν δακτύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows καὶ γάρ or εἴθε, to express wish (cf. §§ 597, 600. 2); as, Αἰ γὰρ . . ἐχίμιν η. 311. See α. 376.

§ 626. II. The subject of the Inf. is very often, either properly or by attraction (§§ 425. 4, 614), the direct object of

a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to the following rule.

NOTE. The *Inf.*, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German. Thus, Πείπεικε τὸν μάντιν λέγειν, *had persuaded the prophet [to the saying] to say*, vi. 4. 14. Τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, *he invited the exiles [to the serving] to serve with him*, i. 2. 2.

RULE XXXI. The **SUBJECT OF THE INFINITIVE** is put in the *Accusative*; as,

Ἥξιον . . δοθῆναί οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν, *he requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κινδυνεύειν οὐκ ἐβούλοντο, ὑπὸ λιμοῦ τι παθεῖν αὐτούς, *did not wish to incur the risk [that they should suffer any thing] of their suffering from hunger*, Th. iv. 15. Νεῶν ποίησιν ἐπέμενον τελισθῆναι Id. iii. 2. Φασὶ δ' οἱ σοφοί, . . Διοὺς καὶ ἀνθρώπους τὴν κοινωσίαν συνέχειν Pl. Gorg. 507 e.

§ 627. REMARKS. 1. This rule applies to the subject of the *Inf.* considered simply as such. If, on the other hand, (α.) the subject of an *Inf.* has a *prior grammatical relation*, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ); and is then commonly repeated (as in other emphatic repetitions) in the same case (cf. § 499). Not unfrequently (β.) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

α. Ἦλθον ἐπὶ τινὰ τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοὺς οὐδενὶ ἐπιτρέψοντας κακῇ εἶναι, *whi will permit no one to be bad*, iii. 2. 31. Νῦν σοὶ ἔξιστιν, ὦ Ξινοφῶν, ἀνδρὶ γινέσθαι vii. 1. 21. Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος [= ἄδικόν σοι] γιγνῆσθαι; *Do you confess then [to have been unjust] that you have been unjust to me?* i. 6. 8. Τοῦτο δ' ἱστίῳ ἐκ τοῦ χαλιπτοῦ εἶναι, *and this he effected by being severe*, ii. 6. 9. Ἰᾶσθαι αὐτὸς τὸ τραυμά φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ εἴπιν, ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἄδικεῖν, μήτε κτείνους καίειν τὰς οἰκίας iv. 4. 6. Νομίζεις ἡμᾶς μὴν ἀνίσχισθαι σου, αὐτὸς δὲ τυπτήσιν; καὶ ἡμᾶς μὴν ἀποψηφισθῆναι σου, σὺ δὲ οὐδὲ οὕτω παύσισθαι; Dem. 580. 9. See § 614. ζ.

β. Δίεμαι ὑμῶν, ὦ ἄνδρες, δικασταὶ, τὰ δίκαια [sc. ὑμᾶς] ψηφίσασθαι, ἐνθυμουμένους, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting*, Lys. 118. 2. Κακούργου μὴν γὰρ ἴστι, κριθέντ' ἀποθανεῖν. στρατηγοῦ δὲ, μαχόμενον τοῖς πολέμοις Dem. 54. 1. Οὐ γὰρ ἦν πρὸς τοῦ Κέρου τρόπου, ἔχοντα μὴ δίδόνα i. 2. 11. Συμβουλίῳ τῷ Ξινοφῶντι, ἐλθόντα εἰς Δελφοὺς [sc. ἐκείνῳ] ἀνακοινῶσαι τῷ Διῷ, *he advises Xenophon [that going to D. he should consult] to go to Delphi and consult the god*, iii. 1. 5. Ἐδοξε αὐτοῖς, προφύλακας καταστήσαντας συγκαλεῖν iii. 2. 1. Τοῖς πελτασταῖς πᾶσι παρήγγαλλε διηγχυλῶμένους εἶναι, . . καὶ τοὺς τοξότας ἐπισκελεῖσθαι v. 2. 12. Οἷς ἐξ ἀρχῆς ὑπῆρξεν, ἢ βασιλείων υἷεσιν εἶναι, ἢ αὐτοὺς τῇ φύσει κινεοῦς Pl. Gorg. 492 b. Ἢ πάρεστι μὴν στίβειν πλούτου πατρῶου

κτῆσιν ἰστικημίνῃ, πάρεστι δ' ἀλγύνῃς τοςόνδε τοῦ χρόνου ἄλικτρα γηράσκουσαν Soph. El. 959. 'Ενίπῳ σοὶ [for which σοὶ might have been used, if allowed by the metre] τῷ κηρύγματι, ὥπερ προεῖπας, ἱμμένειν, . . ὡς ὄντι γῆς τῇσδ' ἀνοσίῳ μιάστορι Id. CEd. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection with the Inf. ; as, 'Ελπίζων . . οὐδ' ἂν αὐτὸς, οὐδὲ οἱ [for τοὺς] ἐξ αὐτοῦ, παύσθαι Hdt. i. 56. Τοὺς δὲ ἀποκρίνασθαι, . . αὐτοὶ δώσιν Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted subject are in the Acc. Thus, ΣΩΚ. Οὐδαμῶς ἄρα δεῖ ἀδικεῖν. ΚΡ. Οὐ δῆτα. ΣΩΚ. Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν. Soc. One ought then by no means to injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. Pl. Crito, 49 b.

§ 628. III. By a mixture of constructions, the Inf. is often used after a connective (commonly ὡς, ὥστε, οἷος, or ὅσος), instead of a finite verb, or of the Inf. without a connective ; as,

Καὶ κατιβαίνειν ὡς ἐπὶ τὸν ἴτερον ἀναβαίνειν, and were descending, so as to ascend the second [= ὡς ἀναβαίνειν, that they might ascend, which is the reading of Dindorf and Krüger], iii. 4. 25. 'Υπελάσας ὡς συναντήσαι, riding up to meet him, i. 8. 15. Ποταμὸς τοςοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν iii. 5. 7. 'Ως μὲν συνελόντι [sc. λόγῳ] εἰπεῖν, [so as to speak with a discourse bringing all together] to speak comprehensively, to say all in a word, iii. 1. 38. 'Ως δ' ἐν βραχεῖ εἰπεῖν, but to speak in brief, Ag. 7. 1. 'Ως ἔπος εἰπεῖν, so to speak, Pl. Gorg. 450 d. 'Ως γιε οὐτωςὶ δόξαι Id. Rep. 432 b. 'Ως μικρὸν μεγαλὸν εἰκάσαι Th. iv. 36. "Ως γ' ἱμοὶ χρεῖσθαι κριτῇ Eur. Alc. 801. 'Ιόλην ἔλεξας, ὡς γ' ἐπιπάζειν ἱμί, you speak of Iole, [at least for me to conjecture] methinks, Soph. Tr. 1220. 'Ως παλαιὰ εἶναι, considering [that they are ancient] their antiquity, Th. i. 21. Βούλειται ποιεῖν, ὥστε πολεμεῖν, chooses toil, so as to be [or that he may be] at war, ii. 6. 6. 'Εχω γὰρ τριήρεις, ὥστε ἱλεῖν τὸ ἐκείνων πλοῖον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Εποίησα, ὥστε δόξαι αὐτῷ i. 6. 6. Κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολέμους ἀκούειν. ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ii. 2. 17. 'Εφ' ᾧ μὴ καίειν iv. 2. 19 (see § 530). 'Εφ' ᾧ τι πλοῖα συλλέγειν vi. 6. 22. 'Οπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίσταται, 'such as to desire' [= τοιοῦτοι οἷοι ἂν ἐφίοντο, such as would desire], Cyr. i. 2. 3. Τοιούτους ἀνθρώπους, οἷους μεθύσθοντας ὀρχεισθαι Dem. 23. 16. "Ὅσον μόνον γύσασθαι ἑαυτῷ καταλιπὼν [= τοςοῦτον μόνον ὅσον ἂν γέυσαιτο], leaving for himself so much only as [he could taste] to taste, i. e. merely enough for a taste, vii. 3. 22. Νεμόμενοι τι τὰ αὐτῶν ἱκαστοὶ ὅσον ἀποζῆν, 'merely enough for subsistence,' Th. i. 2. 'Ελείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πιδῖν iv. 1. 5. "Ὅσα μέντοι ἦδη δοκεῖν αὐτῷ, but so far as [seemed to him], he could judge at present, Th. vi. 25. "Ὅσον γέ μ' εἰδῖναι Ar. Nub. 1252. "Ὅτι καμ' εἰδῖναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the examples above, there is an ellipsis before the connective, and that in some the connective itself suffers attraction. From the frequent use of οἷος as above, with an ellipsis of its corresponding demonstrative (§ 523, it seems to have been at length regarded, especially in connection with τι, as a simple adjective of quality, and to have been construed accordingly ; thus, "Οἷοί τι ἔισσθαι

ἡμῖν συμπερᾶσαι περὶ τῆς διόδου ;” Οἱ δὲ εἶπον, ὅτι “ἱκανοί ἐσμεν εἰς τὴν χώραν εἰσεάλλειν.” “*Shall you be [such as to] able to coöperate with us respecting the passage?*” And they replied, “*We are able to make an irruption into the country.*” v. 4. 9. Ὁ γὰρ οἷός τε ὢν γινώσκειν τε τοὺς ὀφελίμους αὐτοῖς, καὶ τούτους δυνάμειος ποιεῖν ἐπιθῦμειν ἀλλήλων Symp. 4. 64 (§ 507. 7). Οὐχ οἷόν τε ἦν . . διώκειν, [there was not such a state of things that one could pursue] it was not possible to pursue, iii. 3. 9. Οὐχ οἷόν τί σοι λανθάνειν, it is not possible for you to conceal it, vii. 7. 22 (§ 403). Οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν, for it was not a time [such as to irrigate] suitable for irrigating the plain, ii. 3. 13. Τὸ πρᾶγμα μέγα εἶναι, καὶ μὴ οἷον νεωτέρῳ βουλευσασθαι, ‘not suitable for a young man to direct,’ Th. vi. 12. Συγγράφεισθαι λόγους οἷους εἰς τὰ δικαστήρια, to compose discourses adapted to courts of justice, Pl. Euthyd. 272 a.

2. By a similar mixture of constructions, πρὶν ἢ, πρότερον ἢ, ὕστερον ἢ, are sometimes followed by the Inf. instead of another mode; as, Ὑστέρον . . ἢ αὐτοὺς οἰκίσαι [for ὕστερον ἢ ᾤκισαν or ὕστερον τοῦ οἰκίσαι. Th. vi. 4.

(II.) The Participle.

§ 630. 1. The Participle, in its common uses, is either *preliminary, circumstantial, complementary, prospective, or definitive*; that is, it either (1.) denotes something preceding the main action of the sentence; or (2.) it expresses some circumstance of that action; or (3.) it serves as a complement of the action (§ 329); or (4.) it denotes a purpose or consequence of the action; or (5.) it defines some person or thing connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the Aor. is especially common. It is often best translated into Eng. by a finite verb with a connective, or by the Pres. Part.; as,

Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύματα, ἐπολιόρκει Μίλητον, Cyrus received the exiles, and raising an army besieged Miletus, i. 1. 7. Μάνθαν' ἰλθὼν, Go and learn, Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of μαθὼν and παθὼν with τί or ὅ τι, to form an intensive (and often severe or sarcastic) ‘why’ or ‘because’; thus, Τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὕβριζιτην; For having learned what new wisdom did you insult the gods? i. e. Why did you insult them? or, What possessed you to insult them? Ar. Nub. 1506. Τί παθεῖσαι . . ἐξᾶσι γυναιξίν; Having experienced what change do they resemble women? i. e. How is it that they resemble? Ib. 340. Δικαιότερον τὸν ὑμῖτερον πατέρα τύπτοιμι, ὅ τι μαθὼν σοφοὺς υἱῷς οὕτως ἔφθσιν, ‘because he begat,’ Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in Greek, especially in the Pres. It may sometimes be translated by an adverb or a circumstantial adjunct; as,

Δύναμιν ἤθροζεν ὡς μάλιστα ἰδύνατο ἐπικρυπτόμενος, ‘as secretly as possible,’ i. 1. 6. Ἀπτε καὶ ἀρχόμενος εἶπον, ‘in the beginning,’ Th. iv. 64. Τοὺς πολλοὺς . . ἀπὸ Θρασυμάχου ἀρχαμένους, the most [beginning with] and particularly Thrasymachus, Pl. Rep. 498 c. Τελειωτῶν ἰχθυαίπαινε iv. 5. 16 (§ 457. α).

Ἀνύσας τρέχει Ar. Plut. 229 (§ 457. γ). Ἦκε Μίνων ὁ Θισσαλὸς, ἐπλίτας ἔχων χιλίους, 'with 1000 hoplites,' i. 2. 6. Οἱ ληϊζόμενοι ζῶσι, *who live by plundering*, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of *trifling* and *delay*, to give the idea of *continuance* or *persistence* (cf. § 637. a); as, Ποῖα ὑποδήματα φλυᾶρεις ἔχων; [*Holding on upon what shoes are you trifling?*] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. Ἐχων φλυᾶρεις, [*you trifle, hokling on upon it*] *you persist in trifling*, Id. Euthyd. 295 c. Ληρεῖς ἔχων Id. Gorg. 497 a; Ar. Ran. 512. Τί κυπτάζεις ἔχων περὶ τὴν θύραν; Ar. Nub. 509. Τί δῆτα ἔχων στρέφῃ; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part.* is particularly frequent with verbs of *sensation*, of *mental state and action*, of *showing* and *informing*, of *appearance* and *discovery*, of *concealment* and *chance*, of *conduct* and *success*, of *permission* and *endurance*, of *commencement* and *continuance*, of *weariness* and *cessation*, of *anticipation* and *omission*. Thus,

Ἦκουσι Κύρον ἐν Κιλικίᾳ ὄντα, *he heard* [of Cyrus being in C.] *that Cyrus was in Cilicia*, i. 4. 5. Ἐώρα πλείονος ἰνδίου, *he saw* that there was need of more, vi. 1. 31. Ἴσθι μίντοι ἀνόητος ᾖν, *but know* that you are senseless, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," Par. Lost, ix. 792). Κατίμαθον ἀναστὰς μόλις v. 8. 14. Εἰδέναι συνοῖσον, *to know* that it would be advantageous, Dem. 55. 2. Πρὸς ἀνδρὸς ἦσθιτ' ἡδίκημένη Eur. Med. 26. Σύνειδα ἱμαντῷ πάντα ἐψευσμένος i. 3. 10 (615. 1). Φρόνει βελῶς Soph. Ant. 996. Ἐμίμνητο γὰρ ἐσπών Cyr. iii. 1. 31. Τιμώμενοι χαίρουσιν, *they delight in being honored*, Eur. Hipp. 8. Ἀπολείποντες αὐτὸν ἄχθονται. . . Ἦδονται πρᾶττοντες Mem. ii. 1. 33. Μιτεμίλοντο ἀποδεδωκότες Th. v. 35. Δεδρακυῖαν γελᾶν Soph. Ant. 483. Ἐπαισχύνεσθε. . . κινουῦντες Id. CEd. T. 635. Δείξω πρῶτα μὲν σοφὸς γενῶς, ἔπειτα σώφρων Eur. Med. 548. Κύρόν τε ἐπιστρατεύοντα πρῶτος ἡγγεῖλα ii. 3. 19. Ἐμμένοντες οἷς ἑωμολογήσαμεν δικαίους ὁδόν; Pl. Crto. 50 a. Οὐ γὰρ φρονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνοτο i. 9. 19. Εὐρίσκοι οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος Isocr. 311 c. Οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες ii. 5. 27. Τρεφόμενον ἐλάνθανεν, [*was secret being maintained*] *was secretly maintained*, i. 1. 9. Λαθεῖν αὐτὸν ἀπειλῶν, *to conceal from him our departure*, or, *to depart without his knowledge*, i. 3. 17. Ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν, *that you may not be unconsciously ignorant*, Mem. iii. 5. 23. Ἔστ' ἂν λάθωμεν [sc. ἡμᾶς αὐτοὺς] ὑδροπόται γινόμενοι, *till insensibly we become water-drinkers*, Cyr. vi. 2. 29. Παρὰν ἐτύγχανε, *happened* [being] *to be present*, i. 1. 2. Ὅστις ἐχθρὸς ᾖν κυρεῖ Eur. Alc. 954. Ἀδικεῖτε. . . πολέμου ἀρχόντες, *you do wrong in beginning war*, Th. i. 53. Ἐλλείπεσθαι εἰς ποῖων Mem. ii. 6. 5. Εἴπερ εὐτυχήσομεν. . . ἐλόντες Eur. Or. 1212. Ἡ πόλις ἀποτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον Isocr. 268 e. Νικωμένη γὰρ Παλλὰς οὐκ ἀνίξεται Eur. Heracl. 352. Ὑπῆρξαμεν κακῶς ποιοῦντες v. 5. 9. Διάγουσι μανθάνοντες δικαιοσύνην, *they spend their time in learning justice*, Cyr. i. 2. 6. Διατρέχουσι μελιτῶσαι Ib. 12. Διαγωνίζομενοι. . . διατελοῦσιν Ib. Μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν Pl. Gorg. 470 c. Ἐπαύσαντο πολεμοῦντες vi. 1. 28. Ἄ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ii. 5. 13. Ὅπως μὴ φθάσωσι μήτε ὁ Κύρος μήτε οἱ Κίλικες καταλαβόντες, *that neither Cyrus nor the Cilicians might anticipate them in taking possession*, or *take possession before them*, i. 3. 14. Φθάνουσιν ἐπὶ τῷ ἄκρῳ γινόμενοι τοὺς πολεμίους iii. 4. 49. Οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τῇ Ἀττικῇ πόλεμον, καὶ. . . ἤκου, *they no sooner heard of the war around At-*

tica than they came, Isocr. 58 b. Φυτεύων παῖδας οὐκίτ' ἂν φθάνοις, *you cannot now be too soon in begetting children*, Eur. Alc. 662. Οὐκ ἂν φθάνοις . . λίγων *you cannot tel. me too soon*, i. e. *tell me at once*, Mem. ii. 3. 11. Ἄλλα γι δὴ μυρία ἐπιλείπω λίγων Pl. Phil. 26 b.

§ 634. NOTES. *a.* With these verbs, the Part. ἂν is sometimes omitted (cf. § 547); as, Σὺς ἴσθι [sc. ἂν], *know that you are safe*, Soph. Œd. C. 1210. Εἰ γέρων κυρῶ Ib. 726. Σὶ δηλώσω κακόν [sc. ὄντα] Ib. 783. Δηλοῖ τὸ γέννημ' ὤμόν Id. Ant. 471. Νῦν δ' ἀγροῖσι τυγχάνει Id. El. 313.

β. Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, Ἄν ἅπαξ μάθωμιν ἄργοι ζῆν, *if we should once have learned to live in idleness*, iii. 2. 25. Ἵνα μάθῃ σοφιστῆς ἂν, *that he may learn that he is a schemer*, Æsch. Pr. 61. Γινῶ τρίφειν τὴν γλαῦσσαν ἡσυχωτέρα, *'learn to keep,'* Soph. Ant. 1089. Ἐπειδὴν γινῶσιν ἀπιστοῦμενοι, *when they perceive that they are distrusted*, Cyr. vii. 3. 17. Μιμνήσθω ἀνὴρ ἀγαθὸς εἶναι, *let him remember to be a brave man*, iii. 2. 39. Μίμνημαι . . ἀκούσας ποτὶ, *I remember to have once heard*, Cyr. i. 6. 3. Τοῦτο μὲν οὐκ αἰσχύνομαι λίσσας· τὸ δὲ . . αἰσχυνόμην ἂν λίσσας, *I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said)*, Cyr. v. 1. 21.

γ. The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, Ἐμοὶ πρίτοι ἂν μάλιστα ἐπιμιλομένη, *it would become me most of all to attend*, Œc. 4. 1. Οἷς οὐδὲ ἅπαξ ἱλυσιτέλῃσι πιθομένοις Isocr. 174. 14. Εἰ πολέμοισιν ἄμεινον ἔσται, *whether it would be better for them to go to war*, Th. i. 118. Μιστὸς ἦν θυμούμενος, *I was sated with passion*, Soph. Œd. C. 768. Δῆλος ἦν ἀνιάμενος i. 2. 11. Κατάδηλοι γίνγονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδὲν Pl. Apol. 23 d. See §§ 551, 614. *α.*

§ 635. 4. *Prospective Part.* This appears chiefly in the *Fut. Part.* denoting *purpose*, commonly translated by the Inf. (§§ 583. *a.*, 618. 1).

§ 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Αἰδῆς δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, *and again there will be no one who will guide us*, ii. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὕστερον ἐλήφθησαν) i. 7. 13. Τοὺς ἐκπιπτακώτας, *those who had been banished, or the exiles*, i. 1. 7 (§ 556). Τοῖς γυναιμένοις (cf. Τοῖς γυνῶσι) Apol. 20. Συναγαγὼν . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμηνον, *'and of the rest [him that wished] any one that wished,'* i. 3. 9. Ἡ Διομήδεια λεγομένη ἀνάγκη, *the so-called necessity of Diomed*, Pl. Rep. 493 d. Ἴν', ὥσπερ ἐκίβητος ἔχει δύναμιν τὴν ἀδικήσουσαν καὶ καταδουλωσομένην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ἡμῖς καὶ βοηθήσουσαν ἅπασιν ἰοίμην ἔχουσι Dem. 101. 10. Ἄπαντα γὰρ τολμῶσι δεινὰ φαίνονται, *for every thing appears fearful to those who are venturing*, Eur. Ph. 270. Πιστευθῆναι . . εἰς βλάβην φίρον, *to have suffered [what tends to harm]*

any injury, Soph. *Ed.* T. 516. Διαφέρει δὲ πάμπολυ μαθὼν μὴ μαθόντος, καὶ ὁ γυμνασάμενος, τοῦ μὴ γιγυμνασμένου Pl. *Leg.* 795 b. See §§ 447. a, 449, 469, 476.

§ 637. II. The Part. with such verbs as εἰμί, γίγνομαι, ἔχω, ἔρχομαι, οἶχομαι, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πειποικῶς εἶη iv. 8. 26. Τιταγμένοι ἦσαν i. 7. 11. Ἦσαν ἰκκιπτοκῶτες ii. 3. 10. Ἦν δὲ οὐδὲν πειπονθῶς vi. 1. 6. Εἶη ἔχων iv. 4. 18. Ταῦτα οὕτως ἔχοντά ἐστιν Pl. *Leg.* 860 e. Πῶς . . ἦτι πάσχοντες τάδε; Eur. *Cycl.* 381. Εἶη στυγηθεῖς Id. *Alc.* 464. Ἀντιδούς ἔσσι Soph. *Ant.* 1067. Μισούντίς τε γίγνονται, Pl. *Leg.* 908 b. Μὴ προδοὺς ἡμᾶς γίνῃ Soph. *Aj.* 588. Πίλις δικαιοθείς *Æsch.* *Ag.* 392. Πολλὰ χρήματα ἔχομεν ἀνηρπακότες, [having plundered many things we have them] *we have plundered many things*, i. 3. 14. Ἄ νῦν καταστρεψάμενος ἔχεις vii. 7. 27. Τὰ ἱπιτήδεια πάντα ἔχον ἀνακειομίσμενοι iv. 7. 1. Τὰ ἱπιτήδεια ἐν τούτοις ἀνακειομίσμενοι ἦσαν Ib. 17. Τὸν λόγον δὲ σοῦ πάλαι θαυμάσας ἔχω Pl. *Phædr.* 257 c. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει Soph. *Ant.* 22. Κηρύξαντ' ἔχιν Ib. 32. Ἀτιμάσας' ἔχει Ib. 77. Βισουλεικῶς ἔχει Id. *Ed.* T. 701. Οὐ τοῦτο λίξων ἔρχομαι, *I am not going* [or *come*] *to say this*, *Ages.* 2. 7. Ἐρχομαι ἀποθανούμενος νυνί Pl. *Theag.* 129 a. Ὠλιχίτο ἀπὶ τῶν νυκτός, *he* [departed going off] *went off in the night*, iii. 3. 5. Ὠλιχίτο ἀπειλάνων, *rode off*, ii. 4. 24. Οἶχεται θανάων Soph. *Ph.* 414.

NOTES. (a) The *Perf. Part.* with εἰμί is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. α, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. Ἐχω occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of *possession*, *continuance*, or *persistency* (holding on upon an action. Cf. § 632. N.). Ἐρχομαι with the *Fut. Part.* forms a more immediate *Fut.* The Part. of a *verb of motion* with οἶχομαι is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, Διδογμέν' [sc. ἐστίν], ὡς ἔοικε, τήνδε κατθανεῖν Soph. *Ant.* 576.

§ 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and, after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to anacoluthon, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc. absolute* may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an *event*, but an impersonal Part. a *continued state*, the following general rule has arisen, which is not, however, without exception.

RULE XXXII. A PARTICIPLE AND SUBSTAN-

TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τούτο δὲ λέγοντος αὐτοῦ, πτέρυνται τις, and [he saying this] upon his saying; this, some one sneezes, iii. 2. 9. "Οστις, ἔξον μὲν εἰρήνην ἔχιν . . , αἰρεῖται πολέμῳ, who, [it being permitted him to have] while he might have peace, prefers war, ii. 6. 6. Μιστὰ δὲ ταῦτα, ἥδη ἡλίου δύνοντος ii. 2. 3. 'Ανίεη ἐπὶ τὰ ὄρη, οὐδινὸς κωλύοντος, 'without opposition,' i. 2. 22. Οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λειλυμένης τῆς γιφύρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed, ii. 4. 20. Σίτου δὲ ἐπιλειλιπτότος, αἶνου δὲ μὴδ' ὀσφραίνεσθαι παρὸν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων v. 8. 3. 'Εν καλῷ παρατυχὸν σφίσι ξυμβαλεῖν, καὶ πανταχόθεν αὐτῶν ἀποκεκλισμένων Th. v. 60. Εἰ δὲ παρασχόν, but when a favorable opportunity offers, Id. i. 120. Οὐ προσῆκον, when it is no interest of ours, Id. iv. 95. 'Αμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, . . . κυρθεὶν δὲ οὐδὲν . . . ὀσπνίκα χρεὶ ῥεμᾶσθαι, νυκτός τε ἐπιγενομένης Ib. 125. Διδογμένον δὲ αὐτοῖς Id. i. 125. Δόξαν αὐτοῖς ἀπὸ ξυνόδου, ὥστε διαναυμαχεῖν Id. viii. 79. Δόξαντος δὲ τούτου H. Gr. i. 1. 36. Δόξαντων δὲ καὶ τούτων Ib. v. 2. 24. Δόξαντας δὲ ταῦτα καὶ περανθέντα Ib. iii. 2. 19. Δόξαν δὲ ταῦτα [sc. ποιῖν, or the sing. and plur. joined, see §§ 450, 451, 549], and this seeming best, iv. 1. 13. Δόξαν ἡμῖν ταῦτα, ἰσχυρόμεθα Pl. Prot. 314 c. "Αδελον ὄν, ὅπότε τις . . ἀφαιρέσεται Th. i. 2. Αἰσχροὺν ὄν τὸ ἀντιλίγειν Cyr. ii. 2. 20. Προσταχθεὶς γὰρ αὐτῷ . . ἀναγράφαι Lys. 183. 12. Δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πρᾶγματα ἰγίνετο Th. i. 74. Ἑσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλίσουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλευέσθαι] προκειμένου Ar. Eccl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μέντοι, ὁ Γλαῦς αὐτοῖς ἐπιφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glus appeared to them, ii. 4. 24. Τοῖς προτέροις μιτὰ Κύρου ἀναβᾶσι . . . καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων [= ἰούσι], ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου i. 4. 12. Δι' ἡμᾶς, ἐν τάξει τι ἰόντων καὶ μαχομένων v. 8. 13. Οὐκίτι ὦν οὗτοι κλείπτουσιν ὀργίζεσθε, ἀλλ' ὦν αὐτοὶ χαμβάνετε χάριν ἴσσι, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμῖν κλιστόντων Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547); as, Ἐντεῦθεν προΐόντων [sc. αὐτῶν], ἰφαίνετο ἔχνια, 'as they were advancing,' i. 6. 1. Οἱ δ' ἴππον, ἱρωτήσαντος [sc. αὐτοῦ], ὅτι Μάκρωνες iv. 8. 5. Πόσις μὲν ἂν μοι, κατθανόντος [sc. πόσιως], ἄλλος ἦν Soph. Ant. 909. Οὕτω δ' ἰχόντων [sc. ἰαυτὰ πραγμάτων], and affairs [having themselves, § 555] standing thus, iii. 2. 10. Οὕτω μὲν γιγνομένων, σαφῶς οἶδα Cyr. v. 3. 13. "Ακοντος βασιλείως [sc. ὄντος] ii. 1. 19. Ἐξίστι φανῖν, ὥς ἰμοῦ μόνης πύλας Soph. Œd. C. 83. Ὡς ὑφηγητοῦ τινός Id. Œd. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὥς (§ 640), or when the subject is a neuter adjective (cf. § 432. 2).

§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar *particle of special application*), chiefly to mark it as *subjective*, i. e. as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed often supplies the place of a finite verb or Inf. Thus,

Παρήγγειλε . . , ὥς ἐπιβουλούντος Τισσαφέρνης, he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting, i. 1. 6. "Ὡοντο ἀπολωλέναι, ὥς ἱαλωκυίας τῆς πόλεως, they thought they were lost, inasmuch as the city was taken, vii. 1. 19. Ἐκίλιυσε . . , ὥς εἰς Πεισιδάς βουλόμενος στρατιεύσθαι, ὥς πραγμάτων παρῆχόντων Πεισιδῶν i. 1. 11. Ὡς ἐμοῦ οὖν ἰόντος, . . οὕτω τὴν γνώμην ἔχῃτε, [as if then I should go, so have your opinion] be assured, then, that I shall go, i. 3. 6. Ἐλεγε θάρρειν, ὥς καταστησόμενον τούτων εἰς τὸ δῖον Ib. 8. Τὰ πλοῖα αἰτιῶν κελιύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου Ib. 16. Ὡς οὐκ ἔντων σὼν τέκνων, φρόντιζε δὲ Eur. Med. 1311. Στρατιὰν πολλὴν ἄγων, ὥς βοηθήσων βασιλεῖ, bringing a large force to aid the king, ii. 4. 25 (§ 583. a) Κατασκευάζεσθαι ὥς αὐτοῦ που οἰκήσοντας (cf. Μίνιν παρασκευαζομένους) iii. 2. 24. Κατακείμεθα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν, we lie down, as if it were permitted us to enjoy our ease, iii. 1. 14. Διηγνυλόμενους ἵναι, ὥς, ὅπταν σημήνη, ἀκοντίζειν διῆσον, v. 2. 12. Λέγουσιν ἡμᾶς ὥς ὀλωλότας Æsch. Ag. 672. Δηλοῖς δ' ὥς τι σημαῖν Soph. Ant. 242. Ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; ii. 1. 21. Ὡς μὲν στρατηγήσονται ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν ληγίτω, let no one of you speak, as though I were to take this command, i. 3. 15. Ἀνίκραγον, ὥς οὐδὲν δῖον vi. 4. 22. Ἀπὸ τῶν πονηρῶν ἀνθρώπων ἔργουσι, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατὰλυσιν Mem. i. 2. 20. Εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδοναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες Ib. iii. 2. Ἡ δὲ γνώμη ἦν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἰλῶντα [sc. τὰ ἄρματα], and the plan was, that they should drive against the ranks of the Greeks, i. 8. 10. See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

α. Ἦν δὲ ἡ γνώμη τοῦ Ἀριστίως [= ἴδοξε τῷ Ἀριστίῳ], τὸ μὲν μὲθ' αὐτοῖς στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν Th. i. 62. Ἐδοξεν αὐτοῖς [= ἐψηφίσαντο] . . , ἐπικαλοῦντες Id. iii. 36. Καὶ δημοσίᾳ κράτιστα διαθέντα τὰ τοῦ πολέμου, ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθῆντες Id. vi. 15. Αἰδῶς μ' ἔχει [= αἰδοῦμαι] ἐν τῷδε πότμῳ τυγχάνουσα Eur. Hec. 970. Πίσπαιται δ' αὐτῇ μοι φίλον κίαρ [= τρέμος ἔχει με], τόνδε κλύουσιν οἶκτον Æsch. Cho. 410. Ὑπὲρ μοι θράσος, . . κλύουσιν Soph. El. 479. Ἡμῶν [= ἡμῶν, § 412] δ' αὐτὴ κατεκλάσθη φίλον ἦτορ, δεισάντων φλόγγον i. 256. For other examples see §§ 344, 459, 627, 639.

β. Ἄλλα τε τρόπῳ περὶ ἄσαντες, καὶ μηχανὴν προσήγαγον Th. iv. 100. Οἱ στρατηγοὶ ἰσασιάζον, Κλάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν . . . Τιμασίῳ δὲ προθύμειτο vii. 2. 2. Ὡς τύχοι ναῦς καὶ πρὸς πλοῖον

σοῦσα, ἥ διὰ τὸ φεύγειν, ἥ ἀλλοτριπλείουσα Th. vii. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διέρχεται, τὸ μὴ ἡπιρος οὔσα [for εἶναι], is separated, so as not to be main land (see § 622), Th. vi. 1.

(III.) Verbal in -τέος.

§ 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314. f). This verbal is often used *impersonally*, in the neut. sing. or plur., with εἶναι (§ 546. α). In this use, it is equivalent to the *Inf. act.* or *mid.* with δεῖ or χρή· thus, Σκεπτέον μοι δοκεῖ εἶναι [= σκέπτεσθαι δεῖν], it seems to me that it is to be considered [= that we ought to consider], i. 3. 11. Ἐδόκει διωκτέον εἶναι, it seemed that they must pursue, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

§ 643. Impersonal verbals in -τέον, or -τέα, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. κ). Thus,

(α.) Ὡς πιστίον εἶη Κλεάρχῳ, that they must obey Clearchus, ii. 6. 8 (§ 405. η). Πορευτίον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12 (§ 431). Πάντα ποιητίον iii. 1. 18 (cf. the personal form, Πάντα ποιητία Ib. 35). Οὗς οὐ παραδοτία τοῖς Ἀθηναίοις ἐστίν Th. i. 86. Γυναικὸς οὐδαμῶς ἡσσητία Soph. Ant. 678 (§ 349). — (β.) Καταβατίον οὖν ἐν μέρει ἕκαστον, each one therefore must descend in turn, Pl. Rep. 520 d. Ὡς οὔτε μισθοφορετίον εἶη ἄλλους ἢ τοὺς στρατιωομένους, οὔτε μισθικτίον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (α.) The *impersonal* with the *personal* construction of the verbal; as, Τὰς ὑποθέσεις τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσιν, ὅμως ἐπισκεπτῆται σμφίστην [for τὰς ὑποθέσεις ἐπισκεπτῆται, or αἱ ὑποθέσεις ἐπισκεπτῆται] Pl. Phædo, 107 b. — (β.) The *Dat.* of the agent with the *Acc.*; as, Ἡμῖν νυστίον. Ἰλπίζοντας Pl. Rep. 453 d. — (γ.) The *verbal* with the *Inf.*; as, Ἐπιθυμίας φῆς οὐ κολαστίον, . . ἰῶντα δὲ αὐτὰς . . ἱτοιμάζειν Pl. Gorg. 492 d.

CHAPTER VI.

SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the ADVERB, the PREPOSITION, the CONJUNC-

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify sentences, phrases, and words; particularly verbs, adjectives, and other adverbs. Thus,

Πάλιν ἠρώτησιν ὁ Κῦρος, *again Cyrus asked*, i. 6. 8. Ἡδῶς παίδοντο i. 2. 2. Ὁρβία ἰσχυρῶς Ib. 21. Ἡμιλημένως μᾶλλον i. 7. 19. Τὴν οὐ περιτείχισιν, *the not blockading*, Th. iii. 95. Ἡ μὴ ἔμπειρία Ar. Eccl. 115. Τῆς ἀπὸ τῶν Ἐπιπολῶν πάλιν καταβάσεως, *'the descent back,'* Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, Ἡμεῖς γε νικῶμεν, *we at least are victorious* (here γε, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. Ἦκουσιν οὐδὲς ἔν γε τῷ φανερῷ i. 3. 21. Ἀριᾶτος δέ, . . καὶ οὗτος . . πειρᾶται, *and Ariæus, even he attempts*, iii. 2. 5. Καὶ μεταπιπομένου αὐτοῦ, οὐκ ἐθέλω ἐλθεῖν, *even though he sends for me, I am not willing to go*, i. 3. 10. Προσεκύνησαν, καίπερ εἰδότες i. 6. 10. Εἰδότες τοί μοι τάσδ' ἀγγελίας ὅδ' ἐβῶνεν Æsch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in simple, absolute negation, and the latter in dependent or qualified negation, hence in supposition, prohibition, &c.; or, in the language of metaphysicians, οὐ is the objective, and μή the subjective negative (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ οἶδα, *I do not know*, i. 3. 5. Οὐποτι ἐρεῖ οὐδεὶς Ib. Ἐὰν δὲ μὴ διδῇ, *and if he would not give*, i. 3. 14. Ὅπως μὴ φθάσωσι Ib. Μηνέτι με Κῦρον νομίζετε i. 4. 16. Οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἢ μὴ χρῆζεῖς; Soph. Œd. C. 1175. Ἐμοὶ τῶν σῶν λόγων ἀριστὸν οὐδὲν, μὴδ' ἀρισθινή ποτί Id. Ant. 499. Τὰ μὴ ὄντα ὡς οὐκ ὄντα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σοι δοκοῦμαι; [*We do not seem to you, do we?*] *Do we seem to you?* Æsch. Pers. 344. Ἡ μήτις . . ἱλαύνει; ἢ μήτις σ' αὐτὸν κτείνει; i. 405. Οὐκοῦν . . πιπαύσομαι; [*Shall I not then cease?*] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἱκανῶς ἔχεται Pl. Phædr. 274 b.

B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS gov-

ern substantives in the oblique cases, and mark their relations; as,

Ἦρμῆτο ἀπὸ Σάρδων, καὶ ἔξλαύνει διὰ τῆς Λυδίας . . ἐπὶ τὸν Μαίανδρον ποταμὸν, *he set out from Sardis, and marches through Lydia to the river Maander*, i. 2. 5.

Or, more particularly,

Ἀντί, ἀπό, ἐξ, and πρό	govern the	Genitive.
Ἐν and σύν	“ “	Dative.
Ἀνά and εἰς	“ “	Accusative.
Ἀμφί, διά, κατά, μετά, and ὑπέρ	“ “	Gen. and Acc.
Ἐπὶ, παρά, περί, πρὸς, and ὑπό	“ “	Gen., Dat., and Acc.

NOTES. α. The Dative sometimes follows ἀμφί, ἀνά, and μετά in the poets; and ἀμφί even in prose, chiefly Ionic. Thus, Ἀμφὶ πλευραῖς *Æsch. Pr. 71.* Ἀνά τι ναυσί *Eur. Iph. A. 754.* Μετὰ χερσίν *Soph. Ph. 1110.*

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as ἐκ for ἐξ, § 68, ξύν for σύν, εἰ for εἰς, ἐνί for ἐν, προτί and ποτί for πρὸς, ὑπαί for ὑπό) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. α). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. § 339).

γ. Ἐν and πρὸς, by the addition of *ς* (expressing *motion* or *action*, cf. § 84), become (*ινς*, § 58) εἰς or εἰς (cf. § 57. 4), and πρὸς · thus, ἐν, *in*, εἰς, *into*.

δ. To the prepositions governing the Acc., must be added the Ep. suffix -δε, *to* (cf. §§ 150, 322); as, Οἴλυμπόνδε *A. 425* (cf. Πρὸς Ὀλυμπον 420). Ἀλαδῖ *A. 308* (cf. Εἰς ἄλλα 314). Ἀἰδόςδε [= εἰς Ἀἶδος δόμον, § 385. γ] *H. 330.* It is sometimes used pleonastically; as, Ὀνδε δόμονδε *β. 83.* Εἰς ἄλαδε κ. 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (α.) Of DEPARTURE or MOTION FROM (§ 347). Ἀπὸ τῆς ἀρχῆς, *from the province*, i. 1. 2. Ἐκ Χιρρόντου ὁρμαίνουσιν *Ib. 9.* Παρὰ δὲ βασιλείῃς πολλοὶ πρὸς Κύρον ἀπῆλθον *i. 9. 29.* Ἀλλόμενοι κατὰ τῆς πέτρας, *leaping down from the rock*, *iv. ii. 17.* — (β.) Of ORIGIN and MATERIAL (§ 355). Γιγνῶνς ἀπὸ Δαμαράτου *ii. i. 3.* Οἶνόν τι ἐκ τῆς βαλάνου τιποιημένον τῆς ἀπὸ τοῦ φοίνικος *i. 5. 10.* — (γ.) Of THEME (§ 356). Περὶ ὑμῶν ἐνίων ἤκουον, *I heard respecting some of you*, *vi. 6. 34.* Τῆς δίκης . . τῆς ἀμφὶ τοῦ πατρὸς *Cyr. iii. 1. 8.* — (δ.) PARTITIVE (§ 358). Οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων *i. 7. 13.* — (ε.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (ζ.) Of NEARNESS (§ 399). Σὺν τοῖς φυγάσι, *with the exiles* *i. 1. 11.* Τῶν παρ' ἑαυτῷ *Ib. 5.* — (η.) Of PLACE (§ 420). Βασίλεια ἐν Κιλαϊαῖς ἱερυνά, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει *i. 2. 8.*

ACCUSATIVE, — (θ.) Of MOTION TO (§ 429). Ἀφικνῆτο . . πρὸς αὐτόν, *came to him*, *i. i. 5.* Κατίθαινε εἰς πιδίον *i. 2. 22.* Πίμψας . . παρὰ τοῖς στρατηγοῖς *Ib. 17.* Ἀνίστη ἐπὶ τὰ ὄρη *Ib. 22.* Κατὰ Σαλυερίαν ἀφίκου *vii.*

2. 25 'Τπ' αὐτὰ τὰ τίχῃ ἄγειν Cyr. v. 4. 43. — (ι.) Of SPECIFICATION (§ 437). Λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν Soph. Tr. 379. Κατὰ γνώμην Ἰδρις Id. CEd. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, at pleasure; as, "Ὀσπιρ δὲ τις ἀγάλλεται ἐπὶ θειοσειῆς . . οὕτω Μίνων ἠγάλλετο. τῷ ἱξάπαταῶν δύνασθαι ii. 6. 26. Καὶ κρευγῇ πολλῇ ἐπιάσιν i. 7. 4. Σὺν πολλῇ κρευγῇ καὶ ἡδονῇ ἥσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, 'Ὀδὸς . . Δελφῶν καὶ Ἀκυλίας Soph. CEd. T. 734. 'Αγρούς σφι πέμψαι κατὰ ποιμνίων νομάς Ib. 761.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus παρά denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside*, *near*, *with*; with the Acc., *to the side of*, or *to*. E. g. Ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλεία πορεύεσθαι, ἐπήνισαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι, λαβόντες τὰ ὄπλα καὶ τὰ σκυτοφόρα, ἐστρατοπεδεύσαντο παρὰ Κλισάρχη i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, 'Ἰλαρὰ δὲ ἀντὶ σκυθρωπῶν [sc. γυναικῶν, or = ἀντὶ τοῦ αὐτὰς εἶναι σκυθρωποὺς] ἦσαν, καὶ ἀντὶ ὑφορωμένων ἑαυτὰς ἡδῶς ἀλλήλας ἰώρων, *they were cheerful instead of* [being] *downcast*, &c., Mem. ii. 7. 12. 'Εξ ὀλβίων ἄζηλον εὐροῦσαι βίην Soph. Tr. 284.

ε. The omission of the preposition with the second of *two substantives having a similar construction* will be observed, not only *after a conjunction*, but also in the case of the *relative*, in the *questions and answers of a dialogue*, &c.; as, 'Από τι τῶν νεῶν καὶ τῆς γῆς H. Gr. i. 1. 2. 'Εν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω Symp. 4. 1 (cf. 'Απ' ἐκείνου γὰρ τοῦ χρόνου, ἀφ' οὗ τούτου ἠράσθη Pl. Conv. 213 c). "Τοῦ τοιοῦδε πέρι." "Τίνος δή;" "Τοῦ ὑπολαμβάνειν" Pl. Rep. 456 d. 'Ὡς παρὰ φίλους καὶ εὐεργέτας, [sc. παρὰ] 'Αθηναίους ἀδιῶς ἀπείναι Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So Εἰς [sc. τὸν χρόνον] ὅτε β. 99. 'Ες οὗ, *until*, Hdt. i. 67.

§ 652. 2. A preposition in composition (α.) often retains its distinct force and government as such. But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly ἐστὶ). Thus,

α. Συνέπεμψεν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20.

β. Προσέπεμψε δὲ αὐτῇ τὴν θυγατέρα Cyr. viii. 5. 18 (cf. Πέμπει Ἀέρο Ξίλμην . . . πρὸς Ξινοφῶντα vii. 6. 43). Ἐπιπλύσας αὐτῇ H Gr. i. 6. 23 (cf. Πλύνει αὐτούς Ib. i. 11).

NOTES. (1.) Hence verbs compounded with ἐπί, παρά, and πρὸς are commonly followed by the *Dat. of approach* (§ 398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of ἀπό, ἐξ, and σύν. See §§ 347, 399.

γ. Ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν i. 2. 21. Παρὰ δὲ βασιλῆως ἀπῆλθον i. 9. 29.

§ 653. δ. Tmesis occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts any thing more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λοιγὸν ἀμῦναι [= λοιγὸν ἀπαμῦναι], *to ward off destruction*, A. 67. Παρὰ δ' ἔγχεα μακρὰ πίπτηεν Γ. 135. Ἀπὸ μὲν σιωπῶν ὤλισσας Hdt. iii. 36. Ἐκ δὲ πηδήσας, and leaping forth, Eur. Hec. 1172. Διὰ μ' ἔφθιρας, κατὰ δ' ἔκτινας Id. Hipp. 1357. Ἄντ' εὖ πείσεται Pl. Gorg. 520 e.

NOTES. (1.) The preposition sometimes follows the verb; and is sometimes repeated without the verb; as, Πέμψαντος, ὃ γύναι, μετὰ Eur. Hec. 504. Ἀπολεῖ πόλιν, ἀπὸ δὲ πατρίδα Id. Herc. 1055. Κατὰ μὲν ἵκανσαν Δρύμον πόλιν, κατὰ δὲ Χαράδρην Hdt. viii. 33. So, Ὡρυντο . . Ἀγαμῖνων, ἄν [sc. ὤρυντο] δ' Ὀδυσσεύς Γ. 267. Ἐλιπον . . , καὶ δὲ E. 480. (2.) In the earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use of the preposition (§ 657. β), than as the division of a word already compounded.

ε. Ἄλλ' ἄνα [for ἀνάσθηθι] ἐξ ἰδράνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσελθὼν πάρα [for πάρεστι] Eur. Alc. 1114. Ἐν [for ἔνιστι] δ' ἐν τῷ ἡρώ χώρῳ καὶ λιμῶν καὶ ἄλσῃ v. 3. 11.

C. THE CONJUNCTION.

§ 654. RULE XXXV. CONJUNCTIONS connect sentences, and like parts of a sentence; as,

Ἡσθίνης Δαριῶς καὶ ὑπώπτει, *Darius was sick and apprehended*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὥς ἐπισουλῆσαι αὐτῷ. Ὁ δὲ πιθήσκει τῇ καὶ συλλαμβάνει Κύρον i. 1. 3. Ὡς τῇ αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ Ib. 5. Πλείους ἢ δισχίλιοι i. 3. 7. Ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς i. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects, predicates, adjuncts, &c.* Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2. Like parts of a sentence are commonly, but not necessarily, of the same part of speech and of similar form. In many cases, it seems to be indifferent whether we regard a conjunction as connecting like parts of a sentence, or (supplying an ellipsis) as connecting whole sentences.

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, Προσβάλλουσι . . καταλιπόντες ἄφρον τοῖς πολέμοις, εἰ βούλοιντο φύγειν iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, Πλουσιωτέρῳ μὲν ἂν, εἰ ἰσωφρόνεις, ἢ ἰμοὶ ἐδίδους Cyt. viii. 3. 32. Ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν Th. vii. 77. Τοῖς δὲ νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ [sc. ἀκμάζω], παραινῶ Isocr. 188 a. Ἡμῶν δὲ ἄμεινον, ἢ ἐκείνοι, τὸ μέλλον προορῶμεν Dem. 287. 27. Οὐδαμοῦ γὰρ ἴστιν Ἀγόρατον Ἀθηναῖον εἶναι, ὥσπερ Θρασύβουλον Lys. 136. 27. Ἐξίστι θ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν Ar. Ran. 303.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when πολὺς is followed by another adjective; as, Πολλά τε καὶ ἱππικὰ διελίγοντο v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, Ἐκμάνθανε σχολὴ δὲ πλείων ἢ θείω πάρεστί μοι, '[and] for I have more leisure,' Æsch. Pr. 817. Τυγχάνω τε κληθεῖ ἄνασταστοῦ πύλης χαλῶσα, καὶ με φλόγγος οἰκείου κακοῦ βάλλει δι' ὧτων, 'just as I am drawing the bars, there strikes,' Soph. Ant. 1186. Καὶ ἦδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος ἀντὶ ἡχαλιπάνθη iv. 6. 2. Οὐχ ὁμοίως πεποιήκασι, καὶ Ὅμηρος (cf. § 400), they have not composed in the same manner [and] as Homer, or with Homer, Pl. Ion, 531 d (cf., in Lat., *similis atque*, &c.).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of δὲ for γάρ, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of γάρ in specification, where we should use *that, namely, now*, &c.; as, Τῷδε δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμίερε . . ἐκίλει ii. 3. 1.

D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

α. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses εἶσω and ἴσω as protracted forms for εἰς· thus, Ἀγγυίον . . Ἴλιον εἶσω Ω. 145 (cf. Εἰς Ἴλιον 143). Ἀγάγησιν ἴσω κλισίην Ω. 155.

β. Ἡ μὲν κελεύσω, καπιθωῦξω τε πρὸς [sc. τούτῳ], 'in addition to this,' 'besides,' Æsch. Pr. 73. Πρὸς δ' ἔτι iii. 2. 2. Ἐν δὲ [sc. τούτοις], and meanwhile, Soph. Œd. T. 27.

γ. *Kṛan* δὲ (conjunction) μεταστέμπεται . . . καὶ στρατηγὸν δὲ (adverb) αὐτὸν ἀπίδειξε i. 1. 2. 'Ὡς δὲ νῦν ἔχει, χαλεπὸν, εἰ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἱπαινὸν καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα vi. 6. 16. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ (conjunction) Σωκράτην τὸν Ἀχαιοὺς ξένους ὄντας καὶ (adverb) τούτους, ἐκέλευσεν i. 1. 11. Πρῶτον μὲν ἰδάκρῦς . . . εἴτα δὲ ἔλιξε i. 3. 2. Ἄλλος δὲ λίθῳ, καὶ ἄλλος, εἴτα πολλοὶ i. 5. 12 Ταῦτα ἐπείου, μέγχι σκότος ἐγένετο iv. 2. 4 (cf. § 394). Πλὴν οἱ τὰ καπηλεία ἔχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρὶν* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Μὴ πρόσθεν καταλῦσαι* . . . *πρὶν ἂν αὐτῷ συμβουλεύσεται*, 'before he should consult,' i. 1. 10 (*πρὶν* is followed by the Subj. or Opt., only when a negative or interrogative sentence precedes); (2.) as having a prepositional force, with the Inf.; thus, *Πρὶν τέτταρα στάδια διελθεῖν*, before [completing] they had completed four stadia, iv. 5. 19; (3.) as a simple adverb, with *ἤ* and the appropriate mode: thus, *Πρὶν ἤ* . . . *ἐγίνοντο*, before that they had come, Cyr. i. 4. 23; (4.) with *ἤ* and the Inf. instead of another mode (. 629. 2). This construction is less Attic.

§ 658. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it are often written together as a compound word. Thus,

"Ὅταν δὲ τούτων ἄλις ἔχητι, but when you have had enough of this, v. 7. 12. *Εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον*, for once and a short time, Dem. 21. 1. *Εἰς νῦν* Pl. Tim. 20 b. *Μέχρι ἵπταῦθα* v. 5. 4. *Πρόπαλαι* Ar. Eq. 1155. *Ἐμπρόσθεν* iii. 4. 2. *Παραυτίκα* Cyr. ii. 2. 24. *Ἦν* . . . *ὑπὲρ ἡμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες*, above half of the whole army were Arcadians, vi. 2. 10. *Αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους* i. 1. 10. *Ἐκ τῶν ἀμφὶ τοὺς μυρίους* v. 3. 3. *Συνιδραμον ὡς εἰς ἑπτακοσίους* H. Gr. iv. 1. 18. *Συνεπιλεγμένων εἰς τὴν Φυλὴν περὶ ἑπτακοσίους* Ib. ii. 4. 5.

§ 659. III. One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio præg-nans*. Thus,

α.) A PREPOSITION of motion for one of rest. *Οἱ ἐκ τῆς ἀγορᾶς* . . . *ἔφυγον* [ἐκ for ἐν, by reason of *ἔφυγον* following], those in the market fled [from it], i. 2. 18. *Αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων* Ib. 7. *Ἀφικνουῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες* v. 7. 17. *Τοῖς ἐκ Πύλου ληφθεῖσι*, those taken at Pylus and brought thence, Ar. Nub. 186. *Οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντί-οις* . . . *ἰχερῶντο* Th. vii. 70. *Εἰς ἀνάγκην κείμεθα*, we have come into necessity, and lie there, Eur. Iph. T. 620. *Ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρῶν τῶν εἰς τὸ πιδίον*, i. 2. 25.

β.) A PREPOSITION of rest for one of motion. *Ἐν Λευκαδίᾳ ἀπῆσαν* [ἐν for εἰς, to imply that they were still there], had gone to Leucadia, or were absent in L., Th. iv. 42. *Οἱ δ' ἐν τῇ Ἠραίᾳ καταπιφρυγόντες* (cf. *Εἰς δὲ τὸ Ἠραϊον κατεφύγον*) H. Gr. iv. 5. 5. *Ἐν τῷ ποταμῷ ἴπισον* Ag. 1. 32.

γ.) An ADVERB of motion for one of rest. *Τῶν ἰνδοθῖν* [for ἰνδον] *οἱ εἰσενέγκαν* Ar. Plut. 228. *Μισοίκησης τοῦ τόπου τοῦ ἰνδίνδε εἰς ἄλλον τόπον* Pl.

Apol. 40 c. Πῶς πακῶν ξενημάτων εἶρα; 'Whither can I go to find? Eur. Hera. 1157.

δ.) An ADVERB of rest for one of motion. "Οπου [for ὅπου] βίβηκεν, οὐδὲς οἶδ'ι, no one knows where [for whither] he has gone, Soph. Tr. 40. Πανταχοῦ περιερεύσομεν Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.); as,

Πόθου πατρίδων, γονίων, γυναικῶν, παίδων iii. 1. 3. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοούτους vii. 1. 21. Οὐτε πλινθυφίς δόμους προσείλους ἦσαν, οὐ [for οὐτις] ξυλουργίαν Æsch. Pr. 450. Ὁμνῶν ὑμῖν θεοὺς πάντας καὶ πάσας, [sc. ὅτι] ἡ μὴν . . ἐθνύμην vi. 1. 31. Ἀφειλόμην, ὁμολογῶ v. 6. 17. Ἀπάγγελον πόσει, ἦκειν ὅπως τάχιστ' ἐράσμοις πόλι· γυναῖκα πιστὴν δ' ἐν δόμοις εὔρει Æsch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οὐκων with the ellipsis of a conditional or other conjunction: as, Οὐκων ποιήσετε ταῦτα, ἡμεῖς . . ἐκλείψομεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies; as, "Ἔστιν ὃ τί σε ἠδίκησα;" Ὁ δ' ἀπεκρίνατο, ὅτι οὐ [= οὐκ ἔστιν] i. 6. 7. Εἰπόντος δὲ τοῦ Ὁρόντου, ὅτι οὐδὲν ἀδίκησεις Ib. 8.

NOTE. (α.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, Ἀλλ' ὁράτε, but you see, iii. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι vi. 6. 12. Οἷσι γὰρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; i. 7. 9. (β.) In like manner the Voc. is often followed by a connective; as, ὦ γύναι, ἔφη, ὄνομα δὲ σοι τί ἐστιν; Mem. ii. 1. 26. ὦ Κίρκη, τίς γὰρ . . ἡγεμονεύσει; x. 501.

2.) Between two connectives; as, Ἀλλὰ [sc. παύομαι] γὰρ καὶ περιαίειν ἦδη ἄρα iii. 2. 32. Cf. v. 7. 11. Ἀλλὰ γὰρ δίδοικα iii. 2. 25. Παρὰ τὴν θάλατταν ἦν· καὶ [sc. ταύτῃ ἦν] γὰρ ἦδη ἡσθένει vi. 2. 18. Καὶ γὰρ καὶ καπνὸς ἰφαίνεται ii. 2. 15. — And yet, perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c.; as, Θᾶπτον ἢ [sc. οὕτω ταχὺ ὥς τις ἂν ᾔετο, quicker than [so quick as] one would have thought, i. 5. 8. Μείζονα ἡγησάμενος εἶναι ἃ

ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, *thinking that the preparation was greater than* [so great as] *it would be against the Pisidians*, i. 2. 4. Βραχυτέρα ἡκόντιζον, ἢ ὡς ἔξικνίσθαι, *hurled* [a shorter distance than so as to reach] *too short a distance to reach*, iii. 3. 7. Ἐφάνη κοινορτὸς, ὥσπερ νεφίλη λευκή i. 8. 8. Ὡς εἰς μάχην παρεσκευασμένος, *arrayed as* [he would array] *for battle*, Ib. 1. Ἐπείκαμπεν, ὡς εἰς κύκλωσιν Ib. 23. Φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκλεινεν iv. 3. 21. Ἀθροίζε, ὡς ἐπὶ τούτους i. 2. 1. Ὡσπερ ὀργῇ, ἐκίλεισε i. 5. 8. Ὡς ἐκ τῶν παρόντων [sc. ἰδύναντο], ζυνταξόμενοι Th. vi. 70. Κεραισούντιοι, ὡς ἂν καὶ ἰωρακόντες τὸ παρ' ἑαυτοῖς πρᾶγμα, δέισαντες, *the Cerauntians alarmed, as they would naturally be having seen what had happened among themselves*, v. 7. 22. Ὡς ἐπὶ τὸ πολὺ, *as things are for the most part, commonly*, iii. 1. 42. See §§ 410, 525. α., 640.

NOTES. (a.) From the frequent use of ὡς with the accusative after verbs of motion to express the purposed end of the motion (§ 429), it came at last to be regarded as a mere preposition, supplying the place of πρὸς or εἰς, but chiefly before names of persons; as, Προιύεται ὡς βασιλίᾳ, *goes to the king*, i. 2. 4. (b.) Ὡς is often used to render expressions of quantity less positive; as, Ἐχον [sc. οὕτω πολλοῦς] ὡς πιντακοσίους, *having such a number as 500*, i. e. *about 500*, i. 2. 3.

§ 663. 4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, Καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων [sc. διέξασθε] Soph. El. 71. Εἰ μὲν βούλειται, ἔψιτω· εἰ δ' [sc. μὴ βούλειται], ὅ τι βούλειται, τοῦτο ποιεῖτω Pl. Euthyd. 285 c.

5.) With ἢ, before which there is sometimes an ellipsis of μάλλον· as, Ζητοῦσι κερδαίνειν [sc. μάλλον], ἢ ὑμᾶς πείθιν Lys. 171. 8. Τὴν τῆς ὑμετέρας πόλεως τύχην ἂν ἰλοίμην, . . ἢ τὴν ἐκείνου Dem. 24. 16. See § 466.

6.) With conditional conjunctions; as, Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λίγειν [sc. λίγῃ δῇ]· εἰ δὲ μὴ [sc. ἔχεις], ἡμεῖς πρὸς σὲ ἔχομεν vii. 7. 15. Εἴτε ἄλλο τι θίλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκατασπρίψαντ' ἂν αὐτῷ ii. 1. 14. Καὶ νῦν, ἂν μὲν ὁ Κῦρος βούληται [καλῶς ἔχει]· εἰ δὲ μὴ, ὑμεῖς γι τὴν ταχίστην πάρεστε Cyr. iv. 5. 10. Ἐκαίον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν [sc. ἔκαίον τοῦτο] i. 6. 1 (εἴ τις so used is equivalent to ὅστις). Οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τι τῶν πολεμίων καὶ χιόνος, καὶ εἴ τις νόσῳ v. 3. 3. Ἐπίθοντο, πλὴν εἴ τις τι ἔκλειψεν iv. 1. 14. Εὖνοι ἦσαν, πλὴν καθόσον εἰ τὴν Σικελίαν ὦντο αὐτοὺς δουλώσισθαι Th. vi. 88. Ἄλλοι μινύουσι . . . εἰ δὲ καθ' αὐτοὶ [sc. οὐ μινύουσι], φευγόντων I. 45. Εἰ δ' ἄγε [= εἰ δὲ βούλει, ἄγε, but if you will, come] A. 302, and often in Hom.

NOTE. When two similar clauses are connected, a pronoun, preposition, or other word is sometimes (chiefly by the poets) omitted in the first clause, and, for the sake of emphasis or the metre, or by reason of other ellipses, inserted in the second; as, Ζώγρει, Ἀτρείος υἱί, σὺ δ' ἄξια δέξαι ἄποινα Z. 46. Ἐκ Πύλου ἄξι ἀμύντορας . . , ἢ ὅ γι καὶ Σπάρτην β. 326. See § 650. β.

B. PLEONASM.

§ 664. Under this head we remark,

1.) The redundant use of negatives. This appears chiefly

a.) In connection with indefinites, which in a negative sentence are all regularly combined with a negative; as, Οὔποτε ἰρεῖ οὐδείς i. 3. 5. Οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδὲμίαν κοινωνίαν ἔχει Pl. Parm. 166 a.

β.) In divided construction; as, Οὐκ αἰσχύνησθε οὔτε θεοὺς οὔτ' ἀνθρώπους ii. 5. 39. Μηδὲν τελείτω μήτι ἱμοὶ μήτι ἄλλω vii. 1. 6. Οὐ γὰρ ἴστιν ὅστις ἀνθρώπων σωθήσεται, οὔτι ὑμῖν οὔτι ἄλλω οὐδενὶ πλήθει γνησίως ἰναντιούμενος Pl. Apol. 31 e.

γ.) In the emphatic use of οὐδέ and μηδέ · as, Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι i. 9. 13. Μὴ τοῖνυν μηδέ vii. 6. 19. Οὐκ οὖν βούλεται . . , οὐδὲ πολλοὶ δέ, he does not therefore wish, no, far from it, Dem. 100. 9.

§ 665. δ.) In the use of μή with the Infinitive, after words implying some negation; as, Ναυκλήροις ἀπιῖται μὴ διάγειν, he forbade the shipmasters to cross [saying that they should not cross], vii. 2. 12. Ἐξίφυγε τὸ μὴ καταπειρωθῆναι i. 3. 2. Ἐξί τοῦ μὴ καταδύναι iii. 5. 11 (cf. Σχίσω.σι πηδᾶν Eur. Or. 263). Κωλύοντες μηδαμῇ . . πορίζεσθαι vii. 6. 29 (cf. Κωλύσεις τοῦ καίειν i. 6. 2). Κωλύματα μὴ αὐξήθησθαι Th. i. 16. Ἐμποδὼν τοῦ μὴ ἤδη εἶναι iv. 8. 14.

NOTE. Οὐ is sometimes used in like manner, with a finite verb supplying (with ὅτι or ὡς) the place of an Inf.; as, Ἀρνίσθαι . . , ὅτι οὐ παρῆν, to deny that he was present, Rep. Ath. 2. 17. Ὡς δ' οὐκ ἰκεῖνος ἰγισώργει τὴν γῆν, οὐκ ἠδύνατ' ἀρνηθῆναι Dem. 871. 14.

§ 666. ε.) In the use of μὴ οὐ with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of shame and fear. Here μὴ οὐ takes the place of simple μή, and (3.) may even be wholly redundant after words where μή would be so (§ 665). Thus, (1.) Οὐδεὶς γί μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ εἰθεῖν, none of men can persuade me not to go, Ar. Ran. 65. Οὐ γὰρ ἂν μακρὰν ἴχνηεν αὐτοῖς, μὴ οὐκ ἔχων τι σύμβολον Soph. Œd. T. 220. Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι; Pl. Phædo, 74 d. (2.) Ὡςτις πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπουδάξειν ii. 3. 11. (3.) Οὐκ ἰναντιώσομαι τὸ μὴ οὐ γεγωνεῖν Æsch. Pr. 787. Τί δῆτα μίλλεις μὴ οὐ γεγωνίσκειν; Ib. 627. Τί ἱμποδὼν μὴ οὐχὶ . . ἀποθανεῖν; iii. 1. 13.

ζ.) In the occasional use of οὐ to strengthen the negative idea implied in ἤ, than; as, Τί οὖν δεῖ ἰκεῖνον τὸν χρόνον ἀναμείναι, . . μᾶλλον ἢ οὐχ ὥς τάχιστα . . τὴν εἰρήνην ποιεῖσθαι, 'rather than make peace,' = 'and not rather make peace,' H. Gr. vi. 3. 15. Εἰ τοῖνυν τις ὑμῶν . . ἄλλως πως ἔχει τὴν ὁργὴν ἐπὶ Μειδίαν, ἢ ὥς οὐ δῖον αὐτὸν τεθνάναι Dem. 537. 3. Ἦκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμῖας Hdt. iv. 118. (Compare, in French and Ital., Vous écrivez mieux que vous ne parlez, Egli era più ricco che voi non siete.)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) Οὐ περὶ μὲν σοῦ λέγω . . , περὶ ἑμοῦ δὲ οὐ, I do not say it of you, and not of myself, Pl. Alc. 124 c. Οὐ νῦν ἰκεῖνοι παιόμενοι, . . οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται; iii. 1. 29. (β.) See the examples in § 528. 2; to which may be added, with an ellipsis of the relative, Οὐδεὶς οὐκ ἔπασχε Symp. i. 9. (2.) For οὐ μή, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after interven-

ing clauses, in divided construction, and with important or emphatic words ; as,

Ἐλπίειν, ὅτι, εἰ μὴ καταθήσονται οἰκήσονται καὶ πείσονται, ὅτι κατακαύσει vii. 4. 5. Δίδοικα, μὴ, ἂν ἅπαξ μάθωμιν ἀργοὶ ζῆν. — μὴ, ὥστε οἱ λωτοφάγοι, ἐπιλαθώμεθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὐτ' ἂν φίλον ὀφελῆσαι, οὐτ' ἂν ἰχθρὸν ἀλίξασθαι i. 3. 6. Κοῦκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἔν Soph. Ant. 680. Τάχ' ἂν καμ' ἂν τοιαύτη χειρὶ τιμωρεῖν Θέλοι Id. CEd. T. 139. Ὡ τέκνον ὦ γυναιῶν Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβῃ Pl. Gorg. 480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῇ συμβουλεύσῃται i. 1. 10 (cf. i. 2. 2). Οὐ πρόσθεν πρὶν ἢ . . ἰγίνοντο Ag. 2. 4. Ὅσον ἂν πρὸ βοῆς, ἔνεκα Th. viii. 92. Τίνος δὴ χάριν ἔνεκα Pl. Leg. 701 d. See §§ 461. 3, 609 a, 619. N., 628, 655. 5.

C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γὰρ ἄλλο ἴσθιν, οὐ ἱρῶσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν through the attraction of οὐ] Pl. Conv. 205 e. Ἡξίου, Λίπερον μὲν μὴ ἀποδοῦναι (τοὺς Λακιδαιμονίους), εἰ μὴ βούλονται· ἀναβάντες [for ἀναβάντας, by attraction to the subject of βούλονται] δι . . ἀπομόσαι Th. v. 50. Ἐρμολοκράτους καὶ εἴ του ἄλλου πιθόντων (see § 663. 6) Th. vii. 21. See § 627. 2.

D. ANACOLUTHON.

§ 669. Anacoluthon is frequent in the connection of sentences. The clause completing the construction is often either omitted or changed in its form. Hence, also, the regular correspondence of particles is sometimes neglected. Thus,

Ὡς γὰρ ἔγῳ . . ἤκουσά τινος, ὅτι Κλείανδρος· ὁ ἐκ Βυζαντίου ἄρμοστὴς μέλλει ἥξιν [for ὡς ἤκουσα, Κλείανδρος μέλλει, or ἤκουσα, ὅτι Κλείανδρος· μέλλει] vi. 4. 18. Ἀνὴρ ὃδ' ὥς ἵοικεν οὐ νεμεῖν [for ὡς ἵοικεν, οὐ νεμεῖ, or ἵοικεν οὐ νεμεῖν] Soph. Tr. 1238. Ἀλλὰ μὲν, — ἱρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἰλπίδας, καὶ εἰ βουλήσεται φίλον ἡμῖν εἶναι. — οἶδα μὲν γάρ [for ἀλλὰ μὲν, ἱρῶ γὰρ, οἶδα, or ἀλλὰ μὲν ἱρῶ· οἶδα γάρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ Ἀθηναίων ἔτυχεν γὰρ περισθεῖα πρότερον ἐν τῇ Λακιδαιμονίᾳ περὶ ἄλλων παροῦσα, καὶ . . ἔδοξεν αὐτοῖς Th. i. 72. Οὐκ ἔσθ' ὅτι μᾶλλον, ὃ ἄνδρες Ἀθηναῖοι, πρίπι οὕτως, ὥς τὸν τοιοῦτον ἄνδρα ἐν Πρυτανείᾳ σιτῆσθαι [for ὅτι μᾶλλον πρίπι, ἢ, or ὅτι πρίπι οὕτως, ὥς] Pl. Apol. 36 d. Εἰδότες οὐκ ἂν ὁμοίως δυνήντες, καὶ εἰ ἐκ τῶν νῦν πρὸς παρισκυασμένους ἐκτεβάζουσιν, ἢ [for καὶ εἰ] κατὰ γῆν ἰόντες γυναιθίσαν Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the place of a part of a sentence, and sometimes the reverse ; as, Ἐρχονται . . κήρυκες· οἱ μὲν ἄλλοι βάρεσσαι, ἦν δ' αὐτῶν Φαλῖνος εἰς Ἑλλήν [for εἰς δ' αὐτῶν Φ. Ἑ.], there come heralds ; the rest barbarians, but [there was] one of them Phalinx, a Greek, ii. 1. 7. See i. 10. 12. Παρημέλουν ὄντες ἄποικοι·

οὔτι γὰρ . . διδόντις [for οὔτι διδόντις, or οὔτι γὰρ ἐδίδουσαν. The construction might be made regular by repeating *παρημίλου*] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γάρ, καὶ γάρ, see § 661. 2.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, 'Αργύριον μὴ οὐκ ἔχω, ἀλλ' ἢ μικρόν τι vii. 7. 53. Οὐδαμοῦ . . , ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδὸν iv. 6. 11.

3. ἄλλως τι καί, *both otherwise and in particular, especially*; as, Οὐδὲν νομίζω ἀνδρῶν, ἄλλως τι καὶ ἄρχοντι, κάλλιον εἶναι κτῆμα vii. 7. 41.

4. δῆλον ὅτι, *it is evident that, evidently*, εὖ οἶδ' ὅτι, οἶδ' ὅτι, σάφ' ἴσθ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχει i. 3. 9. Οὐτ' αὖ ὑμεῖς, εὖ οἶδ' ὅτι, ἰπαύσασθε Dem. 72. 24. Μονώτατος γὰρ εἰ σὺ . . , εὖ ἴσθ' ὅτι Ar. Plut. 182.

5. εἰ γάρ, εἴθ' ὧφίλον, see §§ 599, 600. 2.

6. εἰ δὲ μὴ, *but if not, otherwise*, used even after negative sentences; as, Μὴ ποιήσης ταῦτα . εἰ δὲ μὴ, ἔφη, αἰτίαν ἔξεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν . εἰ δὲ μὴ, ἤρπαζιν ὁ ποταμός iv. 3. 6.

7. ἵνα τί, ὥς τί, and ὅτι τί, see § 539. a.

8. μὴ τί γι, *not to say aught surely*, i. e. *much less, or much more*; as, Οὐκ ἴνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τί γι δὴ τοῖς θείοις Dem. 24. 21.

9. Ὅτι μὴ after negatives, *except* [= ὅ τι μὴ ἴσται, *what is not*]; as, Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γῆ βίῃ ἔλκει Ar. Nub. 232.

11. οὐ μέντοι ἀλλά, οὐ μὲν ἀλλά, *yet no, but*, i. e. *nevertheless, or nay rather*; as, Ὅ ἵππος τίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνον ἐξιστραχήλισιν . οὐ μὲν ἀλλ' ἰσάμειν ὁ Κῦρος Cyr. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἷον, *I do not say that, not to say that, &c.*, i. e. *not only, or not only not* (the three first phrases usually mean *not only*, and the three last *not only not*); as, Οὐχ ὅτι μόνος ὁ Κρείτων ἐσυχία ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Crito himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὗς οὐ φοβούνται, . . αἰδοῦνται Cyr. viii. 1. 28. Ἀχρηστοὶ γὰρ καὶ γυναιξίν . . , μὴ ὅτι ἀνδράσι, *'not to say men,'* Pl. Rep. 398 e. Οὐχ ὅσον οὐκ ἡμύναντα, ἀλλ' οὐδ' ἰσώθησαν Th. iv. 62. Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαιντα, ἀλλὰ καὶ ἰσαινῆσαι, *that the Lacedæmonians had not only not punished, but*

had even commended, H. Gr. v. 4. 34. Οὐχ ὅπως δῶρα δούς vii. 7. 8. Μη ὅπως ὀρεχθεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρεθῶσθαι ἐδύνασθαι Cyr. i. 3. 10. Πιπαίμεθ' ἡμεῖς, οὐχ ὅπως σὲ παύσομεν Soph. El. 796.

NOTE. Οὐχ ὅτι is sometimes *although* [not because, denying an inference which might be drawn]; as, Ἐγγυῶμαι μὴ ἐπιλήσεισθαι, οὐχ ὅτι παίζει καὶ φησὶν ἐπιλήσεων εἶναι Pl. Prot. 336 d.

13. οὖνεκα and ὁδοῦνεκα [= τούτου ἵνεκα, ὅτι, §§ 530, 40. δ, 372. γ], poet., on account of this, that —, because, and, with certain verbs, *that*; as, Ζηλῶ σ' ὁδοῦνεκ' ἐκτὸς αἰτίας κυρεῖς, I envy you [because] that you are free from blame, Æsch. Pr. 330. Ἴσθι τοῦτο πρῶτον, οὖνεκα Ἕλληνές ἐσμεν Soph. Ph. 232. Οὖνεκα is sometimes used by the Att. poets, like a simple adverb, with the Gen.; as, Γυναικὸς οὖνεκα, [because of] for the sake of a woman, Æsch. Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, Ἀμφὶ περὶ κρήνην, round about the fountain, B. 305. Δί' ἐκ μεγάρου κ. 388. Περὶ πρὸ γὰρ ἔγχεῖ θῦν A. 180. Διαπρὸ P. 393. Πάρεξ τοῦ . . ἀργυρίου Hdt. iii. 91. Ὑπ' ἐκ βελίων, from beneath the weapons, Δ. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly *precede* the words which they govern. For the accentuation when they follow (which is chiefly poet., and in Att. prose occurs only with *περὶ* governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Πρὸς ἄλλοσ' ἄλλον, for ἄλλοσι πρὸς ἄλλον, Æsch. Pr. 276. Παρὰ φίλης φίλῳ φέρειν γυναῖκός ἀνδρὶ Id. Cho. 89. See § 511. 3. For *hyperbaton* in earnest entreaty, see § 426. β.

§ 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTES. α. The following particles cannot stand first in a clause; ἄν (not for ἰάν, § 588), ἄρα (paroxytone), αὖ (poet. αὖτις), αὖθις (Ion. αὖτις), γάρ, γί, δαί, δέ, δή (except in Hom. and Pind.), δῆθιν, δῆτα, θήν (poet.), κί (Ep.), μίν, μέντοι, μήν, νύν (enclitic; Ep. also νύ, § 66. α), οὖν, πέρ, τί, τοί, τοίνυν, and the indefinite adverbs beginning with π (ποτί, πού, &c., ¶ 63). Thus, Ὁ δὲ πείθεται τε καὶ συλλαμβάνει, and he is both persuaded and apprehends, i. 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κέρφ εἴπιν, εἰ αὐτῷ δοίῃ ἱππίας χιλίους, ὅτι . . κατακάνοι [for ὅτι, εἰ . . , κατακάνοι] i. 6. 2. Ἐφ' αὐτῷ ταῦτα συμπερσθυμηθῆντι, ὅτι οὐ μεταμιλήσει vii. 1. 5.

γ. A sentence introduced by a connective often follows the Vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἥφαιστι, σοὶ δὲ χρὴ μελιῖν ἐπιστολάς [for σοὶ δὲ, Ἥφαιστι], and you, Vulcan, must heed the commands, Æsch. Pr. 3.

§ 674. 3. The adverbs ἔνικα and χάριν commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, Τῆς πρόσθεν ἔνικα περὶ ἡμὶ ἀρετῆς l. 4. 8; and, Οὗτοι αὐτὸς ἔνικα i. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, Οὐκ' οἶδ' ἄν εἰ πείσαιμι [for οἶδ', εἰ πείσαιμι ἄν] Eur. Med. 941.

5. In emphatic address, the sign ὦ is sometimes placed as follows; Ἐρεῖος ὦ φαινότατον Soph. Aj. 395. Θαυμάσι' ὦ Κρίτων Pl. Euthyd. 271 c. Ἦμῶν ὦπὶ ὦ πρὸς Διὸς Μίλιτι Id. Apol. 25 c.

BOOK IV.

PROSODY.

Γλώσσης μίλιγμα.

Æschylus, Eumen.

§ 675. Prosody treats of QUANTITY, of VERIFICATION, and of ACCENT.

CHAPTER I.

QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (*brevis*, *short*), and a long vowel or syllable is equal to *two breves*. § For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in ὄμφαξ, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in ἄμφαξ, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

I. NATURAL QUANTITY.

§ 678. RULE I. The vowels η and ω , all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in ἡμῶν, πλείους, γλώσσας (§ 34), δὺς (§ 58), κᾶν (§ 40), λᾶς, ἡμῖν, πῦρ.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 – 31, 723.

§ 679. RULE II. The vowels ϵ and $ο$ are short; as in φέρομεν.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in χλαῖνύδι.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

α.) Every *circumflexed* vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is short, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is long, the vowel of the *ultima* is also long. Hence, in μαινάδος, παρκίνος, and χλαμύδος, the vowel of the *penult* is short; and, in Λῆδα, φοίνιξ, and κόμυς, the vowel of the *ultima* is long.

γ.) In *proparoxytones* and *properispomes*, the vowel of the *ultima* is short; as in ἄρουρα, δύναμις, πίλευς; βῶλαξ, πεῖζις, διῶρυξ.

B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -α in the Sing. of Dec. I., and -αῖ for νοῖ in the nude Present.

Thus, Dec. I., Pl. Acc. -*ās* (§ 34), Du. Nom. -*ā* (§ 86), Aor. Pt. -*σās*, -*σασά* (§§ 58, 132), Pf. Pl. 3 -*κᾶσι* (§ 181. 2); see ¶¶ 5, 29, 30. — For special rules in regard to the Sing. of Dec. I., see §§ 92, 93; for -*īā*, -*īās* in Dec. III., see § 116. For the dialectic affixes, see ¶¶ 8, 10, 15, 32. For -*āos*, becoming -*ωs* in Dec. II., see § 98. β. For the doubtful vowels in the augment, see § 188.

§ 683. SPECIAL RULES OF THE THIRD DECLENSION.

1. The doubtful vowels are *long* in the *last syllable* of the *root*,

α.) If the characteristic is *ν*; as, *παιάν*, *παιᾶνος* · *δελφίς*, *δελφίνος* · *Φόρυς*, *Φόρυκος*. Except in the adjectives *μίλᾶς*, *μίλᾶνος*, *τάλᾶς*, *τάλᾶνος*, and in the pronoun *τίς*, *τίνος*.

β.) In most *palatals*, if a long syllable precede; as, *θώραξ*, *θώρακος* · *μάστιξ*, *μάστιγος* · *πίρδιξ*, *πίρδικος* · *κήρυξ*, *κήρυκος*.

γ.) In words in -*ις*, -*ιδος*, and in some *oxytones* in -*ις*, -*ιδος*; as, *θρῆνις*, *θρῆνιδος* · *κνημίς*, *κνημίδος* · *σφραγίς*, *σφραγιδος*.

δ.) In a few other words; as, *κίρας*, *κίρατος* · *ψᾶρ*, *ψᾶρός* · *γρύψ*, *γρύπος*. — None of these words are *pures*, except *γραῦς*, *γραῖός*, and *ναῦς*, *ναός*. None of them are *labials*, except a few monosyllables, in which *τ* is the characteristic; as, *ρίψ*, *ρίπος* · *γύψ*, *γύπος*. None of them are *neuters* in -*α*, -*ατος*.

2. Monosyllabic themes are *long*; as, *κίς*, *κίός* · *μῦς*, *μύός* · *πῦρ*, *πῦρός*. Except the pronoun *τίς*.

NOTE. In accordance with this analogy, the neuter *τᾶν* (¶ 19) is lengthened.

3. Nouns in -*ων*, and in -*ιον*, G. -*ιονος*, have commonly the *α* and *ι* long; as, *ὀπάων*, *κίων* (G. *κίονος*); but *Δευκαλίων* (G. *-ίωνος*). For comparatives in -*λων*, see § 159. α.

§ 684. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN TERMINATIONS,

α.) *α* is *short*, except in *ἰᾶμαι*, to *heal*, *κᾶω*, and *κλᾶω* (§ 267. 3). — In Epic and lyric poets, the *α* is sometimes long for the sake of the metre.

β.) *ι* is commonly *long*; thus, *κονίω*, to *cover with dust*, *πρίω* (§ 282). But *ἄϊω* (Y; § 189. 4), *ισθίω* (§ 298); *δίδια* (¶ 58); *τῖτομαι*, *ἔττον* (§ 278).

γ.) *υ* is *variable*; thus, *ἀνῶω* (§ 272. β), *δακρύω*, to *weep*, *ἔττω* (§ 219), *κωλύω*, to *hinder*; *ἱρῶν* (§ 264).

2. Before the REGULAR CLOSE TERMINATIONS,

α.) In *lingual* and *liquid* verbs, the doubtful vowels are *short*; thus, *ὀνομάω*, *ὀνομάα*, *ἱπᾶσα*, *ἱβλίσα* (§ 275); *καμίσω*, *κακόμινα* (¶ 40); *καλύω*, to *rinse*, F. *καλύσω*, A. *ἱκαλύσα* · *τίτανα*, *ἱτάσθην* (§ 268); *κίπρινα*, *κίπριμα*. (§ 217. α); *πίπλωμαι* (§ 270). Except *βεβίωω*, to *weigh down*, F. *βεβίωω*, A. *ἱβρίσα*.

β.) In *pure verbs*, — (α) *α* is *short*, except when the theme ends in -*ᾶω* pure, or -*ράω*; thus, *σπαῖω*, *ἱσπάα* (§ 219); *ἱσκιδᾶσα*, *γυλάσσομαι* (§ 219. α, 293);

but, *ἰάσα*, *Θηράσω* (§ 218). — (b) *i* is commonly *long*; thus, *κονίω* (1. b), F. *κονίω*, Pf. P. *κικόνιμαι*. But *ἰφθίμαι*, *ἰφθίμην*, and, in the Att. poets, *φθίσω*, *ἰφθισα* (§ 278). — (c) *υ* is *variable*; thus, F. *ἀνύσω*, *δακρύσω* (1. c). See, also, *θύω* (§ 219) and *χίω* (§ 264).

3. Before the TERMINATIONS OF VERBS IN *-μι*, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

4. Before a CHARACTERISTIC CONSONANT,

i.) In the *theme*, *α* is commonly *short*, but *i* and *υ* *long*; thus, *λαμύβηνω*, *μανθᾶνω* (§ 290); *κλίω* (§ 269); *ἄλγυνω*, *οὔδερομαι* (§ 270). But *ικᾶνω* (§ 292), *τίνω*, *φθίνω* Ep., *φθίνω* Att. (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. δ), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, *κρίνω*, *πλύνω*, *ἔκρινα*, *ἔπλυνα* (§ 56); *ἔλαβον*, *ἔθιγον*; *ἰπυθόμην* (§ 290); *ἰπᾶγην*, *ἰμῖγην*, *ἰζύγην* (§ 294); *λίλακα*, *κίεργα*, *μίμυκα* (§ 236. 2). — Except 2 A. *ιάγην* (§ 294; Att. *ᾶ*, Ep. commonly *ᾶ*). See, also, § 236. E.

C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus, *Θηράω*, F. *Θηράσω*, Pf. P. *τιθήραμαι*. *Θηράσιμος*, *Θήραμα*, *Θηρατής*, *Θηρατός*. *πρόθυμος* (*πρό*, *θύμός*), *ἑντίμος* (*ἐν*, *τιμή*).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305 – 321. For *τ* *paragogie*, see § 150. γ. The final *i* in compound adverbs (§ 321. c) is likewise sometimes *long*. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *α* is lengthened without passing into *η*; as, *λοχᾶγός* (*λόχος*, *ᾶγος*).

D. DIALECT.

§ 686. The Doric *α* for *η* is *long*; and *α*, where the Ionic uses *η*, is commonly *long* (§ 44. 1). See also § 47.

E. AUTHORITY.

§ 687. For doubtful vowels which are *long*, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are *ᾠάτη*, *destruction*, *ὑπαῖος*, *follower*, *σφραγίς*, *seal*, *τρεῖς*, *rough*, *φλυᾶρός*, *talkative*, *αἰκία*, *outrage*, *ἄνεια* (*ῖ*), *grief*, *ἀκριτής*, *exact*, *ἄξινη*, *axe*, *δίνη*, *whirlpool*, *κάμινος*, *oven*, *κίνηω*, *to move*, *κλίνη*, *bed*, *λιμός*, *hunger*, *μικρός*, *small*, *νίκη*, *victory*, *ὄμιλος*, *crowd*, *σιγή*, *silence*, *χαλινός*, *bridle*, *ἄγκυρα*, *anchor*, *γέφυρα*, *bridge*, *εὐθύνη*, *account*, *ἰσχυρός*, *strong*, *κίνδυνος*, *danger*, *λύπη*, *grief*, *πῦρος*, *wheat*, *σπλάγχιον*, *to plunder*, *ὑλή*, *forest*, *φύλη*, *tribe*, *χρῆσός*, *gold*, *ψυχή*, *soul*.

NOTE. Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

II. LOCAL QUANTITY.

§ 688. RULE V. A vowel before two consonants or a double consonant is long (§§ 51, 677. N.); as in ὄμφαξ, ἐλπίζοντες μάψ.

NOTE. This rule of position holds, when either one or both of the consonants are in the same word with the vowel; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. EXCEPTION. When the two consonants are a mute followed by a liquid in the same simple word, the quantity of the vowel is often not affected, especially in Attic poetry.

NOTES. 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is followed by *ρ*. A middle mute followed by any liquid except *ρ* commonly renders the vowel long. Thus, the penult is regularly short in πίπλος, τίκνον, πότμος, δίδραχμος, γινίθλη, Μιλία γρος, χαράδρα and long in στριβλός, ἄγνός.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids *μν*.

§ 690. REMARK. A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases:

1.) When the consonant may be regarded as *doubled in pronunciation*. This applies especially to the liquids, and in the case of these (chiefly initial *ρ*, cf. § 64. 1) sometimes extends even to Attic poetry; as, Αἰόλου [as if -ολλ-] κ. 36, δὲ νίφος Δ. 274, πολλὰ λισσομένη E. 358, ἰμὲρ ῥίπον Soph. Œd. T. 847, μίγῃ ῥάνος Æsch. Pr. 1023.

2.) When the *digamma* (§ 22. δ) has been dropped; as, γὰρ ἔθιν [Fίθιν, §§ 142. 4, 143. β] I. 419, κέ νι κύνις X. 42, περὶ οἶκον [Fοῖκον] I. 147. — Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a *masculine cæsura* (§ 699. 4), and sometimes, without a cæsura, by the mere force of the *arsis* (§ 695); as, ὄνομα Ὀδυσ. ι. 366, ἀπὸ ἔθιν Z. 62, ἀπείροη Φ. 283, ἁθάνατος ὥς ζ. 309, θῦγατρίῃ ἦν E. 371, ὄγ' ἐλδοῇσι A. 342.

NOTE. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis* (§ 695). Thus, ἀπονίσταται E. 46; Ἀσκληπιοῦ δύο B. 731 (cf. Ἀσκλη-

πῶν υἱόν Δ. 194), βλασυρῶπις ἰσσιφάνωτο Α. 36, Ἔως ὃ ταῦτ' Α. 193; Ἐπι-
δῆ (ῖ) Χ. 379, Φίλι κασίγνησι Δ. 145, Διὰ μὲν Γ. 357 (cf. Καὶ διὰ 358),
Ἄρει, Ἄρει Ε. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, Ἑμιστέρε' ἐνὶ οἴκῳ ἐν Ἀργεὶ τηλόθε πάτερης. Α. 30. Τῆς, ὁ μὲν Κτειάτοῦ, ὁ δ' ἄρ' Εὐρύτοῦ Ἀκτορίωνος. Β. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἱμπαλον υ. 379, οἶος (οἶ) Ν. 275, τοῖούτος Soph. Ph. 1049, δειλάως Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (η, ω, = ιι, οο, § 29. α) or diphthong to be half elided before the following vowel (οἶκ' ἐν); or the subjunctive of the diphthong to be used with a consonant power (ἱμπαγον).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce *authority* (§ 687), *cæsura, arsis, the necessity of the verse* (§ 690), &c.

CHAPTER II.

VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. *the regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— — — — —, or — — — — —).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (versus, *a turn*); and regular combinations of verses, STANZAS, STROPHES (στροφή, *a turning round*), or SYSTEMS (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (ἄρσις, *elevation*), while the alternate weaker tone is termed THESIS (θῆσις, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTES. *a.* As one long syllable is equal to two short, the partial substitution of — for — in the arsis, and of — for — in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

b. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapæstic verse, every foot receives it upon the *second*, except the anapæst and proceleusmatic, which receive it upon the *third*.

§ 696. In the series — — — — —, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* (— — — = 4 breves); but in the series — — — — —, the thesis is half the arsis, and the rhythm is termed *triple* (— — = 3 breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in ex-

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic* $\underline{\text{—}} \text{—} \text{—}$ | $\underline{\text{—}} \text{—} \text{—}$ | $\underline{\text{—}} \text{—} \text{—}$, and *Trochaic* $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapæstic* — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$, and *Iambic* — $\underline{\text{—}}$ | — $\underline{\text{—}}$ | — $\underline{\text{—}}$), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms, $\underline{\text{—}} \underline{\text{—}} \text{—}$ $\underline{\text{—}} \underline{\text{—}} \text{—}$ $\underline{\text{—}} \underline{\text{—}} \text{—}$, and $\text{—} \text{—} \underline{\text{—}}$ $\text{—} \text{—} \underline{\text{—}}$ $\text{—} \text{—} \underline{\text{—}}$. Of these, the first, according to its division into feet (§ 697), is Cretic $\underline{\text{—}} \underline{\text{—}} \text{—}$ | $\underline{\text{—}} \underline{\text{—}} \text{—}$ | $\underline{\text{—}} \underline{\text{—}} \text{—}$, Bacchic $\underline{\text{—}} \underline{\text{—}}$ | $\text{—} \underline{\text{—}} \underline{\text{—}}$ | $\text{—} \underline{\text{—}} \underline{\text{—}}$, or Antibacchic $\underline{\text{—}} \underline{\text{—}}$ | $\underline{\text{—}} \underline{\text{—}}$ | $\underline{\text{—}} \underline{\text{—}}$; and the second, Choriambic $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$ | $\underline{\text{—}}$ $\underline{\text{—}}$, Antispastic — $\underline{\text{—}}$ | — $\underline{\text{—}}$ | — $\underline{\text{—}}$, Rising Ionic — $\underline{\text{—}}$ | — $\underline{\text{—}}$ | — $\underline{\text{—}}$, or Falling Ionic — $\underline{\text{—}}$ | — $\underline{\text{—}}$ | — $\underline{\text{—}}$. Verses, in which the equal and triple rhythms are united, are termed *logædæic* (λογαοιδικός, from λόγος, discourse, and αοιδή, song; see REM. 1 above). The most irregular kinds of verse are termed *polyschematist* (πολυσχημάτιστος, multiform) and *asynartete* (ἄσυνάρτητος, disjointed).

§ 697. FEET of the same metrical length are termed *isochronous* (ισόχρονος, of equal time). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I.	Πυρρίχιος,	Pyrrhic,	$\text{—} \text{—}$	μῖνι.
II.	Ἰαμβος,	Iambus, Iamb,	$\text{—} \text{—}$	μῖνον.
	Τροχαῖος, Χορεῖος,	Trochee, Chorea,	$\text{—} \text{—}$	μῆκος.
	Τρίβραχυς,	Tribrach,	$\text{—} \text{—} \text{—}$	μῖνον μιν.
III.	Δάκτυλος,	Dactyl,	$\text{—} \text{—} \text{—}$	δῶσιτι.
	Ἀνάπαιστος,	Anapæst,	$\text{—} \text{—} \text{—}$	ἰθίλω.
	Σπονδιῖος,	Spondee,	$\text{—} \text{—}$	σῶζω.
	Ἀμφίβραχυς,	Amphibrach,	$\text{—} \text{—} \text{—}$	ἰθακιν.
	Προκελευσματικός,	Proceleusmatic,	$\text{—} \text{—} \text{—} \text{—}$	λεγόμενος.
IV.	Ἀμφίμακρος, Κρητικός,	Amphimacer, Cretic,	$\text{—} \text{—} \text{—}$	δῶσομαι.
	Βακχίος,	Bacchiüs,	$\text{—} \text{—} \text{—}$	λίγωνται.
	Ἀντιβακχίος,	Antibacchiüs,	$\text{—} \text{—} \text{—}$	σῶζωμεν.
	Παίων α',	Pæon I.,	$\text{—} \text{—} \text{—} \text{—}$	δωσόμενος.
	Παίων β',	Pæon II.,	$\text{—} \text{—} \text{—} \text{—}$	ἰγίρω μιν.
	Παίων γ',	Pæon III.,	$\text{—} \text{—} \text{—} \text{—}$	ἰθίλω πτι.
	Παίων δ',	Pæon IV.,	$\text{—} \text{—} \text{—} \text{—}$	παισιβής.
V.	Χορίαμβος,	Choriamb,	$\text{—} \text{—} \text{—} \text{—}$	σωζομένων.
	Ἀντισπαστος,	Antispast,	$\text{—} \text{—} \text{—} \text{—}$	ἰγίρω μιν.
	Διαμβος,	Diiamb,	$\text{—} \text{—} \text{—} \text{—}$	σοφωτέρων.
	Διτροχάιος,	Ditrochee,	$\text{—} \text{—} \text{—} \text{—}$	αἰνίσσαςτι.
	Ἰωνικός ἀπὸ μείζονος,	Falling Ionic,	$\text{—} \text{—} \text{—} \text{—}$	βουλεύετι.
	Ἰωνικός ἀπ' ἱλάσσονος,	Rising Ionic,	$\text{—} \text{—} \text{—} \text{—}$	ἰθιλήσει.
	Μολοσσός,	Molossus,	$\text{—} \text{—} \text{—} \text{—}$	μνηστήρων.

VI. Ἐπίτριτος α',	Epitrite I.,	— — — —	ἰγίρωνται.
Ἐπίτριτος β',	Epitrite II.,	— — — —	εὐπροσώπων.
Ἐπίτριτος γ',	Epitrite III.,	— — — —	ἡγουμένων.
Ἐπίτριτος δ',	Epitrite IV.,	— — — —	βουλεύσιν.
VII. Δόχιμος,	Dochmius,	— — — —	ἰβουλιόμην.
Δισπόνδιος,	Dispondee,	— — — —	βουλεύσονται.

NOTES. α. The Pyrrhic appears to have been so named from its use in the war-dance (πυρρίχην); the Iamb, from its early use 'in invective (ἰάπτω, to assail); the Trochee from its rapid movement (τρέχω, to run); the Dactyl, from its resemblance to the finger (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapaest, as the Dactyl reversed (ἀνάπαιστος, struck back); the Spondee, from its use in solemn rites (σπονδή, libation); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Choree and Iamb; the Diiamb, Ditrochee, and Dispondee, of two Iambs, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

"Trōchēe | trīps frōm | lōng tō | shōrt.

From long to long, in solemn sort,

Slōw Spōn|dēe stālks; | strōng fōot! | yet ill able

Evēr tō | cōme ūp wīth | Dāctyl trī|syllāblē.

Iām|bīcs mārch | frōm shōrt | tō lōng.

Wīth ā lēap | ānd ā bōund | thē swīft Ān|āpæsts thrōng.

One syllable long, with one short at each side,

Āmphībrā|chys hāstes wīth | ā stātely | stride."

β. Iambic, Trochaic, and Anapaestic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (διποδία, double foot, from δις and πούς). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quaternarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapaestic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Alcæus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. β) which they contain; as, *monometer* (μονόμετρος, of one measure), *dimeter* (δίμετρος, of two measures), *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάληκτος, not leaving off, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (καταληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχύς, short), when it wants a whole foot at the end; *hypercatalectic* (ὑπέρ, over), when it has one or two syllables over; and *ace-*

phalous (ἀκέφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. α. A catalectic verse is said to be *catalectic on one syllable* (in syllabam), *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

β. A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνάκρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

γ. In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φεῶ! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. Œd. C. 315. Τέλεινα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsure* (Lat. from *cædo*, *to cut*). It is of two principal kinds; the *cæsure of the foot*, and the *cæsure of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (a) The *cæsure of the verse* is more frequently, but not necessarily, a *cæsure of the foot*. (b) When a foot-*cæsure* separates the arsis from the thesis, it is likewise termed a *cæsure of the rhythm*. (c) A *cæsure* is sometimes allowed between the parts of a compound word; as, Καὶ μ' οὐ|τ' ἔμει|†|| γλῶσσο|ς | πείθο|ς. Æsch. Pr. 172. (d) A syllable immediately preceding a *cæsure* is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-*cæsure* may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-*cæsure* (often called simply the *cæsure*) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6. ♀

4. When the *cæsure* follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A *cæsure* in the second foot is

named *triemim* (τριμυμερής, from *τρεῖς*, *three*, *ἡμι-*, *half*, and *μέρος*, *part*, occurring after three half-feet); in the third, *penthemim* (πέντε, *five*); in the fourth, *hepthemim* (ἑπτά, *seven*); in the fifth, *enneemim* (ἐννέα, *nine*), &c. These names are also given to verses, or parts of verses, consisting of $1\frac{1}{2}$, $2\frac{1}{2}$, &c., feet.

5. The *cæsura* often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the *cæsura*. In general, the earlier *cæsuras* give to the verse more vivacity; the later, more gravity. The most frequent *cæsura* is the *penthemim*. The effect of the *cæsura* in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common *cæsuras*, the *penthemim* and *hepthemim*, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine *cæsura* in the Hexameter), the *one* always *begins* and *ends* with the *arsis*, and the *other* with the *thesis*.

§ 700. Metrical composition is either in *MONOSTICHS*, *SYSTEMS*, or *STANZAS*. (a) *MONOSTICHS* (μονόστιχος, *of a single line*) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) *SYSTEMS* are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) *STANZAS* (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (διστιχος, *of two lines*); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708, 2, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A *duad* consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (στροφή, *turning round, stanza*), and the second the *antistrophe* (ἀντιστροφή, *counter-turn, or -stanza*). A *triad* consists of a *strophe* and *antistrophe*, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *proöde* (προῶδος, from *πρό*, *before*, and *ὤδή*, *ode*), *mesode* (μέσος, *middle*), or *epode* (ἔπι, *after*). Of these, the *epode* is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in *strophes*, *antistrophes*, and *epodes*. In the same ode, the *strophes* and *antistrophes* are all written in one metre, and the *epodes* all in a second, different from the first. In the drama, on the contrary, the metre of one *duad* or *triad* is not repeated in a second.

§ 701. REMARKS. 1. In *SCANNING*, observe not only the division into *dipodies* and *feet*, but also the *arsis* or metrical ictus (§ 695), and the *verse-cæsura* (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. *SYNIZESIS* (§ 30). (a.) In Epic poetry *synizesis* is very frequent

especially when the first vowel is *i*; thus, $\widehat{\iota\alpha}$, $\widehat{\iota\alpha}$, $\widehat{\iota\alpha\iota}$; $\widehat{\iota\sigma}$, $\widehat{\iota\sigma\iota}$, $\widehat{\iota\sigma\upsilon}$; $\widehat{\iota\omega}$, $\widehat{\iota\varphi}$, as, $\Pi\eta\lambda\eta\acute{\iota}\alpha\delta\iota\omega$ A. 1; $\chi\rho\upsilon\sigma\iota\varphi$ $\acute{\alpha}\lambda\gamma\acute{\alpha}$ 15; see § 121. 2, ¶ 23. We find more rarely $\widehat{\alpha\iota}$; $\widehat{\iota\alpha}$, $\widehat{\iota\alpha\iota}$, $\widehat{\iota\eta}$, $\widehat{\iota\eta}$, $\widehat{\iota\sigma}$; $\widehat{\eta\iota}$; $\widehat{\sigma\sigma}$; $\widehat{\upsilon\sigma\iota}$; &c. Synizesis sometimes occurs between two words, when the first is $\acute{\eta}$, $\acute{\eta}$, $\delta\acute{\eta}$, $\mu\acute{\eta}$, $\iota\tau\alpha\iota$, or a word ending in the affix $-\eta$ or $-\varphi$; as, $\acute{\eta}$ $\sigma\acute{\upsilon}\chi$ E. 349, $\delta\acute{\eta}$ $\delta\gamma\delta\sigma\sigma\eta$ η. 261, $\Pi\eta\lambda\sigma\iota\delta\eta$ $\acute{\iota}\theta\epsilon\lambda$ A. 277, $\acute{\alpha}\sigma\epsilon\iota\sigma\tau\alpha\varphi$, $\sigma\acute{\upsilon}\delta$ P. 87.

(b.) In Attic poetry, synizesis occurs chiefly, — (a) In the endings $-\iota\omega\varsigma$, $-\iota\omega\upsilon$, $-\iota\alpha$ of Dec. III. (§ 116. α). — (b) In a few single words and forms; as, $\Sigma\iota\delta\varsigma$ Eur. Or. 399. — (c) In the combinations $\acute{\eta}$ $\sigma\acute{\upsilon}$ and $\mu\acute{\eta}$ $\sigma\acute{\upsilon}$, which are always pronounced as one syllable. — (d) In some other combinations in which the first word is $\acute{\eta}$, $\acute{\eta}$, $\mu\acute{\eta}$, $\iota\tau\alpha\iota$, or $\iota\gamma\acute{\omega}$. as, $\mu\acute{\eta}$ $\iota\delta\acute{\iota}\nu\alpha\iota$ Eur. Hipp. 1335, $\iota\gamma\acute{\omega}$ $\epsilon\iota\mu\acute{\iota}$ Soph. Ph. 585.

3. HIATUS. Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. δ). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative $\tau\iota$, and some interjections, or words used in exclamation; as, $\sigma\iota$ $\iota\gamma\acute{\omega}$! $\iota\gamma\acute{\omega}$! Æsch. Ag. 1257.

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæsure by an obelisk (†), sometimes doubled (‡). A base is denoted by B. In the examples which are given, the accents and breathings are mostly omitted, that they may not interfere with the marks of quantity; and these marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common syllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

A. DACTYLIC VERSE.

§ 703. The place of the fundamental dactyl is often supplied by a spondee (— ~ ~ = — —).

§ 704. I. The common HEXAMETER or HEROIC VERSE consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *spondaic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables:

2. The favorite cæsure of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent cæsuras are the masculine hephthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-cæsure, it is yet seldom wanting as a foot-cæsure. It is stated, that in the first book of the Iliad, 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ † } \text{— } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ † } \text{— } \text{— } \text{†}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — }$

Αλλ᾽ αἶ κ᾽ αῶς ᾿ᾱφῖ|εῖ, † κρᾶτῖ|ρῶν δ' ᾿ἔπῖ | μῦθον ᾿εῖ|τελλᾶν. A. 25.

Στεῖμματ' ᾿εῖ χῶν ᾿εν | χεῖρσιν † ᾿εῖ κῆρῶλοῦ | ᾿Ἀπολ|λᾶνως. A. 14.

Αἱ κῆν | πῶς ᾿ᾱρ|ῶν κνισ|σῆς † αἱ|γῶν τῖ τῖ λειῶν. A. 66.

᾿Η-τοῖ ᾿ὄγ' | ᾿ὠς εἰ|πῶν κᾶτ' ᾿ᾱρ | ᾿εῖζῖτῶ · † τοῖσῖ δ' ᾿ᾱ.νεστῆ. A. 68.

Βῆ δ᾽ε κᾶτ' | Οὐλύμ|ποῖο κᾶ.ρῆνῶν, † | χαῶμῖ|νὸς κῆρ. A. 44.

Coleridge's "Homeric Hexameter Described and Exemplified."

Strongly it | beárs us a|lóng † in | swélling and | límitless | bíllows,
Nóthing be|fóre and | nóthing be|hínd, † but the | ský and the | ócean.

§ 705. II. The ELEGIAC PENTAMETER consists of two dactylic penthemims (§ 699. 4), the first containing two dactyls or spondees with a cæsural syllable, and the second two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plaintive song, the Elegiac Metre.

SCHEME AND EXAMPLES.

$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ † }$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}}$
---	---	--	---	---	-----------------------------

᾿Ἀρετῖ|μῦ | θῆρῶφδ' ᾿νῆ, † θῦγᾶ|τῖρ Δῖδς, † ᾿ῆν ᾿Ἀγᾶ|μῖμῶν
Εἰςᾰῶθ', ᾰῶτ' | ᾿εῖ Τρᾶσ|ῆν † | ᾿εῖπλῖ|νῖ | νηῦσι θῶ|ῆς,

Εὐχῶμῖ|νῶ μοι | κλύθῖ, † κᾶ|κᾶς δ' ᾰῶτῶ | κῆρᾰς ᾰῖ|λᾰλκῖ.

Σοῖ μῖν | τοῦτῶ, θῖ ᾰ, † σμῖκρῶν, εῖ|μοι δῖ μῖ|γα. Theog. 11

Described and Exemplified by Coleridge.

In the Hex|ámeter | ríses † the | fóuntain's | sílvery | cólumn ;

In the Pen|támeter | áye †; fálling in | mélo|dy | báck.

§ 706. III. Other Dactylic Metres are, (a.) *Pure*, consisting of dactyls only ; (b.) *Impure*, consisting of dactyls and spondees ; (c.) *Æolic*, containing, in place of the first foot, a mere base (§ 698. β) ; (d.) *Logædic* (§ 696. 3), in which dactyls are united with trochees. Thus,

1. DIMETER.

(a.) Μῦστοςδδ' κῆς δδμῶς. Ar. Nub. 303.

(b.) ADONIC ($\frac{\text{—}}{\text{—}} \text{ — } \text{—}$ | $\frac{\text{—}}{\text{—}}$). Πῶτνῖ, | θῦμῶν. Sapph. 1. 4.

(b.) Hypercat., *Dactylic Penthemim*. ᾿Ἀλμῆ|ῖντᾰ τῶτῶ. ᾰῶρῶν. Æsch. Sup. 844.

2. TRIMETER.

(b.) Πδλλᾶ γῶρ | ᾰστ' ᾰκᾶ μᾰντῖς. Soph. Tr. 112.

(c.) PHERECRATIC (B. | $\frac{\text{—}}{\text{—}} \text{ — } \text{—}$ | $\frac{\text{—}}{\text{—}}$). ᾰῖλδῖ αἱ φῖλδν | ᾰτῶρ. Pind. O. 1. 6.

GLYCONIC.

Τῶ σδν | τοῖ σᾰρᾰ|ῖνιγμ' ᾰχᾰν,

(B. | $\frac{\text{—}}{\text{—}} \text{ — } \text{—}$ | $\frac{\text{—}}{\text{—}}$) Τδν σδν | δαῖμδν, | τδν σδν, ᾰ

Τλᾰμῶν | Οἰδῖτῶ|δᾰ, βρῶτῶν. Soph. Œd. T. 1193.

- (d.) Μητῖν 'δ|πᾶ φῦ|γοιμ' "ἄν. Æsch. Pr. 907.
(a.) Hypercat. Πόλλ' βροδ|ταῖν δι' αἰ|μιῖ ᾧ μὲ|ν ἄ. Æsch. Sup. 543.

3. TETRAMETER.

- (a.) ALCMANIAN. Μῶσ', ἄγι, | Κἄλλιδ' | παῖ θυγατρὶς Διδος. Alc. 1.
 (b.) SPONDAIC. Ζεὺς πᾶσι θεοῖς | ἄμφι γυῖαι καὶ κούρῃ. Aesch. Ag. 62.
 (c.) Γλυκὺ πικρὸν ἄμᾳ χαῖνον | ὅρπαιθον. Sapph. 20 (37).
 (d.) LESSER ALCAIC ($\frac{1}{2}$ - - | $\frac{1}{2}$ - - | $\frac{1}{2}$ - | $\frac{1}{2}$ -).
 Χρῦσόν καμῶν | Ζεὺς παῖς καὶ γυνὴ. Alc. 5 (24).
 (a.) HYPERCAT. Τῶν μετὰ τῶν Ἀδωνίων ὑποκλιθεῖς δὲ μὲν | ἄν. Soph. Aj. 225.

4. PENTAMETER.

- (b.) Ἄπειδος μὰχ' | μοῦς, † ἑδὰ | ῆ Λαγὸ | δαιτᾶς. Æsch. Ag. 123.
 (c.) Οἶνός, | ὦ φίλῃ | παῖ, † λήγῃ | ται', καὶ ἂ | λαθέῃ. Theoc. 29. 1.
 (d.) Ὠ- πόλλις, | ὦ γένε' | ᾧ τὰ λαινά, | νῦν σέ. Soph. El. 1314.
 Πυρφόρος | ὅς τ' ὅτ' | μαῖνόμε' | νᾶ ζῶν | ὄρμα. Soph. Ant. 135.
 SAPPHIC ($\frac{1}{-}$ - | $\frac{1}{-}$ - | $\frac{1}{-}$ - - | $\frac{1}{-}$ - - | $\frac{1}{-}$ -).
 Καὶ γὰρ | αἰ φεῖ | γει, τὰχ' | ὦς δι' ὧζαι,
 Αἰ δέ | δῶρε' | μῇ δέκ' | τ', | ἀλλὰ | δῶσει. Sapph. 1. 21.
 PHALGECIAN (B. $\frac{1}{-}$ - - | $\frac{1}{-}$ - - | $\frac{1}{-}$ - - | $\frac{1}{-}$ -).
 Τὸν λαὸν | τὸ μᾶ | χ' αἶ, τὸν | ὅζῃ | χιρᾶ. Theoc. Ep. 20.

5. HEXAMETER.

- (a.) Πρὸς σὶ γέ'ναι ἄδδς, | 'ὦ φίλδς, | 'ὦ δὲ κ' μῶτ' ἀτδς | "Ελλᾶδ'ι. Eur. Sup. 277.
 (b.) 'Ἄλλ' 'ὦ | πᾶντο' | ᾤς φίλδ' τῆτδς | ᾤ' μ' ἰδ' οἰ' ναι | χᾶρ' ἰ. Soph. El. 134.
 (c.) Κεῖλδ' | μαι τ' ἰνᾶ | τὸν χᾶρ' | ἔντᾶ Μ' | νᾶνᾶ κα' | λῆσσαι. Alc. 49.
 (d.) "Η- πᾶλλᾶ μᾶ τ' ἰν' | τᾶν δ' ὅτ' ᾤ' λ' ὅτ' ἰ' λῆ τ' ἰς | ᾠρ' ᾠν. Aesch. Pr. 165.

B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic (— — — = — — = — — — = — — —).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions) was this. The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapaestic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged, so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (*παροιμίαι*), the *paræmiac* verse (see § 700. 1). The use of the paræmiac, however, is not confined to the close of regular systems.

3. This verse requires a *cæsura* after each dipody, except in the parœmiac. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody.

4. In respect to the *feet*, the following should be observed. (a) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (b) A dactyl rarely follows an anapæst or spondee in the same dipody. (c) The third foot of the parœmiac is regularly an anapæst; so that the system may close with the cadence of the common Hexameter. A spondee, however, is occasionally admitted (cf. § 704. 1).

SCHEME AND EXAMPLES.

Dimeter Acatalectic.				Parœmiac.			
1.	2.	3.	4.	1.	2.	3.	4.
— — —	— — — †	— — —	— — —	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — —	— — —	— — —	(— — —)	—
— — —	— — — †	— — —	— — —	— — —	— — —	— — —	—

Ἄλλὰ σ' ὄ | Μαῖᾱς † || πομπαῖ' ὄς ἄνᾱξ

Πιλάσσι' ἔ δόμοις, † || ἄν τ' ἔπι νοῖᾱν

Σπινδοῖς | κατ' ἰχθῶν † || περᾶξαι ἄς, ἔπει

Γενναῖ' ὄς ἄνῃρ,

Αἰγυῖ, | πρ' ἔμοι || δεῖ δ' ὁ κῆ' σαι. Eur. Med. 759.

Δῆρχ' ἠθ' | οἶαις † || αἰκί' αἰσίν. Æsch. Pr. 93.

Ἥ-περ | δόρι λῆπ' τὸς † || ἔτ' ἦν | λοῖπῃ. Soph. Aj. 146.

Though her éye | shone out, † || yet the líds | were fix'd,
And the glánce | that it gáve † || was wíld | and unmíx'd
With áught | of chángē, † || as the éyes | may seém
Of the rést|less who wálk † || in a tróub|led déam.

Byron's *Siege of Corinth*.

§ 709. II. The combination of the regular dimeter with the parœmiac (cf. §§ 713, 717) forms the ANAPÆSTIC TETRAMETER CATALECTIC of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— — —	— — — †	— — —	— — — †	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — — †	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — —	— — —	— — —	— — —	—

Καὶ μῆν | εὐθὺς γ' † || ἄπθ βαλ' ἑῖδ' ὦν † || πῖρ' ἡς | ἄρχῃς || ἄπθδ' εἰ' ξῶ

Τῆς ἡ' μιτ' ῥας † || ὡς οὐ δέμ' ας † || ἡττῶν | ἑστίν || βρο' λι' | ας.

Τὶ γὰρ εἰ' δαίμων † || καὶ μᾶλλον ῥιστόν † || μάλλον | νῦν ἔσ' || τὶ δικάσ' | τοῦ,

Ἥ' τρυφ' ἑρῶτ' ῥόν, † || ἡ δ' εἰ' νύτ' ῥόν † || ζῶν, | καὶ ταῦτ' ἄ γί' ῥόν τὸς.

Ar. Vesp. 548.

At your wórd | off I gó, † || and at stárt'ling will shów, † || convín'cing the
stíff|est opín ion,

That regá'lia and thróne, † || sceptre, kíng|dom and crówn, † || are but dírt |
to judf|cial domín ion.

First in pléas'ure and glée, † || who abóund | more than wé; ‡ || who with
lúx|ury néar||er are wéd|ded?

Then for pánic and fríghts, † || the world through | none excítes, ‡ || what
your dí|cast does, é'en || tho' gray-héad|ed.

Mitchell's Translation.

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logædic* (§ 696. 3);

Monom. Hyperc. Τεῖσδ' ἄλυσ' | πῖδ' ὄνι || κἄν. Pind. O. 13. 1.

Dim. Hyperc. Τότ' εἰ μὲν | πῆρ' ἴσα || μὸ τ' ἄτ' ὅς | καὶ ἄρ' ἴσ' || τ' ὅς. Eur. Herc. 1018.

Trim. Brachyc. Σὲ μὲν ὄν | κἄτ' ἄλυσ' || σὸ μὲν, ὦ | μὴ ἄρ' ἴσ' || κί φ' ἄλῃ. Ar. Ach. 285.

LOGÆDIC. 1 An., 1 Iam. Νεῖ μ' ἔφ' | δὲ τ' εἰς. Pind. N. 6. 34.

1 An., 3 Iam. Δεῖ χ' ὅ μ' εἰσ' | θ' ἄ καὶ | θ' ἔων | γ' ἐν ὅς. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χ' ἄρ' ἴσ' ὄν | ἔ' κα' | τ' ὅν | δ' ἔ' κα' | μὸν. Pind. O. 4. 14.

2 An., 1 Iam. Τὸ μὲν Ἀρ' | χ' ἰλ' ὅ χ' ὄν | μ' ἐλ ὅς. Pind. O. 9. 1.

2 An., 2 Iam. Cat. Ὀ' λ' ἰ γ' ὄ | δ' ῥ' ἄν ἴσ' | ἄ κα' | κ' ὄν. Æsch. Pr. 547.

2 An., 3 Iam. Σὺν ἔ' κ' ῥ' σ' | ἄδ' ὅ κ' η' | τ' ὅς ἦ | δ' ὄν α' ; | π' ὄθ' ἔν. Eur. Ion, 1447.

3 An., 2 Iam. Δ' ὄ λ' ἔ ρ' ὄν | μ' ἐν ἄεῖ | κ' ἄτ' ἄ π' ἄν | τ' ἄ δ' ἦ | τ' ῥ' ὄ π' ὄν. Ar. Av. 451.

4 An., 1 Iam. Ἰ' ὄτ' α' | τ' ἰ γ' ἄ μ' ὦν, | ὄτ' ε' τ' ἄν | ὄ μ' ὄτ' α' | τ' ῥ' ἰδ' ὄν. Æsch. Pr. 558.

C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach (_ _ = _ _ _), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsure the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes *anticipated* by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsure*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following scheme.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— <u>1</u>	— <u>1</u>	— † <u>1</u>	— † <u>1</u>	— <u>1</u>	— <u>1</u>
— <u>1</u> —	— <u>1</u> —	— † <u>1</u> —	— † <u>1</u> —	— <u>1</u> —	— <u>1</u> —
— <u>1</u>		— † <u>1</u>		(— <u>1</u>)	
— <u>1</u> —		— † <u>1</u> —		(— <u>1</u> —)	
— <u>1</u> —	(— <u>1</u> —)	— † <u>1</u> —	— † <u>1</u> —	— <u>1</u> —	— <u>1</u> —

Ἐγὼ | δ' ἄτδλ || μὸς εἰ | μὶ † σθγ || γῆνῃ | θῆν. Æsch. Pr. 14.

Σπύθην | ἔς οἱ || μόν, † ἀβᾶ | τὸν εἰς || ἔρῃ | μῖαν. Ib. 2.

Παντῶς | δ' ἄνᾱγ || κῆ † τῶν | δέ μοι || τὸλμᾶν | σχῆθῃν. Ib. 16.

Τῆς ὄρ | θόβου || λου Θῆμι | δὸς † αἶ || πῦρῃ | τᾶ παῖ. Ib. 18.

Ἐκᾶτδ' γ | κᾶρῃ || ὧν † πρὸς βῖαν || χεῖροῦ | μένῳ. Ib. 353.

Τῆς τᾶρ | τὸν Ἰπ || πόμῃ δόντ' † | ἄπῃ || στείλῃν | πᾶτῃρ. Soph. Ed. C. 1317

Κῆντῃ | τῆς μῇ || φεγδῆ σθ' † | ἔγῳ || τῆς κόν | Πᾶρῃν. Eur. Hec. 387.

Μῆνῃ | λᾶς μῇ || γνῶμᾶς | ὕπο || σσησᾶς | σὸφᾶς. Soph. Aj. 1091.

Love wátch|ing Mád||ness † wíth | unál||terá,ble mfen.

Byron's Child Harold.

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsura after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— <u>1</u>	— <u>1</u>	— <u>1</u>	— <u>1</u> †	— <u>1</u>	— <u>1</u>	— <u>1</u>	—
— <u>1</u> —	— <u>1</u> —	— <u>1</u> —	— <u>1</u> — †	— <u>1</u> —	— <u>1</u> —	— <u>1</u> —	—
— <u>1</u>		— <u>1</u>		— <u>1</u>			
— <u>1</u> —		— <u>1</u> —		— <u>1</u> —			
— <u>1</u> —	— <u>1</u> —	— <u>1</u> —	— <u>1</u> †	— <u>1</u> —	— <u>1</u> —	(— <u>1</u> —)	in prop. names.)

Ὅ τοῦ | χᾶρῃν || μ' ὅ δ' εἰσ | πότῃς † || ὅ σὸς | κῆκλῃ | κῆ δῖν' ῥῶ.

Ὅπου | πᾶλαι || δῆπῳ | λῖγῳ; † || σὺ δ' | αὐτὸς οὐκ || ἀκούῃς.

Ὅ δ' εἰσ | πότῃς || γᾶρ φῆ | σιν ὕ || μᾶς ἡ | δῖᾶς || ἄπᾶν | τᾶς. Ar. Plut. 260.

Auró|ra rís || es ó'er | the hílls, † || by grá|ceful Hóurs || atténd ed,

And ín | her tráin, || a mér,ry troóp † || of brí|ght-|eyed Lóves || are blénd|ed

Percival's Classic Melodies.

§ 714. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Παῖ' αὐ | τδν ἄν || δρέκῳ | τᾶτᾶ, καῖ

Γᾶστρε | ζῖ καῖ || τοῖς ἔν | τεῖροῖς

Καῖ τοῖς | κδλοῖς,

Χῶπῳ; | κδλᾶ || τὸν ἄν | δρεᾶ. Ar. Eq. 453.

§ 715. IV. Examples are added, from lyric poetry, of other kinds of Iambic verse (for the Iambus in logæædic verse, see § 710).

Monom. Hyperc. 'Ε' τοι' μὸς 'ὕμ' || γᾶν. Pind. P. 6. 7.

Dim. Brachyc. 'Υπείσ' τῇ μοι || Θρᾶσος. Soph. El. 479.

Dim. Hyperc. Σὺ τοι | σὺ τοι || κατῇ|ξίω||σᾶς. Soph. Ph. 1095.

Trim. Cat. 'Ος αἰ εἶν' ὕπείρ' || ὄχδον | σθεῖνός || κραταί|δν. Æsch. Pr. 429.

Tetram. Τὰν δεῖ|νᾶ τλᾶ||σᾶν, δεῖ|νᾶ δ' εἴ||ροῦσᾶν | περὸς αὖ||θαιμᾶν | πᾶθῃ. Soph. Oed. C. 1077.

SCAZON (σκάζων, *limping*) or CHOLIAMBUS (χωλίαμβος, *lame Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Εἰ δ' 'ἑσ' σὶ κρηῖ||γυῖος | τῖ † καὶ || πᾶρᾶ | χρεῖσταν. Theoc. Ep. 21.

D. TROCHAIC VERSE.

§ 716. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— ∪ = ∪ ∪ ∪). The last foot of a dipody is often lengthened to a spondee or anapæst. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 713); and has commonly a cæsure after the first dimeter.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— ∪	— ∪	— ∪	— ∪ †	— ∪	— ∪	— ∪	—
— ∪ ∪	— ∪ ∪	— ∪ ∪	— ∪ ∪ †	— ∪ ∪	— ∪ ∪	— ∪ ∪	—
	— ∪ —		— ∪ — †		— ∪ —		
	— ∪ ∪		— ∪ — †		— ∪ ∪		
(— ∪ ∪	— ∪ ∪	— ∪ ∪	— ∪ — †	— ∪ ∪	— ∪ ∪	in prop. names.)	

Πολλὰ|χοῦ σκο||ποῦντες | 'ἡμᾶς † || εἰς 'ἄ|πᾶνθ' εἴ||ρησέ|τῃ
 Τοῦς τρεῖ|ποῦς καὶ || τῇν δι|αιτᾶν † || σφῆξιν | 'ἑμφῇ||ρεῖσται|τοῦς.

Ar. Vesp. 1101.

Small re|flection || and in'spection, † || néeds it, | friénds of || míne, to | sée,
 I'n the | wásp and || ús your | chórus, † || wóndrous | sími||lári|ty.

Mitchell's Translation.

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Τῷ φρεῖ|ατῇ, || τᾶν τ' 'ἴ|λαίων,
 'Ων πῶ|θοῦμαιν, || ἀντῇ | τεῦτᾶν
 Τῇ δὲ | νῦν

Τῇν θῖ' δ' τρεῖς||εἰπᾶ' τῇ. Ar. Pax, 578.

§ 719. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for the trochee in logæedic verse, see § 706).

Trim. Δῶρ' ἴφ' φῶ || νᾶν 'ἔν | ἀρμῶξ' || αἰ τ' ἴδ' ἰλφ. Pind. O. 3. 9.

Trim. Cat. Τῖν γὰρ | 'ἔν πδν || τῶ κῦ | ἑρνωῶν || ται θδ' αἰ. Ib. 12. 4.

Tetram. 'Ε-στ' | μοι θεῖ || ὦν 'ἔ | κατ' || μὲρ' | α πᾶν || τᾶ κ' | λευθός. Pind. I. 4. 1

E. OTHER METRES.

§ 720. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important.

1. Cretic System. Φρδντ' ἰσδν | κατ γ' ἐνοῦ
(_ _ _) Πανδ' ἰκῶς | εὔσε' ἑῆς | περὶ ξ' ἰνός,
Ταν φῦγ' ἄδᾶ | μῆ περὶ δῶς,
Ταν 'ἑκ' ἄθ' ἐν | 'ἑκ' ἑδ' λαίς
Δυσθέοις | ὄρμ' ἐναν. Æsch. Sup. 418.
 2. Bacchic Tetram. Τ' ἰς 'αχῶ, | τ' ἰς 'ὀδμᾶ | περὶ σ' ἰπτα | μ' 'ἄφ' ἑγγῆς.
(_ _ _) Æsch. Pr. 115.
 3. Choriambic System, closing, as is usual, with a bacchius.
(_ _ _ _) Νδν δ' ἰ τδν 'ἑκ | θῆμ' ἰτ' ἐροῦ
Γυμν' ἄσ' ἰοῦ | λ' ἰγ' ἐν τ' ἰ δ' ἰ
Κατ' ὦν 'ὀπῶς | φᾶ' ἡσ' αἰ. Ar. Vesp. 526.
 4. Rising Ionic System. Π' ἰπ' ἰρᾶκ' ἐν | μ' ἐν 'ὀ π' ἰρ' σ' ἰπ' ὀλ' ἰς 'ἡδῆ
(_ _ _ _) Βᾶσ' ἰλ' ἰδ' ἰς | σ' ἰρ' ἄτ' ὀς ἰς 'αν' | τ' ἰπ' ὀρδ' ἐν γ' ἰτ' ὦν ἄ χ' ὠρ' ἐν,
Λ' ἰν' ὀδ' ἰσ' μῶ | σ' χ' ἰδ' ἰφ' π' ὀρ' ἰφ' | μδν ἄμ' ἰφ' ἄς. Æsch. Pers. 65.
 5. Pæonic Tetram. Cat. 'Ω' μ' ἄκ' ἄρ' | Αδ' ὀδ' μ' ἰν' ἰς, † | 'ῶς σ' ἰ μ' ἄκ' ἄρ' | ἰζ' ὀδ' μ' ἰν' ἰς,
(_ _ _ _) Πατ' ἰδ' ἰς 'ἑφ' | τ' ἰν' ὀδ' ἰς 'ὀτ' † | χ' ἰρ' ὀδ' ἰν' ἰς | π' ὀτ' ἄτ' ὀδ' ἰς.
Ar. Vesp. 1275.
 6. Dochmiac System. Μ' ἰθ' ἰταῖ σ' ἰρ' ἄτ' ὀς | σ' ἰρ' ἄτ' ὀδ' ἰν' ἰς λ' ἰπ' ὦν,
(_ _ _ _) 'Ρ' ἰ π' ὀλ' ἰς 'ὀδ' ἰ λ' ἰς | περὶ δ' ὀδ' μ' ἰς 'ἰπ' ὀτ' ἄς.
Αθ' ἰρ' ἰα κ' ὦν | μ' ἰπ' ἰθ' ἰφ' ἄν' ἰς,
'Ἀναδ' ὀδ' ἰς, σ' ἄφ' ἰς, | 'ἑτ' ὀδ' ἰς 'ἄγ' ἰλ' ὀδ' ἰς. Æsch. Sept. 79
- § 721. NOTE. An *antispast* (ἀντίσπαστος, drawn in contrary directions) is a combination of an iambic with a trochaic rhythm, and admits in the first part any foot which is admitted into Iambic verse, with the appropriate ictus; and in the second part, any foot which is admitted into Trochaic verse, with the appropriate ictus. The addition to this combination of a long syllable (which, in connection with other rhythms, may be resolved into two short) forms a *dochmius* (δόχμιος, oblique, crooked), which has consequently a triple ictus, with great variety of structure. Thus (1.) _ _ _ _ _ ; (2.) _ _ _ _ _ ; (3.) _ _ _ _ _ ; (4.) _ _ _ _ _ ; (5.) _ _ _ _ _ ; (6.) _ _ _ _ _ ; &c.

CHAPTER III.

ACCENT.

§ 722. In every Greek word, one of the *three last syllables* was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as εἰμί (enclitic, § 732), *to be*, εἶμι, *to go*; ὁ, *the* (§ 731), ὅ, *which*; ποῦς; *when?* ποῖ (encl.), *once*; ἄλλα, *other things*, ἄλλ᾽, *but*; λιθοβόλος, *throwing stones*, λιθόβολος, *thrown at with stones* (§ 739. b). — (b) To distinguish *different forms* of the same word; as the Opt. βουλεύσαι, the Inf. βουλιῦσαι, and the Imp. βούλευσαι (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over τιμῶ, φιλῶ, δηλῶ, marks them as contract forms of the pure verbs τιμάω, φιλέω, δηλόω. — (e) To show how words are employed in the sentence; as in cases of anastrophe, and where the accent is retained by proclitics and enclitics (§§ 730 – 732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel or diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two syllables* (§§ 29. α, 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* αι and οι are not treated as long vowels, except in the *Optative* (cf. § 41)

NOTE. This treatment of final *αι* and *οι* as short vowels appears not to have prevailed in the earliest form of the language; nor in the Doric dialect, which was characterized by its closer adherence to old usage (§ 735. *a*). In the Opt., it seems not to have prevailed from the natural dwelling of the voice upon the termination (§ 177). Traces of the old usage appear in the accentuation of so many Inf. forms upon the penult (§ 746); although the circumflex accent is not here excluded (cf. 726. R.).

§ 724. 1. Accentual places are counted according to the following method. The *ultima* is counted as the 1st place, if its *vowel* is *short*, but as the 1st and 2d places, if its *vowel* is *long*. If the *ultima* forms two places, the *penult* forms, of course, the 3d place, and completes the number which is allowed. If, on the other hand, the *ultima* forms only a single place, then the *penult* forms the 2d place; and, besides this, if its *vowel* is *long*, it *always* forms in *dissyllables*, and *sometimes* forms in *polysyllables*, the 3d place also. If the *ultima* and the *penult* form but two places, then the *antepenult* is the 3d place. In the following words, the numbers denote the accentual places;

1 21 3 21 2 1 3 21 32 1 52 1 5 21
 θες, παις, λόγου, λόγος, πλουτιον, πλουτος, πλουτοι, προσωποις,
 3 2 1 3 21 32 1 32 1 3 21 3 2 1 3 2 1
 προσωπον, εκουσαις, εκουσα, εκουσαι, πολεμους, πολεμος, πολεμοι.

2. An ascending line (') was adopted by the Greek grammarians as the mark of an accented place, and a descending line (') as the mark of an unaccented place. A syllable in which an accented was followed by an unaccented place received, of course, a double mark (''). The words above, in which the accentual places are numbered, are all accented as far from the end as possible. If, therefore, all their accentual places were distinctly marked, they would be written thus;

θές, παῖς, λόγόν, λόγος, πλούτιον, πλούτος, πλούτοι, προσώποις,
 πρόσωπον, ἐκούσαις, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

3. But it is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (') fall upon the same syllable, it is more convenient in writing to unite them into one (^, or, as rounded for greater ease in writing, ~ or ~). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus;

θές, παῖς, λόγου, λόγος, πλούτιον, πλουτος, πλουτοι, προσώποις,
 πρόσωπον, ἐκούσαις, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

4. The following words are accented upon the first place; δός, θήρ, θηρί, χιέρ, παιδός, γυναιξί, βασιλεύς. The following, upon the second; βούς, φῶς, πῦρ, σοφού, τιμῆς, νίος, νίος, λόγος, φίλοι, ζῶναι, τίμναι, ὀστίον, βασιλῆς, τίθιναι. The following, upon the third; λόγων, παῖδες, γυναικα, σώμα, σώματος, σωματων, λίσσω, λίσσωμαι, λίσσουσι, ἔλυσαν, ἔλυσαν, ἐλίσσωται, λίσσω.

§ 725. A syllable is termed *acute*, if it simply forms an accented place; *circumflexed*, if it forms an accented followed by an unaccented place; *grave*, if it receives no accent; as the final syllables in θηρί, βασιλεύς · σοφού, τιμῆς · λόγος, σῶμα.

A word is { OXYTONE, } if its Ultima is { Acute.
 termed an { PERISPOME, } { Circumflexed.
 { BARYTONE, } { Grave.

A word is termed a { PAROXYTONE, } if its Penult is { Acute.
 { PROPERISPOME, } Circumflexed.
 { PROPAROXYTONE, if its Antepenult is Acute.

NOTES. (a) The terms above are formed from the words *τόνος* (Lat. *accentus*), *tone*, *ὀξύς* (Lat. *acūtus*), *sharp*, *περισπόμενος* (Lat. *circumflexus*), *bent round*, *circumflexed*, *βαρύς* (Lat. *gravis*), *heavy*, *grave*, *παρά*, *near*, and *πρό*, *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

I. GENERAL LAWS OF ACCENT.

1. One accent, and *only one*, belongs to each word.

Hence *σύν* and *ὀδός*, compounded, become *σύνοδος* · *σύν* and *φέρω*, *συμφέρω*. — For apparent exceptions, see §§ 731, 732.

2. The accent *never* falls upon any syllable before the antepenult.

Hence *ὄνομα*, *μέγιστος* become, in the Gen., *ὀνόματος*, *μεγέθους*.

3. The *antepenult* can receive only the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσα*, *ἄνθρωπος*, *πρόσωπον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπου*, *προσώπου*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. α. If the *ultima* is long merely by *position*, still the antepenult receives no accent; hence *ἱριβῶλαξ* (*ᾱ*), though *ἱριβῶλος*.

β. In accentuation, *ι* before *ω* in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, δ); hence, *Ἀτρεΐδew*, *πόλιwς*, *πόλιwν* · *ἀνώγιwν*. So, also, with an intervening liquid, in adjectives compounded of *γίλwς* and *κίρwς* (§ 136. 1); as, *φιλόγιλwς*, *ἄκίρwς* · and, according to the same analogy, the compound adverbs *ἱκπαλwι*, *πρῶπαλwι*.

4. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βοῦς*, *μῦς*, *πᾶς*, become, in the Nom. pl., *βόεις*, *μύεις* (*ῥ*), *πάντις* (*ᾱ*).

5. The *penult* can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μοῦσα*, *νῆσος*, *σῦκον*, become, in the Gen., *μούσης*, *νήσου*, *σύκου*. — For *μοῦσαι*, *νῆσοι*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἱριβῶλαξ*, but permitted *ἱριβῶλαξ*, see N. α above),

the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of τ in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, $\epsilon\gamma\rho\acute{\alpha}\phi\omicron\nu\tau$ $\epsilon\gamma\rho\acute{\alpha}\phi\omicron\nu$.

6. If the *ultima* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence $\theta\acute{\eta}\rho$, $\alpha\acute{\iota}\omega\nu$, $\gamma\nu\acute{\omega}\mu\eta$, $\text{'}\text{Α}\tau\rho\epsilon\iota\delta\eta\varsigma$, become, in the Nom. pl., $\theta\eta\rho\epsilon\iota\varsigma$, $\alpha\acute{\iota}\omega\nu\epsilon\iota\varsigma$, $\gamma\nu\acute{\omega}\mu\alpha\iota$ (§ 723. R.), $\text{'}\text{Α}\tau\rho\epsilon\iota\delta\alpha\iota$. — For $\epsilon\acute{\iota}\theta\epsilon$, $\nu\alpha\acute{\iota}\chi\eta$, $\acute{\alpha}\sigma\sigma\epsilon$, &c., see § 732. d.

II. ACCENTUAL CHANGES.

§ 727. The accent is subject to the following changes: — (a) The *acute* may be changed to the *circumflex*; as, $\theta\acute{\eta}\rho$, $\theta\eta\rho\epsilon\iota\varsigma$. — (b) The *circumflex* may be changed to the *acute*; as, $\mu\omicron\upsilon\sigma\sigma\alpha$, $\mu\omicron\upsilon\sigma\eta\varsigma$. — (c) The *acute* may be *softened* upon the *ultima* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, $\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\gamma\rho\alpha\phi\omicron\nu$. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, $\theta\acute{\eta}\rho$, $\theta\eta\rho\acute{\omicron}\varsigma$. — (f) The accent may be thrown upon the *preceding word*; as, $\sigma\acute{\omicron}\mu\acute{\alpha}\mu\omicron\nu$ (§ 732). — (g) The accent may be *omitted*; as, $\tau\alpha\nu\tau\acute{\omicron}$ $\pi\alpha\rho'$ $\epsilon\mu\omicron\iota$ δ' $\nu\omicron\upsilon\varsigma$ $\phi\iota\lambda\acute{\omega}$ $\sigma\epsilon$ (§§ 728. b, c, 731, 732).

§ 728. Changes in the accent arise, principally, from,

I.) The ADDITION or LOSS of syllables; as, $\acute{\omicron}\nu\omicron\mu\alpha$, $\acute{\omicron}\nu\acute{\omicron}\mu\alpha\tau\omicron\varsigma$ (§ 726. 2); $\acute{\epsilon}\rho\iota\pi\tau\omega$, $\acute{\epsilon}\rho\iota\pi\tau\acute{\epsilon}\omega$ (§ 288); $\kappa\omicron\upsilon\phi\omicron\varsigma$, $\kappa\omicron\nu\phi\acute{\omicron}\tau\epsilon\rho\omicron\varsigma$ (§ 156); $\pi\alpha\acute{\tau}\epsilon\rho\omicron\varsigma$, $\pi\alpha\acute{\tau}\rho\acute{\omicron}\varsigma$ (§ 741). See III. c.

II.) Change in the QUANTITY of vowels. See § 726. 3–6.

III.) CONTRACTION, CRASIS, or APOSTROPHE, as follows.

a. CONTRACTION. An *acute* syllable, *followed* by a *grave*, is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, $\nu\acute{\omicron}\sigma\varsigma$ $\nu\omicron\upsilon\varsigma$, $\tau\iota\mu\acute{\alpha}\omega$ $\tau\iota\mu\acute{\omega}$ $\tau\iota\mu\alpha\epsilon$ $\tau\iota\mu\alpha$, $\tau\iota\mu\alpha\sigma\iota\mu\eta\nu$ $\tau\iota\mu\acute{\omega}\mu\eta\nu$ $\acute{\epsilon}\sigma\tau\iota\acute{\alpha}\tau\omicron\varsigma$ $\acute{\epsilon}\sigma\tau\iota\acute{\omega}\tau\omicron\varsigma$ (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

1.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, $\pi\epsilon\acute{\rho}\iota\pi\lambda\omicron\varsigma$, $\pi\epsilon\acute{\rho}\iota\pi\lambda\acute{\omicron}\upsilon$, contr. $\pi\epsilon\acute{\rho}\iota\pi\lambda\omicron\upsilon\varsigma$, $\pi\epsilon\acute{\rho}\iota\pi\lambda\omicron\upsilon$. Gen. $\acute{\alpha}\gamma\eta\rho\omega$ (§ 17). — (b) The Nom. dual, if accented upon the *ultima*, is always oxytone; as, $\nu\acute{\omega}$, $\delta\sigma\tau\acute{\omega}$ (§ 9). — (c) Except in the Nom. dual, all simple contracts in $-\omicron\upsilon\varsigma$ or $-\omicron\upsilon\nu$ are perispome; as, $\chi\rho\acute{\upsilon}\sigma\iota\omicron\varsigma$ $\chi\rho\epsilon\upsilon\sigma\alpha\acute{\upsilon}\varsigma$ (§ 18), $\kappa\acute{\alpha}\nu\iota\omicron\nu$ $\kappa\alpha\nu\acute{\omicron}\nu$, *basket*. — (d) In oxytones of the Attic Dec., the Gen. sing. has the acute; which may be explained by supposing one σ to have been dropped from the original form (cf. § 243. 2); thus, $\nu\acute{\alpha}\omicron\varsigma$ (§ 9), G. $\nu\acute{\alpha}\omicron\sigma$ (§ 86), $\nu\acute{\alpha}\acute{\omicron}$, by contraction $\nu\acute{\omega}$, $\nu\acute{\iota}\acute{\omega}$ (§ 98. β).

2.) The contract Acc. of nouns in -*ῶ* is oxytone; as, *ἡχόα ἡχῶ* (§ 14). So Dat. (*χρωτὶ*) *χεῖρ* perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of *τρεῖς* (§ 14), *αὐτάρκης*, and compounds in *έθης* is paroxytone; as, *τρετρίων τρεήρων*.

4.) The *Subj. pass.* of verbs in -*μι*, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, *τίθωμαι, τίθη, τίθηται · δίδωμαι · κίκτωμαι, μίμνωμαι* (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, *τιθίω, τιθίωτο · δίδειο · κικτῆς, κικτῆτε*.

NOTE. In *diaeresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as *παῖς παῖς*.

b. CRASIS. In crasis, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, *ταὐτιό*, for *τὸ αὐτό · τᾶλλα*, for *τὰ ἅλλα* (yet some write *τᾶλλα*).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, *δελν' ἔπη*, for *δενᾶ ἔπη · πόλλ' ἔπαθον* (*πολλὰ*). — Except in prepositions, and the particles *ἄλλά, μηδέ, οὐδέ*, and the poetic *ἦδέ* and *ἰδέ* · as, *παρ' ἐμοί, ἀλλ' ἐγώ*.

§ 729. IV.) The CONNECTION OF WORDS in discourse, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, *ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*.

EXCEPTION. The interrogative *τίς*, and words followed by enclitics (§ 732), never take the grave; as, *Τίς εἶ; Who art thou?*

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, *δόμων ὑπερ*, for *ὑπὲρ δόμων · ὀλέσας ἄπο* ι. 534, for *ἀπολέσας* (§ 653); *πάρα*, for *πάρεστι · ἄνα*, for *ἀνάστηθι* (§ 653. ε); *περί*, in the sense of *exceedingly* (§ 657. β). This

change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except *διά* and *ἀνά* (except for *ἀνάσσει*), to distinguish them from the Acc. *Δία*, and the Voc. *ἄνα* (§ 11, 16). (b) Both in *anastrophe* and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίνω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ. (2.) the adverb οὐ, *not*; (3.) the prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of*; (4.) the conjunctions εἰ, *if*, ὥς, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δῆτα. but, πῶς γὰρ οὐ. ὥς θιές, but, θιές ὥς. ἰκ κακῶν, but, κακῶν ἴξ.

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐγκλίνω, *to lean upon*). They are,— (I.) The following *oblique cases of the personal pronouns*; 1st Pers. μου, μοί, μέ. 2d P. σοῦ, σοί, σε. 3d P. οὗ, οἷ, ἑ. νίν, σφίσι, σφεί. For other enclitic forms of the personal pronouns, see § 23. (II.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* πῶς, πῶ, πῇ, ποί, πού, ποθί, ποθέν, ποτέ (§ 63). (III.) The Pres. ind. of εἰμί, *to be*, and φημί, *to say*, except the 2d Pers. sing. — (IV.) The *particles* γέ, νύν, πέρ, τέ, τοί. the poetic θήν, κέ(ν), νύ, ῥά. and the inseparable -δέ. — See § 152. 2.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word; as, ἄνθρωπός ἐστι· διττόν μοι· εἴ τίς τινά φησί μοι παρῖναι. (b) If the *ultima* of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears; as, ἄνθρωπος· φιλῶ σι. (c) The accent of the enclitic, if a *monosyllable*, is also lost after a *paroxytone*; as, φίλος μου.

b. An enclitic *retains* its accent, — (1.) At the *beginning* of a clause; as, Σοῦ γὰρ κράτος ἐστὶ μέγιστον. — (2.) After the *apostrophe*; as, πολλοὶ δ' εἰσὶν — (3.) If it is *emphatic*; as, οὐ Κῦρον, ἀλλὰ σί, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it; as, παρὰ σοί, περὶ σοῦ, πρὸς σί. But πρὸς με, and sometimes περὶ μου and πρὸς σι, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone*; as, ἡ λόγος ποτὶ Ἰωνίας σφίσιν.

c. When ἐστὶ is prominent in a sentence, it becomes a *paroxytone*; as, τοῦτ' ἔστιν, it is so.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, μήτις, οὐδέποτε, ᾧστι. (β.) This is always the case with the preposition -δέ, to; as, Ὀλυμπόνδε, to Olympus, Ἑλευσινάδε. (γ.) In pronouns and adverbs compounded with -δέ (§ 150, ¶ 63. IX.), the syllable preceding -δέ always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In ἰγά, ἱμοί, and ἱμί, the accent is thrown back when γί is affixed (§ 328. b); thus, ἰγαγε, ἱμοιγε, ἱμεγε. (ε.) Ἐθε and ναιχι are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (ὀρθότονος, *erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 1). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Gíve thebóok*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If, in, the, a, and of*, are proclitics, and the words *is, not, and him*, enclitics.

III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (b) In demonstrative pronouns, the deictic -δέ always draws the accent to the preceding syllable (§ 732. γ), and the still stronger -α always takes it upon itself (§ 150. γ). — (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (d) The old weak root of the 2d Aor. (§ 257. 1) yields the ac-

cent to the affix in several cases where the strengthened root of the Pres retains it (§ 746–748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737–739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in § 739. b.

• § 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. α), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

A. ACCENT IN DECLENSION.

§ 736. I. The accent of the THEME must be learned from special rules and from observation.

a. RULES FOR SIMPLE WORDS.

SPECIAL RULES OF DEC. I. All contracts are perispome; as, Ἑρμῆς, μῦθ̄. Of other words, — (a) All in -ας are paroxytone; as, ταμίας. — (b) Most in -ης are paroxytone, except *verbals* in -της from *mute* and *pure roots of verbs* in -ω, which are commonly oxytone; as, Ἀτρεΐδης, ναύτης, ψάλτης, προφήτης, προστάτης, δικαστής, ποιητής. — (c) Nouns in -α short (§ 92) throw the accent as far back as possible; as, γλῶσσά, λιαίνᾱ, ἀλήθειᾱ, μυῖᾱ. — (d) Most abstracts in -ιά, those in -ωνη, and those in -εῖᾱ from verbs in -εύω (§§ 305. b, 308. a, c), are paroxytone; as, σοφίᾱ, σωφροσύνη, παιδείᾱ. — (e) Most other *verbals* in -α long or -η, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, φυγή, φθορά.

§ 737. SPECIAL RULES OF DEC. II. (a) *Adjectives in -ος preceded by a mute* are commonly oxytone, especially those in -κος, verbals in -τος, and ordinals in -στος; as, κακός, ἀρχικός, ὀργαστός, εἰκοστός, χαλκιστός, σοφός, δολιχός, ἀγαθός. — (b) On the contrary, *primitive nouns with a mute root* are more frequently accented as far back as possible; as, λόγος, κρέκος, πλούτος, ψάμαθος. — (c) All ordinals not ending in -στος are accented as far back as possible; as, δίκαιος. — (d) Adjectives in -λος, -ρος, and -νος (except those in -ινος denoting *material* or *country*, § 315. c, e) are commonly oxytone; as, ἀπατηλός, φιδωλός, ψιλός, αἰσχρός, φοβερός, πονηρός, λιγυρός, χλωρός, σιμνός, πιδινός, Κυζικηνός, Σαρδιανός, ξύλινος, Ταραντίνος. — (e) Nouns in -μος with a long penult are commonly oxytone; while adjectives in -μος are commonly accented as far back as possible; as, ὀδυρμός, βαμμός, χρέσιμος. — (f) Nouns in -ος *pure* are more frequently oxytone; as, γαός, θεός, υἱός, νύς. — (g) Ver-

bals in *-ιος* (§ 314. f), multiples in *-πιος* (§ 138. 4), and most adjectives in *-αιος* from nouns of Dec. I., in *-οιος*, and in *-φιος*, are accented upon the penult; as, *ποιητής, διπλός, ἀγοραῖος, ὀπίος, ἰαός*. — (h) Adjectives in *-εος*, in *-ιος* preceded by a consonant, and in *-ιος* joined immediately to the root, are commonly accented as far back as possible, as, *θέρειος, οὐράνιος, χρύσιος*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μόριον, ποτήριον, κορίδιον, ὄρεον, ἔλαιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-αν, -ις, -ω*, *ως* (G. *-οος*), *-ας* (*-αδος*), *-ις* (*-ιδος*), all masculines in *-ηρ*, nouns of more than one syllable in *-ες*, and almost all nouns in which the characteristic is *ν* preceded by *α, ε, η, or ι*, are oxytone; as, *παιάν, ἱππεύς, ἡχώ, αἰδώς, λαμπάς, ἄδης, σφραγίς, -ίδος, ὁ πατήρ, λιμὴν, -ένος, λειχήν, -ήνος, δελφίς, -ῖνος*. — (b) All nouns in *-ων*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *κυκεάν, Ἀνθεστηριών, χιλιδών, ἀμπελών, Κρονίαν, τρίβων, κλύδων*. — (c) Monosyllabic nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see *d* below), and most which have the Acc. in *-ν*, are perispome; as, *αἶψ, πούς, θήρ, θώς, τὸ φῶς, τὸ πῦρ* (so likewise the neut. adjective *πᾶν*, ¶ 19); *βοῦς, ναῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-τωρ*, and in nouns in *-ις* or *-υς* with the Gen. in *-εως*, the accent is thrown as far back as possible; as, *κίρας, τεῦχος, βούλειμα, κόραξ, καλαῦρονψ* (§ 726 R.); *δύναμις, πέλεικος*. — (e) Female appellatives in *-ις* (§§ 306. N., 309 - 311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone); as, *αὐλητής, αὐλητρίς, πολίτης, πολίτις, Περαιμίδης, Περαιμίς, αἰχμάλωτος, αἰχμαλωτίς, Πέρσης, Περσίς*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *σεφής, ἡδύς, μέλας, χαρίεις* (¶¶ 17, 19).

b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *εὐπρεπής* (those in *-ωδης* are always paroxytone; so compounds of *ἦθος, ἀρκίω*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the penult is long; but if the penult is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *σιτοποιός* (§ 327); *λιθοδόλος* and *λιθόβολος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-σφαξ, -πληξ, -ρωξ, -τρωξ, -βλης, -θνης, -κμης*; as, *ἀπορρώξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασκευάζω, κατασκευαστός* (§ 737. a), *ἀ-κατασκευάστος*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *ἄων* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀρφή, anchovy, οἱ ἰτηνῆαι, trade-*

winds, ὁ χελώνης, *wild-boar*, and ὁ χρηστής, *usurer*; Gen. pl. ἀφύων, &c. For an apparent exception in adjectives in -ος, see 2 below.

2. In adjectives in -ος, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, φίλιος (§ 18), φιλία, Pl. φίλοι, φίλια, M. and F. φιλιῶν (as if a common form for the two genders, cf. § 133. α, γ, δ; the Dor. Gen. pl. in -αν, § 95. β, where the feminine has a special form, follows the rule in 1 above, as φιλιᾶν); while, from the noun ἡ φιλία, *friendship*, φιλία, φιλιῶν · so καρβάτινα iv. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, μέλας, μέλαινα, μελαίνης, μελαινῶν (§ 19). Except poetic feminines in -ια, belonging to adjectives in -ής (§ 134. γ); as, ἡριγενής, ἡριγένεια. Observe the accentuation of μία, μιᾶς, &c. (§ 21).

§ 741. 3. In Dec. III., *dissyllabic Genitives and Datives* throw the accent upon the affix; as, γυπός, αἰγί, τριχῶν, ποσί, κλειδοῖν (§ 11); πατρός, ἀνδρῶν, κυσί, ἀρνί (§ 12).

NOTES. (a) Except those which have become dissyllabic by *contraction*, *participles*, and the *Gen. pl.* and *dual* of these ten nouns, δᾶς, δμῶς, θῶς, κᾶρα, οὖς, παῖς, σῆς, Τρώς, φῶς, φῶς (*light*), and of the adjective πᾶς; thus, πόλιι πόλιι (§ 14), ἱερός ἱερός (§ 108. N.); δόντος, δόντι, δύντων (§ 22); παίδων, φῶτων, ὥτων (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of οἷς (§ 14, § 121. f), οὖς, στίαρ, φρέαρ (§ 104. N.; yet see οὖς above), and Θραῖξ (G. -κός). — (c) Observe the accentuation of οἰδῖς (§ 21), τίς, τις (§ 24), γυνή (§ 101. γ), θυγάτηρ (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in -ᾶς perispome; thus, μυριαδῶν, as if contracted from the Ion. μυριαδίων (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. δισπότης, *master*; Dec. III. γυνή (§ 101. γ), Ἀπόλλων, Ποσειδῶν, σωτήρ (§ 105. R.), ἀνήρ, πατήρ, θυγάτηρ, Δημήτηρ (§ 106), δαήρ, *brother-in-law*; thus, δισποτᾶ, θύγατερ, Δήμητερ.

NOTE. In the Voc. sing., *eu* and *oi* final are always circumflexed; as, ἱππιῦ, ἡχοῖ, αἰδοῖ (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in -ων; as, ἥδιον, ἥδιον. — (b) Most compound paroxytones in -ων and -ης, except those in -φρων, -ήρης, -ώδης, -ώλης, and -ώρης; as, εὐδαίμων, Neut. and Voc. εὐδαιμον · αὐθάδης, N. and V. αὐθαδῖς · Ἀγαμέμνων, V. Ἀγάμεινον · V. Σώκρατες, Ἡράκλεις (§ 14).

6. (α.) Observe the accentuation of μήτηρ, θυγάτηρ, Δημήτηρ (§ 12, § 106. 2), and of δίλιαρ (§ 104. N., 728. R.). — (β.) The forms in -θι(ν), -φι, -θι (§§ 89–91, 320), follow the general rule, unless a short vowel precede, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see §§ 21, 23, 24.

§ 744. III. A long vowel in the ultima, belonging to an

affix of declension, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, *τιμή*, *-ῆς*, *-ῆ*, *ῆν*, *-αί*, *-ῶν*, *-αῖς*, *-άς*, *-ά*, *-αῖν* (§ 7); *ὁδοῦ*, *-ῶ*, *-οί*, *-ῶν*, *-οῖς*, *οὗς*, *-ῶ*, *-οῖν* (§ 9); *γυπῶν*, *-οῖν* (§ 11).

Except in the peculiar datives *ἐμοί*, *μοί*, *σοί* (§ 23, § 141).

B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, *ἰδύς*, *ἰδίῳν*, *ἰδίον* (§ 743. 5), *ἡδιστος*.

C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the PENULT; — (a) All *Infinitives in -αι*; as, *βουλευκῆναι*, *βουλευθῆναι*, *ιστάναι*, *ιστάναι* (§ 48). Except dialectic forms in *-μιναι* (§ 250). — (b) The *Inf.* of the 1st *Aor. act.* and 2d *Aor. mid.*; as, *βουλεύσαι*, *λιπίσθαι* (§ 37). — (c) The *Perf. pass. Inf. and Part.*; as, *βουλεῖσθαι*, *βουλεῖσθαι*. — Except a few *preteritive participles*; as, *ἤμινος* (§ 59). So *κείμενος*, from *κῆμαι* (§ 232), which otherwise is accented as an uncontracted *Perf.*; thus, *κατάκειμαι*, *κατακείμεναι*. In a few Epic forms, the retraction of the accent extends even to the *Inf.*; as, *ἀπάχνησθαι* T. 335, *ἀπαχήμενος* E. 24 (§ 286). — (d) All dialectic infinitives in *-μιν* (§ 250).

§ 747. 2. These forms are OXYTONE; — (a) *Participles in -ς*, *G. -τος*, except in the 1st *Aor. act.*; as, *βουλευκός*, *βουλευθείς*, *ιστάς*, *στάς*; but, *βουλεύσας*. — (b) The 2d *Aor. act. part.*; as, *λιπών*, *στάς*. — (c) The 2a *Aor. imperat. forms*, *ἰπί*, say, *ἰλθί*, come, *ἰρί*, find, and, in strict Attic, *ἰδί*, see, and *λαβί*, take. Except in composition; thus, *ἔξιλθι*, *ἰσιδι*.

§ 748. 3. These forms are PERISPOME; — (a) The 2d *Aor. inf. in -ιν*; as, *λιπῖν*. — (b) The 2d *Pers. sing.* of the 2d *Aor. mid. imp.*; as, *λιπῶν*, *δοῦ* (§ 51). Except in compounds of more than two syllables from verbs in *-μι*; as, *ἀπόδου*. but *προδοῦ*. Some exceptions also occur in compound and even in simple verbs in *-ω*.

4. The accent of a verb in COMPOSITION can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, *παρέχω* (*παρά*, *ἔχω*, § 300), *παρεῖχον*, *παρίσχον*, *παράσχεις*.

§ 749. REMARKS. α. In those forms in which the accent of the *Perf.* and 2 *Aor.* differs from that of the *Pres.*, a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 *Aor.* forms are sometimes accented as *Pres.*; as, *Inf.* *ἀμυνάειν*, *σχίθειν*, *Pt.* *σχίθων* (§ 299); *πρίασο*, *πρίω*, *πρίασθαι* (§ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, *ῆ*, *ῆν*, *ῆ*, *ῶν* (§ 55); *σχῶ*, *σχῆν*, *σχῶν* (§ 300).

γ. For the accentuation of *φημί* (§ 53) and *εἰμί* (§ 55), see § 732.

δ. The Ionics, in dropping one *ς* from *-ίσαι*, *-ίσει*, do not change the accent, thus, *φοβίσο* (§ 243. 2). So *ἴσται* (§ 55), as if syncopated from *ἴσαιται*, remains paroxytone in composition; thus, *παρίσται*.

ε. Examples of *irregular or various accentuation* are *φής*, *φάθι* or *φαθί*, *Imp. ἴπον* or *εἶπόν* (§ 53); *ιών* (§ 56); *κίω*, *to go*, poet., *Pt. κιών* · *Ion. ἰών* (§ 55); *χερή*, *ἰχερῆν*, *χεριών* (§ 284. 4).

D. ACCENT IN PARTICLES.

§ 750. 1. ADVERBS. (*a*) Adverbs in *-ως* derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. *a*); as, *σοφῶς*, *ταχίως*. — (*b*) Derivative adverbs in *-δον*, *-δα*, *-ι*, *-ιι*, and *-ξ* (§ 321. *b*, *c*, *d*) are commonly oxytone; those in *-δην*, *-ακίς* (§ 321. *b*, 4), and *-ω*, paroxytone; as, *πλινθηδόν*, *ἀναφανδά*, *Μηδιστί*, *ἄμαχί*, *παραλάξ* · *σποράδην*, *σολλάκίς*, *ἤζω*.

2. PREPOSITIONS. The primitive prepositions (§ 648. *β*) are all oxytone; as, *ἀπό*, *κατά*. For the removal or loss of the accent, see §§ 730, 731.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of those particles which remain is best learned by observation.

GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32 f) signifies *and the following*. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ins. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

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LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the Anabasis without even naming the work (by simply giving the book, chapter, and section; thus, iv. 3. 17). The Iliad and Odyssey are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the Iliad, and a small letter if it is made from the Odyssey (thus, A. 232, for Il. i. 232; ε. 305, for Od. ii. 305). In Homer, the references are made to the verses of Wolf; in Hesiod, to those of Gaisford; in Pindar, to those of Heyne; in the Dramatic Poets, to those of Dindorf; and in the Pastoral Poets, to those of Kiessling. In Herodotus, Thucydides, Xenophon, Diodorus Siculus, Dio Cassius, and Pausanias, they are made to books and chapters; and also, in Xenophon, to the sections of the usual more minute division as given by Schneider, Dindorf, &c. In Demosthenes, they are made to the pages and lines of Reiske; in the other Orators and in Plato (including Timæus Locrus) to the pages and lines or division-letters of Stephens; in Strabo to the pages, and in Athenæus to the pages and division-letters, of Casaubon. The fragments of Alcæus, Sappho, Corinna, Epicharmus, and Sophron are numbered according to Ahrens, with the numbers of other well known editions (as those of Alcæus by Matthiæ, and of Sappho by Neue) usually following in parentheses; those of Anacreon, according to Bergk; those of Callimachus, according to Blomfield; those of Hesiod, Simonides, and Tyrtæus, according to Gaisford; those of Hipponax, according to Welcker; those of Pindar, according to Böckh; those of the Dramatic Poets, according to Dindorf; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Diānam (Di.), Jovem (Jov.), Lavācrum Palladis (Lav.).	(Tro.). — Fragmenta (Fr.), Archelāi (Arch.), Peleus (Pel.), Polyīdi (Pol.), Incerta (Inc.).
Active (Act.).	Cicero de Oratōre (Cic. de Or.).	Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).	Collateral (Collat.).	Feminine (Fem., F.).
Ælianus.	Common (Comm.), commonly (comm.).	Fragment (Fr.).
Æolic (Æol., Æ.).	Comparative (Compt., Comp.).	Future (Fut., F.).
Æschines (Æschin.).	Confer (Cf.) = <i>compare, consult</i> .	Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Promētheus (Prom., Pr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Contracted, -ion (Contr.).	Genitive (Gen., G.).
Alcæus (Alc.).	Dative (Dat., D.).	Göttling's Edition (Göttl.).
Aleman (Alem.).	Declension (Declens., Dec.).	Hellenistic (Hellenist., Hel.).
Alexandrine (Alex.).	Demosthenes (Dem.).	Herodes Atticus (Herod. Att.).
Anacreon (Anacr.).	Derivative, -ion (Deriv., Der.).	Herodotus (Hdt., Herod.).
Andocides (Andoc.).	Dialects (Dial.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Herculis (Sc.), Theogonia (Theog., Th.).
Anthologia (Anth.).	Dinarchus (Dinarch.).	Hesychius (Hesych.).
Antimachus (Antim.).	Dindorf's Edition (Dind.).	Hippocrates (Hipp.).
Antipater Thessalonicensis (Antip. Th.).	Dio Cassius (Dio Cass.).	Hipponax (Hippon.).
Antiphilus (Antiphil.).	Diodōrus Siculus (Diod.).	Homērus (Hom.): Batrachomyomachia (Batr.), Hymni (Hym., H.), in Apollinem (Ap.), Bacchum (Bac.), Cererem (Cer.), Mercurium (Merc.), Venerem (Ven.), Ilias (Il.), Odyssēa (Od.).
Aorist (Aor., A.).	Diogenes Laërtius (Diog. Laërt.).	Horatius (Hor.).
Apollonius Dyscolus de Pronomine. [Rh.).	Doric (Dor., D.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apollonius Rhodius (Ap.).	Dual (Du., D.).	Id est (i. e.) = <i>that is</i> .
Apud (ap.) = <i>quoted in</i> .	Enclitic (Enclit., Encl.).	Idem (Id.) = <i>the same author</i> .
Arātus (Arat.).	English (Eng.).	Imperative (Imperat., Imp.).
Archilochus (Archil.).	Epic (Ep., E.).	Imperfect (Impf.).
Aretæus.	Epicharmus (Epicharm., Epich.).	Indicative (Ind.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiazūsæ (Eccel.), Equites (Eq.), Lysistrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Ranæ (Ran.), Thesmophoriazūsæ (Thesm.), Vespæ (Vesp.).	Euripides (Eur.): Alcestis (Alc.), Andromache (Andr.), Bacchæ (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclidæ (Heracl.), Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medæa (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	Inscriptions (Inscr., Insc.), Bœotica (Bœot.), Cretica (Cret.), Cumæa (Cum.), Heracleënsis (Heracl.), Potidaica (Potid.).
Aristoteles (Aristl.).		
Article (Art.).		
Athenæus (Ath.).		
Attic (Att., A.).		
Augment (Augm.).		
Bion.		
Bœotic (Bœot., B.).		
Cæsar (Cæs.).		
Callimachus (Call.): Epi-		

Intransitive (Intrans.).	thyd.), Euthyphron (Euthyphr.), Gorgias (Gorg.).	Simonides (Simon.).
Ionic (Ion., I.).	Hippias Major (Hipp. Maj.), Hipparchus (Hipparch.), Ion, Laches (Lach.), Leges (Leg.),	Singular (Sing., S.).
Isocrates (Isocr.).	Lysis (Lys.), Menexenus (Menex.), Meno, Parmenides (Parm.), Phædo, Phædrus (Phædr.),	Sophocles (Soph.): Ajax (Aj.), Antigone (Ant.),
Iterative (Iter., It.).	Philēbus (Phil.), Politicus (Polit., Pol.), Protagoras (Prot.), de Republica (Rep.), Sophista (Soph.), Theætētus (Theæt.),	Electra (El.), Œdipus Colonēus (Œd. C.), Œdipus Tyrannus (Œd. T.), Philoctētes (Phil., Ph.), Trachiniæ (Tr.).
Καὶ τὰ λοιπὰ (κ. τ. λ.) = &c.	Timæus (Tim.).	Sophon (Sophr.).
Laconic (Lacon., Lac.).	Plato Comicus: Metœci.	Strabo (Strab.).
Latin (Lat.).	Plautus (Plaut.): Trinummus (Trinumm.).	Subjunctive (Subj.).
Livius (Liv.).	Pluperfect (Plup.).	Superlative (Superl., Sup.).
Lobeck on Phrynichus (Lob. ad Phryn.).	Plural (Plur., Pl., P.).	Syncope, -ated (Sync.).
Lucianus (Luc.): de Historia Scribenda (de Hist. Scrib.), Parasitus (Paras.).	Plutarchus (Plut.).	Terentius (Ter.): Andria (Andr.).
Lycophron (Lyc.).	Poetic (Poet., P.).	Theocritus (Theoc.): Bucolica, Epigrammata (Ep.).
Lycurgus (Lycurg.).	Pollux (Poll.).	Theognis (Theog.).
Lysias (Lys.).	Positive (Pos.).	Thucydides (Thuc., Th.).
Masculine (Masc., M.).	Pratinas (Pratin.).	Tibullus (Tibull.).
Megarian (Meg.).	Present (Pres., Pr.).	Timæus Locrus (Tim. Locr., Tim.).
Middle (Mid., M.).	Primitive (Prim.).	Transitive (Trans.).
Mimnermus (Mimn.).	Pronoun (Pron.).	Tyrtæus (Tyrt.).
Neuter (Neut., N.).	Quintus Smyrnæus (Quint.).	Varia lectio (v. l.) = <i>various reading</i> .
Nominative (Nom., N.).	Reduplication (Redupl., Redpl.).	Vocative (Voc., V.).
Optative (Opt.).	Root (r.).	Xenophanes (Xenophan.).
Orpheus (Orph.): Argonautica (Arg.), Hymni (Hym.), Lithica (Lith.).	Sappho (Sapph.).	Xenophon (Xen.): Agesilæus (Ages., Ag.), Anabasis (Anab.), Cyropædia (Cyr.), de Re Equestri (Eq.), Hiero (Hier.), Historia Græca (H. Gr.), Lacedæmoniorum Respublica (Lac.),
Participle (Partic., Part., Pt.).	Scholia (Schol.)	Magister Equitum (Mag. Eq.), Memorabilia Socratis (Mem.), Œconomicus (Œc.), de Republica Atheniensium (Rep. Ath., Ath.), Symposium (Symp.), Vectigalia (Vect.), Venatio (Ven.).
Passive (Pass., P.).	Scilicet (sc.) = <i>understand, namely</i> .	
Pausanias (Pausan.).	Scripta Sacra (S. S.):	
Perfect (Perf., Pf.).	Septuagint (LXX.),	
Person (Pers., P.).	Deuteronomy (Deut.),	
Philētas (Philet.).	Psalms (Ps.), Matthew (St. Matth., Mt.), Mark (Mk.), Luke (Lk.), John (St. Jn.), Acts, Romans (Rom.), Ephesians (Ep. Ephes.),	
Pindarus (Pind.): Isthmia (I.), Nemea (Nem., N.), Olympia (O.), Pythia (P.).	Revelations (Rev.).	
Plato (Pl.): Alcibiades (Alc.), Amatōres (Amat.), Apologia (Apol.), Axiochus (Ax.), Charmides (Charm.) Convivium (Conv.), Cratylus (Crat.), Critias (Critt.), Crito, Definitiones (Def.), Epinomis (Epin.), Euthydēmus (Eu-		

I N D E X
OF
CITATIONS FROM XENOPHON'S ANABASIS
IN "A
GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSBY, &c."

"Accomplished XENOPHON! thy truth hath shown
A brother's glory sacred as thy own.
O rich in all the blended gifts that grace
Minerva's darling sons of Attic race!
The Sage's olive, the Historian's palm,
The Victor's laurel, all thy name embalm!
Thy simple diction, free from glaring art,
With sweet allurements steals upon the heart;
Pure as the rill, that Nature's hand refines,
A cloudless mirror of thy soul it shines.
Thine was the praise, bright models to afford
To CÆSAR's rival pen, and rival sword:
Blest, had Ambition not destroyed his claim
To the mild lustre of thy purer fame!"

TABLE

Showing the number of persons who have been admitted to the various departments of the University of California, from 1868 to 1898.

By J. D. HARRIS.

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[The following Index conforms to the Second (Stereotype) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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CHAP. VII. (1) 392. 1, 456; (2) 399, 535; (3) 191. 3, 357. β , 374. β , 526, 602. 3, 604. α ; (4) 404. γ , 407. π , 412, 477. α , 650. α ; (5) 234. β , 359. α ; (6) 530; (7) 603. π .; (8) 362. β ; (9) 394, 426. δ , 503, 543, 661. α ; (10) 137. α , 480. 2; (11) 457. α , 509, 637; (12) 351; (13) 362. β , 636, 649. δ ; (14) 333. 6, 420. 1; (15) 394, 472; (16) 544; (17) 549. α ; (18) 378, 402, 473. β , 603. β ; (19) 620, 646; (20) 425. 5, 466.

CHAP. VIII. (1) 418. 2, 472. α , 521, 546, 583, 654, 662; (3) 482. (4) 336, 447. γ ; (6) 416, 418. 2, 472. α , 502, 529. β ; (7) 551; (8) 359. α , 419. 4, 481, 662; (9) 368, 470. π ., 472. α , 544. α ; (10) 640; (11) 418. 2; (12) 402, 417, 509, 611. 2; (13) 380, 407. ι , 441, 472. α ; (14) 509, (15) 474. π ., 628; (16) 375. α , 479, 491. π ., 535, 568; (17) 405. ζ , 543; (18) 263. 6, 362. β , 402, 418. 2, 447. γ ; (20) 357. β , 546, 549. α ; (21) 425. 4, 568; (22) 391. γ ; (23) 391. γ , 405. ζ , 662; (23-27) 576; (24) 511. 3, 557; (26) 479, 510. 1, 627. α ; (27) 344. 1, 362. γ , 416, 559. α ; (29) 558, 561. 1.

CHAP. IX. (1) 375. β , 562. α ; (1) 31) 571; (2) 437; (3) 392. 1; (5) 392. 1, 419. 5; (6) 403, 490. π ., 557; (7) 153. γ , 226. 3, 432, 517, 546. β , 558; (9) 560. 1; (10) 226. 3; (11) 435; (13) 363. γ , 408, 447. α , 546. β , 604. α , 664. γ ; (14) 408, 416, 520, 526; (15) 389, 497. 1; (16) 497. 1, 605. 2, (17) 405. η ; (18) 605. 2; (19) 406, 522, 594, 605. 2, 633; (20) 537. 3, 551, 562. α ; (21) 153. γ , 537. 3, 674. 3; (22) 462. γ ; (23) 409, 505. 2,

604. α; (24) 418. 3; (25) 378; (26) 406; (27) 504, 620; (28) 535, 562. α, 605. 2; (29) 406, 504, 513, 649. α, 652. γ; (30) 488. 6.

CHAP. X. (1) 486. γ, 544, 563; (2) 497, 544; (3) 510. 2; (4) 347,

490. ρ., 497; (5) 161. 2, 497, 608 (6) 447. α, 555; (10) 472. α, 478. α, 478. β, 508, 521. β, 583. α; (11) 479; (12) 357. α, 562. α, 670; (13) 357. β, 542. δ; (13-16) 576; (14) 573. α, (15) 427. 8; (16) 608; (17) 379

BOOK II.

CHAP. I. (1) 475, 561. 3; (2) 606, 614. η; (3) 385. γ, 610, 649. β; (4) 567. γ, 579. ζ, 599. ν., 603. δ, 646. 1; (5) 509; (6) 490. 1; (7) 375. β, 477. α, 670; (9) 516; (10) 403, 432, 546. γ, 574. ν.; (11) 373. 1, 394; (12) 503, 543, 633; (13) 237, 400, 432; (14) 404. ε, 663. 6; (15) 542. δ, 544. α; (16) 450. δ, 516; (17) 570. 2, 583. α; (19) 639. 2; (21) 640; (22) 450. γ; (23) 608.

CHAP. I. (1) 376. ζ, 619. α; (2) 504; (3) 394, 638; (4) 517; (5) 441, 490. ρ.; (6) 140; (10) 536, 555; (11) 379. γ, 408; (12) 357. β, 431, 606, 643; (13) 428, 485. α; (15) 530, 549. α, 610, 661. 2; (16) 485. α, 509, 546; (17) 363. γ, 457. α, 517, 628; (18) 526. α; (21) 421. β, 472. α.

CHAP. III. (1) 656. ν.; (2) 481; (4) 610; (5) 546; (6) 445, 546. β, 610; (7) 509; (9) 404. γ; (10) 637; (11) 408, 594, 605. 2, 666. ε; (12) 439. α; (13) 629. 1; (14) 355; (15) 349, 437, 485. β; (17) 389; (18) 399; (19) 514, 561. 3, 633; (20) 407. α, 568. ρ.; (21) 571. 1, 574; (22) 428, 621. β; (23) 405. ζ, 428, 516, 603. α; (25) 404. ε; (26) 440, 546. β; (27) 447. β; (28) 472.

CHAP. IV. (2) 407. ι; (3) 412, 606; (4) 485. α, 516, 602. 1; (5)

582, 636; (6) 237, 407. α; (7) 499, (9) 367, 399; (10) 511. 3; (12) 387, 416, 485. β; (13) 408, 439. β; (14) 357. α, 394; (15) 513. α, 517; (16) 403, 510. 1, 609; (19) 547, 620; (20) 638; (21) 517; (24) 459, 525. α, 608, 637, 639. 1; (25) 640; (26) 542. γ; (28) 394.

CHAP. V. (2) 583. α, 614. δ; (3) 428; (4) 424. 2, 614. δ; (5) 554. β; (7) 405. η, 535, 604. γ; (9) 357. α, 450. γ; (10) 357. β, 541. α; (11) 419. 5; (12) 531, 669; (13) 403, 407. ι, 633; (14) 403; (15) 406, 516, 537. 3, 603. α, 620; (17) 620; (18) 364. 1, 523; (19) 405. ζ; (21) 531; (22) 416; (23) 437; (26) 404. γ; (27) 406, 633; (28) 405. ζ; (32) 419. 4, 476; (35) 496. c; (36) 602. 1; (37) 477. α; (38) 390, 436; (39) 343. 3, 472. α, 520, 570. 1, 664. β; (41) 513; (42) 402, 544. β.

CHAP. VI. (1) 375. β, 437, 563; (1-30) 571; (4) 404. δ, 416, 421. β, 535; (6) 347, 531, 628, 638; (8) 643; (9) 418. 3, 523, 617. 5, 620, 627. α; (12) 606; (13) 416, 419. 5, 562. α; (15) 480. 2; (18) 449. α; (19) 405. η, 407. ι; (20) 387; (22) 400, 449. α, 620; (23) 153. γ, 551, 606; (24) 618. 1; (26) 406, 620, 650. α; (28) 399; (29) 368, 437, 439. α, 561. 3; (30) 499.

BOOK III.

CHAP. I. (2) 475, 604. β; (3) 362. γ, 375. α, 480. γ, 544. α, 555. α,

660; (4) 403; (5) 627. β; (6) 107 ν., 402, 431, 527; (7) 402, 513, 521.

(8) 527; (9) 619. n.; (10) 608; (11) 359. α , 551. n.; (12) 602. 2; (13) 666. π ; (14) 504, 539. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601. β , 643; (19) 356; (20) 408; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336, 391. γ , 485. α ; (24) 485. α , 598; (25) 603. α ; (27) 432, 442, 465; (29) 376. π , 666. α ; (30) 400; (31) 437, 472. α , 563; (32) 135, 606; (33) 394; (34) 443; (35) 407. π , 554. β , 603. θ , 643; (36) 399; (37) 351, 418. 3; (38) 554. β , 567. β , 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616. α .

CHAP. II. (1) 627. β ; (2) 448, 476. n., 520, 657. β ; (4) 389, 400, 443, 509, 520, 661. α ; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350. n., 374. β ; (9) 477. α , 638; (10) 639. 2; (11) 405. ζ , 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375. β ; (17) 350. n., 598. 1; (18) 487. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374. α ; (22) 407. π , 450. γ ; (24) 604. n., 640; (25) 634. β , 661. 2, 667. 2; (27) 403, 525. n.; (28) 362. ζ , 525. n.; (29) 409; (31) 627. α ; (32) 661. 2; (35) 603. γ ; (37) 361. γ , 598, 623. n.; (38) 375. β , 573. α ; (39) 376. π , 390, 634. β .

CHAP. III. (2) 536, 603. γ ; (3) 518. γ , 570. 1; (4) 608; (5) 571, 637. (7) 368, 463. 3, 662; (8) 642; (9) 629. 1; (10) 439. β ; (11) 378, 472. α ; (12) 500; (16) 357. β , 439. β , 465; (17) 416; (19) 483; (20) 332. 2, 404. δ .

CHAP. IV. (1) 540, 602. 1, 602. 2; (2) 404. γ , 658. (4) 546; (5) 407. ι , 412; (6) 362. ζ , 439. α ; (7) 478. β ; (10) 485. β ; (12) 556; (13) 522. 1; (15) 605. 2; (16) 490. n.; (17) 403, 447. β ; (19) 547; (20) 407. π , (21) 137. π ; (23) 418. 2, 572; (24) 336; (25) 447. γ , 628; (25-27) 576; (26) 350, 574. n.; (28) 508; (30) 418. 2; (31) 389; (34) 409, 602. 1; (35) 372. γ , 403, 412; (36) 402, 546; (37) 420. 1, 447. β , 457. α ; (38) 576; (39) 546. β , 573. α ; (40) 518. γ ; (41) 509, 603. β ; (45) 453. α ; (46) 447. β ; (47) 449. β ; (49) 633.

CHAP. V. (1) 476. n.; (2) 476; (3) 476. n.; (5) 510. 1; (8) 137. π , 583; (9) 259. n., 457. β , 496. c; (10) 470. n.; (11) 347, 665; (13) 610, 615. 1; (14) 421. β , 425. 4; (15) 409, 611. 2; (16) 364. 2, 377. 1; (17) 525; (18) 237, 363. α , 425. 4.

BOOK IV.

CHAP. I. (1) 526; (3) 605. 3; (5) 628; (6) 350; (8) 472. α ; (9) 377. 1; (10) 517; (11) 488. 5; (13) 638; (14) 441, 490. n., 605. 2, 663. 6; (16) 232. α ; (17) 393. γ ; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496. b, 510. 1; (23) 573. α ; (24) 431; (26) 366; (27) 500, 619. γ ; (28) 374. β .

CHAP. II. (2) 437; (3) 399, 450. δ ; (4) 416, 657. γ ; (7) 488. 5; (9)

362. ζ ; (10) 447. β , 488. 5, 604. α , (11) 654. 3; (12) 544. α ; (13) 440; (15) 407. π ; (16) 447. γ ; (17) 237. 447. α , 488. 5, 649. α ; (18) 405. ζ , (19) 530, 628; (23) 449. β ; (26) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449. β , 525. α ; (10) 337. α ; (11) 518. α , (12) 220; (13) 392. 2, 402, 405. η ; (21) 662; (26) 440; (28) 363. α , 394; (32) 546; (33) 483.

CHAP. IV. (2) 119. 2, 336, 409, 522; (4) 475; (6) 627. *a*; (7) 336, 472. *a*; (13) 447. *b*; (14) 457. *β*, 478. *β*, 650. *a*; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601. *γ*; (24) 461. 3.

CHAP. V. (4) 405. *η*, 449. *a*; (5) 424. 2; (7) 608; (8) 606; (10) 529. *β*, 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457. *a*, 624. *γ*, 632; (17) 526. *a*, 559. *c*, 560. 1; (19) 657. *η*; (22) 366; (24) 439. *a*; (25) 409, 549. *a*; (27) 407. *ι*; (29) 425. 4; (33) 404. *γ*; (34) 404. *δ*; (35) 466; (36) 421. *β*, 441.

CHAP. VI. (2) 411, 656; (9) 475; (11) 460. *a*, 671. 2; (12) 403,

460. *a*; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357. *a*.

CHAP. VII. (1) 549. *a*, 637; (2) 408; (3) 579. *ζ*; (4) 476; (5) 541. *b*; (7) 595. *a*; (9) 237; (10-14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116. *δ*, 529; (17) 526, 637; (19) 389; (20) 393. *a*, 521. *β*; (24) 343. 2, 549. *a*; (25) 538. *β*.

CHAP. VIII. (2) 529; (3) 402, (4) 361; (5) 213. *η*, 570, 639. 2; (6) 473. *a*; (8) 399; (10) 490. *η*; (13) 595. *δ*; (14) 665; (18) 497; (19) 542. *δ*, 557; (20) 236. *c*, 366, 546; (22) 332. 4; (25) 295, 521. *β*; (26) 517, 637; (27) 433, 450, *δ*.

BOOK V.

CHAP. I. (1) 447. *β*; (2) 552; (8) 465; (9) 603. *η*; (10) 220; (13) 470. 3; (15) 556.

CHAP. II. (5) 457. *ε*; (8) 615. 2; (12) 627. *β*, 640; (14) 523; (15) 542. *γ*; (20) 560. 2; (29) 471. *a*.

CHAP. III. (2) 332. 4, 457. *a*; (3) 561. 2, 658, 663. 6; (5) 559. *d*; (9) 405. *η*; (11) 333. 6, 653. *ε*; (13) 391. *a*, 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447. *β*; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447. *γ*; (22) 449. *β*; (24) 570; (27) 487. 4; (29) 98. *a*, 486. 2; (32) 437; (34) 532, 561. 1, 604. *β*.

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579. *ζ*; (9) 633; (11) 360. 2; (12) 525. *β*, 561. 3; (15) 368, 517; (19) 527; (21) 457. *β*; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375. *β*, 616. *b*; (4) 600; (9) 450. *δ*, 603. *ζ*; (12) 220, 546, 555, 583, 603. *η*; (17) 561. 1, 660; (20) 549. *a*; (24) 441; (25) 500; (26) 500; (29) 405. *ζ*; (30) 603. *δ*; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

CHAP. VII. (5) 485. *a*, 570. 2; (6) 485. *a*, 523; (7) 485. *a*, 513; (8) 478. *β*; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357. *a*, 658; (17) 361. *γ*, 447. *γ*, 659. *a*; (22) 662, (25) 504; (26) 234. *a*; (28) 434.

CHAP. VIII. (3) 157. *η*, 375. *a*, 526, 638; (4) 192. 4; (5) 616. *b*; (6) 426. *δ*; (7) 502; (8) 532; (11) 517, 539. 1; (12) 466, 497. 1; (13) 603. *δ*, 639. 1; (14) 633; (21) 403; (22) 157. *η*; (23) 278; (24) 284, 439. *a*; (25) 376. *γ*.

BOOK VI.

CHAP. I. (5) 542. *γ*; (5-13) 576; (6) 433, 637; (7) 431; (8) 437; (14) 439. *a*, 447. *β*; (15) 431. 2; (18) 133. *δ*, 447. *β*; (20) 409, 441,

615. 2; (21) 404. γ; (22) 402, 640; (23) 457. β; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.

CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472. α; (18) 661. 2.

CHAP. III. (1) 412, 477. α; (2) 137. α; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.

CHAP. IV. (1) 410, 449. β; (2) 409; (3) 403; (4) 478. γ; (8) 428, 580; (9) 409; (11) 194. 1, 477. α; (13) 194. 1, 486. 1, 559. d; (14)

626. n.; (18) 669; (19) 486. γ; (20) 407. ι, 517; (23) 416, 555; (24) 450. δ.

CHAP. V. (5) 520; (6) 440; (10) 234. α, 377. 2; (24) 472. α.

CHAP. VI. (1) 378, 525. α; (5) 504; (7) 479; (12) 661. α; (13) 475; (15) 603. δ; (16) 400, 657. γ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614. ζ; (26) 514; (29) 337; (30) 337; (31) 337, 405. ζ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426. δ, 649. γ; (38) 447. β 457. α, 478. α.

BOOK VII.

CHAP. I. (5) 673. β; (6) 664. β; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627. α, 660; (23) 472. α; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439. β; (34) 610; (39) 394, 619. γ; (41) 357. β.

CHAP. II. (2) 641. β; (5) 399, 532. n.; (6) 525. α; (8) 525. n.; (9) 457. γ; (11) 472; (12) 402, 665; (13) 421. β; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450. δ; (23) 559. d; (26) 402; (27) 516; (28) 649. 9; (29) 362. γ; (32) 416, 447. γ; (38) 367, 498.

CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393. α; (22) 628; (23) 529. β, 558, 620; (26) 409, 595. δ; (27) 409; (29) 399; (31) 496. c; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473. α; (43) 546; (46) 301. 5; (48) 526. α.

CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. n; (19) 237.

CHAP. V. (2) 404. δ; (3) 404. δ; (4) 404. δ; (5) 376. δ; (7) 617. 6; (8) 376. γ; (9) 424. 2, 504.

CHAP. VI. (1) 137. γ; (3) 610. (4) 403, 491. r.; (5) 405. ζ; (9) 436; (11) 504; (15) 603. ζ; (16) 404. δ, 603. α, 604. c; (17) 436, (18) 504; (19) 664. γ; (21) 605. 4; (22) 435; (23) 394, 601. δ; (24) 153. γ; (27) 538. β; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344. 1; (38) 434, 568. r.; (39) 409; (40) 409; (41) 368, 558; (43) 405. η, 652. β; (44) 405. η.

CHAP. VII. (6) 237; (7) 485. α (8) 671. 12; (10) 465; (11) 603. δ, (15) 663. 6; (17) 614. δ; (19) 472. α, 568. r., 624. γ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405. η, 503; (30) 477. α (31) 349, 418. 3, 568. r., 602. 2 (33) 509; (34) 451; (36) 449. α (40) 605. 2; (41) 671. 3; (42) 357. α; (51) 403; (53) 671. 2; (54) 403. (55) 200. n.; (57) 124. β. n., 421. β.

CHAP. VIII. (1) 399; (2) 535 (4) 403, 530; (6) 374. α; (9) 485. α; (11) 449. β, 460; (12) 119. 2; (16) 487. 4, 522; (19) 529. β; (20) 470. 3; (26) 140.



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